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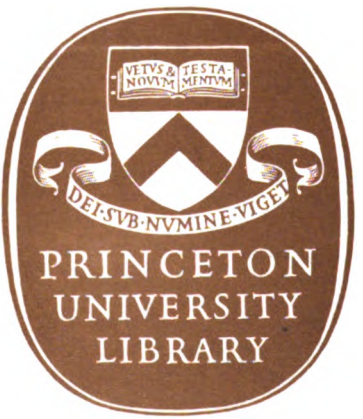
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A COMPANION TO BIBLICAL STUDIES

BEING A REVISED AND RE-WRITTEN EDITION
OF
THE CAMBRIDGE COMPANION TO THE BIBLE

Edited by

W. EMERY BARNES, D.D.
FELLOW OF PETERHOUSE
HULSEAN PROFESSOR OF DIVINITY

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PREFACE

MORE than twenty years have elapsed since *The Cambridge Companion to the Bible* was published. During that period Biblical Research has continued to be active and fruitful, and the old *Companion* is not sufficient for the wants of the present day. The time has come for the issue of a new edition—or rather, of a new book, which covers most of the old ground, but at the same time contains many important additions. The general structure of the old book remains, but fresh articles have been added, old articles have been re-written, and every page has passed under a revising eye. It is not invidious to single out for mention one of the new articles, for the writer is venerated by all readers of theological literature in Great Britain. The pages devoted to the Revelation of St John are from the hand of Dr Henry Barclay Swete, whose retirement from the Regius Professorship of Divinity took place on Sept. 29, 1915.

The present book contains some seventy fewer pages than the old, but the pages themselves are larger. Some of the old articles have been improved by being shortened, and room has thus been found for much new material. Dr Westcott's article on *Sacred Books of other faiths* has been omitted with much regret, but it was felt that only the hand of the writer could have adapted it successfully to modern days. Special attention has been given to the New Testament. Besides Dr Swete's article there are new contributions from Dr A. E. Brooke, Mr Valentine-Richards and Mr Dean Smith. Another addition is the article on the Theology of the N.T. by Mr G. H. Clayton. Mr Elmslie and Mr Lanchester have written new articles on the Old Testament.

The Dean of Wells and Professor Gwatkin have revised their contributions to the *Companion* of 1892. Dr Murray has brought

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his article on the Textual Criticism of the N.T. up to date, and Dr Bonney has given much time to the revision of his chapter on Geography. The late Professor Skeat most kindly undertook to go through his Glossary again, but he died within a few days of making the promise, and the sheets were returned untouched to the Editor, who under these circumstances has ventured to make a few additional entries. Dr Watson of Peterhouse has revised the Index of Subjects and the Concordance with thoroughness and care. For the present form of several articles which have been lightly touched the Editor is himself responsible, e.g. for Dr Moulton's essay on the English Bible and for the Introductions to the Synoptic Gospels. The new contributions by the Editor are (*a*) a discussion of the "Testimony" of Josephus to Jesus Christ, and (*b*) a chapter on the Sacred Literature of the Gentiles. Chapters v (the Section on the Poetical Books), xv (Chronology), xvi, xvii (both on Antiquities) and xx, xxi (Zoology and Botany) have been rewritten at a considerable expenditure of time and labour.

Professor Bevan was unable to find time to revise Chapter xviii, so that it falls to the Editor to accept responsibility for it, but the fullest use has been made of the careful work which appeared in the *Companion* of 1892.

Of the Maps attached to the volume six are new, while four which appeared in the former book have been revised.

The Editor desires to offer his sincere thanks to the many contributors who have helped to make the *Companion* a new book by giving of their best.

W. E. B.

November, 1915

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CHAPTER I

THE STRUCTURE OF THE BIBLE

By the Right Rev. H. E. RYLE, D.D., Dean of Westminster[1]

By the name **Bible** is meant the whole collection of writings accepted by the Christian Church as containing the records of Divine Revelation. The word itself is of Greek origin, being derived from τὰ βιβλία, "the books." This expression as applied to Scripture is shortened from τὰ βιβλία τὰ ἅγια, "the holy books," the title which is given in 1 Macc. xii. 9 to the Jewish Bible, *i.e.* to the Old Testament. Along with several other ecclesiastical words of Greek origin (*e.g.* ecclesia, canon), "biblia" was adopted into the ecclesiastical Latin of the Middle Ages. It was taken first as a neuter plural (gen. bibliorum), and eventually even as a feminine singular (gen. bibliae). It then passed naturally under different forms from the Latin of the Church into the vernacular of the European nations.

By its derivation, therefore, the name "Bible" denotes, strictly speaking, not a single book, but a collection of books, or more accurately a collection of *the* books. The Latin Fathers, Jerome and Isidore, called the Scriptures "The Sacred Library" (*Divina Bibliotheca*), and it is this collective idea which the name "Bible" carries with it. Particularly well does this title apply to the Old Testament, that Library of ancient books containing the revelation which God had been making "by divers portions and in divers manners" (Heb. i. 1) for many centuries to Israel. The New Testament also is not one book but a collection of books.

In the New Testament the Jewish sacred books are described as "the Scriptures" (*e.g.* Matt. xxii. 29; Joh. v. 39), sometimes "the holy Scriptures" (Rom. i. 2), "the sacred writings" (2 Tim. iii. 15). Sometimes they receive the name of the chief writings which they contain, *e.g.* "the law, the prophets and the psalms" (Luke xxiv. 44), "the law and the prophets" (Acts xxviii. 23), "the law" (John xii. 34).

In the writings of the early Church the name most frequently used is "the Scriptures," with which is generally combined some epithet, such as "holy," "divine," "canonical," etc.

In Rabbinical writings the Jewish Bible is most frequently designated by a title which describes its contents, "The Law, the Prophets

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and the Writings" (Torah, Nebiim, Kethubim). Other names are "The Twenty-Four," referring to the number of the books, and "The Reading," or "Ham-miqra," *i.e.* the Sacred Lectionary.

The Bible has two great divisions, familiarly known as **The Old and New Testaments.** The Old Testament consists of the Canon of Scriptures current among the Jews of Palestine in our Lord's time, and received on that account by the Christian Church. The New Testament contains the Canon of Christian writings belonging to the Apostolic age, and regarded by the Church as possessing the same sanctity and authority as the Jewish Scriptures.

The contrast between the two Testaments is as conspicuous in a consideration of their range and language as of the distinctive characteristics of their primary religious conceptions. The books of the Old Testament are drawn from a national literature extending over many centuries: they are written in Hebrew, the language of only a small branch of the Semitic race. The books of the New Testament are drawn from the Christian writings of the Apostles and of those who immediately followed them: they are written in a flexible Greek dialect intelligible at one time to the whole civilized world. With this contrast in externals we find a corresponding contrast in the *general* religious attitude. In the Old Testament, God stands in relation to the Universe mainly as the Creator and Sovereign: man is estranged from his Maker by wilful self-assertion: the people of Israel are in particular, although not exclusively, the chosen object of divine mercy. In the New Testament is proclaimed the appearance of "God with us," the reunion of God and Man, and the declaration of the way of salvation to all. God in the Old Testament is predominantly the King, in the New Testament the Father: the Old Testament reveals the need of redemption and contains the covenant of law, the New Testament unfolds the mystery of divine love and makes known the covenant of grace. The Old Testament sets forth the preparatory discipline of the chosen Nation; the New Testament the final revelation in the Divine Person of the Son.

The word **Testament** is a rendering of the Greek word διαθήκη, which means in Classical Greek an "arrangement" or "disposition"; hence it very naturally came to be applied to a man's last disposition of his property, a testament or will. In the Septuagint Version διαθήκη was adopted to represent the important and frequent Hebrew word *berîth*, "covenant," and "Covenant" (not "Testament") is the usual meaning in the New Testament. Thus in Luke xxii. 20 ("This cup is the New Covenant in my blood") the Patriarchal and Mosaic covenants (Gen. xvii. 4; Ex. ii. 24, xxiv. 7) are contrasted with the "new covenant," which the prophet had predicted (Jer. xxxi. 31).

The Jewish Scriptures, which contained the record of the sacred covenant, were frequently called "the book of the covenant" (Ex. xxiv. 7; 2 Kings xxiii. 2, 21; 1 Macc. i. 57; Ecclus. xxiv. 23). St Paul referring to the contents of the Jewish Scriptures speaks of "the reading of the old covenant" (2 Cor. iii. 14). For the sake of brevity

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it was natural on the part of the Christian Church to speak of the sacred writings of the old and new dispensation as "the Old and New Covenant." In the beginning of the 3rd century we find in Origen's writings the mention of "the divine Scriptures, the so-called Old and New Covenants" (*De Princip.* IV. 1).

In the Western Church, Jerome in his Vulgate gave to *berîth* the renderings of "foedus" or "pactum" indifferently (*cp.* Jer. xxxi. 31 f. "foedus novum, non secundum pactum quod pepigi cum patribus eorum"). Unfortunately, in his version of the New Testament, as also of the Psalms, Wisdom and Ecclesiasticus, where Jerome merely revised the rendering of the Old Latin Version, he permitted the erroneous rendering "testamentum" to remain. The mistake was never remedied. The titles "Vetus" and "Novum Testamentum" being therefore apparently confirmed by the authority of the Latin Version in such passages as 2 Cor. iii. 6, 14, passed into general acceptance with the Western Church.

Arrangement of the Books of the Old Testament

The Hebrew Bible differs a good deal from the English Version both in the order of the Books and in the names given to them. The Table of Contents as described by the Jews themselves may be presented in order under three divisions as follows:

I. The Five Fifths of the Torah (*i.e.* the five Books of the Law of Moses);

(1) *Brēshith* ("In the Beginning") *i.e.* Genesis.
(2) *V'ēlleh Sh'mōth* ("And these are the names of") *i.e.* Exodus.
(3) *Vayyikrā* ("And he called") *i.e.* Leviticus.
(4) *B'midbar* ("In the wilderness of") *i.e.* Numbers.
(5) *Elleh had-d'bārīm* ("These be the words") *i.e.* Deuteronomy.

No names in the proper sense of the word were given originally to these five books of Moses; they were known each simply by its opening word, except in the case of "Numbers" in which the *fifth* word of the Hebrew is used as the title. The Samaritans in their Pentateuch simply *number* the books, so that *Genesis* is called "Book I." The *Torah* (or "Law") was in fact regarded as One Book cut up into five portions.

II. The Prophets (*N'bī-īm*):

(*a*) The former Prophets;

(1) Joshua;
(2) Judges;
(3) Samuel;
(4) Kings.

The division of Samuel and Kings each into two books is comparatively modern in the Hebrew Bible, though it is found in printed editions.

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It is further to be noted that Ruth is not placed after Judges, nor does Chronicles follow Kings.

(*b*) The latter Prophets;

(1) Isaiah;
(2) Jeremiah;
(3) Ezekiel;
(4) The XII Minor Prophets (regarded as One Book).

Here it is to be noticed that Daniel does not occur among the Prophets.

III. The WRITINGS (*C'thūbīm*) or "Hagiographa":

(1) Psalms (in Heb. *T'hillīm*, "Praises");
(2) Proverbs;
(3) Job;
(4) Song of Songs;
(5) Ruth;
(6) *Echah* ("How," the first word of the Lamentations giving a name to the Book);
(7) *Koheleth* (Ecclesiastes);
(8) Esther;
(9) Daniel;
(10) Ezra-Nehemiah (reckoned as one book);
(11) *Dibrē hayyāmīm*, "Acts (or 'Records') of the Days," *i.e.* Chronicles.

The third division contains, beside the Poetical Books, four Books which contain narratives, *i.e.* Ruth, Esther, Ezra-Nehemiah, and Chronicles, and one (Daniel) which is reckoned among the Prophets in E.V.

It is to be noted that Chronicles occupies the last place in the Hebrew Bible, and that the number of the Books is reckoned at twenty-four.

The English Old Testament, although translated from the Hebrew, derives the order and names of the Books from the Latin Vulgate. The Vulgate in its turn had been influenced in these two particulars by the ancient Greek version, the Septuagint. The earliest Greek MSS. do indeed differ greatly among themselves as to the order of the Books, but each shows some important divergence from the Hebrew. To the influence of the Septuagint moreover is due the presence of a number of "Apocryphal" Books in the Vulgate. St Jerome himself, to whom the Vulgate is due, drew indeed a sharp line between Canonical and Uncanonical writings, but the Septuagint was well established in his day as the Old Testament of the Christian Church, so that he could not exclude "Apocrypha" from his Latin version of the Scriptures. In the Vulgate the order and names of the Books are as follows:

(1) Genesis (Γένεσις κόσμου, LXX. A);
(2) Exodus (Ἔξοδος Αἰγύπτου, LXX. A);
(3) Leviticus;
(4) Numeri (Ἀριθμοί, LXX);
(5) Deuteronomium.

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The first Book is called "Birth" (or "Creation") "of the World," and the second "Departure from Egypt" in a Greek MS. of the 5th century, A.D. The third Book states the duties of the sons of *Levi*. The fourth records two *numberings* of Israel in the Wilderness. The fifth is called by a name which means "The second Law" in reference to Deut. i. 1–5. All five names were taken over from the LXX into the Vulgate and thence they have passed into the E.V.

(6) Josue (Ἰησοῦς υἱὸς Ναυή, LXX. A);
(7) Liber Judicum (Κριταί, LXX) *i.e.* Judges;
(8) Ruth.

Here it is to be noted that St Jerome has introduced into the Vulgate the Hebrew form *Josue* (Joshua). In the LXX the Greek form *Jesus* is used, though it is liable to be misunderstood; cp. Heb. iv. 8 (A.V.). The transposition of Ruth to this place is due to the LXX.

(9) Regum I, II } *i.e.* Samuel;
(10) III, IV } *i.e.* Kings;
(11) Paralipomenon (Παραλειπομένων) I, II } *i.e.* Chronicles;
(12) Esdrae I *i.e.* Ezra
II *i.e.* Nehemiah.

Here the influence of the LXX is seen in reckoning Samuel and King's together as one work in four books, though the Greek title is not "Kings," but "Kingdoms" (βασιλειῶν). Moreover the Vulgate follows the LXX in bringing Chronicles and Ezra-Nehemiah from the end of the Canon to a place immediately after Kings, and also in arranging those two Books in chronological order. The Greek word *Paralipomenon* which appears in the Vulgate as the title of Chronicles means, "The Book of things left out," many fresh narratives of the Kingdom of Judah being given in it.

(13) Tobias *i.e.* Tobit }
(14) Judith; } both Apocrypha;
(15) Esther.

The association of Esther with these two Apocryphal Books is due to the influence of the LXX.

(16) Job;
(17) Liber Psalmorum;
(18) Proverbia Salomonis;
(19) Ecclesiastes;
(20) Canticum Canticorum, *i.e.* Song of Songs;
(21) Liber Sapientiae, *i.e.* Wisdom of Solomon;
(22) Ecclesiasticus, *i.e.* Wisdom of Jesus son of Sirach.

Greek influence appears again both in the contents of this group and in its position in the whole list. Two Apocrypha (Wisdom and Ecclesiasticus) are added to the Hebrew Books, and the whole group

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consisting of Poetical and Sapiential Books is placed *before* the Latter Prophets.

(23) Isaiae Prophetia;
(24) Jeremiae Prophetia;
(25) Threni (θρῆνοι) *i.e.* Lamentationes Jeremiae;
(26) Prophetia Baruch;
(27) Prophetia Ezechielis;
(28) Prophetia Danielis.

Here the influence of the LXX is manifest in four particulars. First, Lamentations is made to follow Jeremiah; secondly, an Apocryphon (Baruch) is introduced; thirdly, Daniel (like Lamentations) is transferred from "the Writings" to the Prophets; fourthly, Daniel is printed with the Greek additions, the Song of the Three Children being given in the course of chap. iii, while the History of Susanna and Bel and the Dragon appear as chapters xiii, xiv.

(29) Prophetia Osee (Hosea), Joel, Amos, Abdiae (Obadiah), Jonae, Michaeae (Micah), Nahum, Habacuc, Sophoniae (Zephaniah), Aggaei (Haggai), Zachariae, Malachiae.

In several cases the Vulgate adopts the Greek form of the names of Prophets, while the E.V. follows the Hebrew.

(30) Machabaeorum I;
,, II;

After the two books of the Maccabees comes the New Testament, and after the New Testament the following note:

"Here in a place apart follow the *Prayer of Manasses* and two books current under the name of the *Third and Fourth Books of Esdras*, which are not included in the list of the Canonical Books which the Holy Council of Trent received and decreed to be accounted Canonical. But since they are quoted from time to time by certain of the Holy Fathers and are found in a number of copies of the Latin Bible both printed and in manuscript, they are added here, lest they should be lost altogether."

Then follow the text of "the Prayer of Manasses, king of Judah," and the two Books called "1, 2 Esdras" in English editions of the Apocrypha.

In the English Bible the Canonical Books of the Old Testament are arranged in the same order as in the Vulgate, but the Apocryphal Books are taken out and placed together in a separate collection after the last of the Canonical Books (Malachi). In making this distinction the E.V. departs from both the Latin and the Greek Bibles, and follows the pronouncement of St Jerome († 420 A.D.), who in his *Prologus Galeatus* gives a list of the Scriptures agreeing with the contents of the Hebrew Bible (as above) and declares that any work not found therein is to be ranked among the Apocrypha.

As the Books stand in the E.V. they admit a rough division into four classes, *i.e.*:

(*a*) Legal: the Pentateuch or *Five Books* of Moses; Genesis—Deuteronomy.

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(*b*) Historical: Joshua—Esther.
(*c*) Poetical: Job—Song of Songs.
(*d*) Prophetical: Isaiah—Malachi.

This classification is however very rough; a more careful division would be as follows:

(*a*) The Hexateuch, *i.e.* the six legal books. Joshua resembles the Pentateuch both in the style of its language and in the character of its contents, and is to be reckoned a continuation of it.

(*b*) Historical Books from the Conquest of Canaan to the middle of the Persian period or a little later: Judges, Samuel, Kings, Ezra-Nehemiah.

(*c*) Poetical Books: Psalms and Song of Songs.

(*d*) Prophetical Books: Isaiah, Jeremiah, Ezekiel and the Twelve Minor Prophets (with the exception of Jonah).

(*e*) Midrashic Books in which narrative (not necessary historical in character) is used for imparting moral or religious lessons: Ruth, Chronicles, Esther, Jonah.

(*f*) Apocalyptic Books of which the chief example is the book of Daniel. Parts of Zechariah (see chs. xii.–xiv.) have the same characteristics.

(*g*) Sapiential Books (*i.e.* Books on the subject of 'Wisdom'): Proverbs, Ecclesiastes.

The Greek translation of the Hebrew Scriptures seems from the first to have been arranged according to subject-matter. The departure from Palestinian custom in this respect was probably due rather to the gradual formation of the Version than to the independent attitude of Alexandrian Judaism. The extant MSS. show a great variety in the arrangement of the books in the LXX. But the following are the most frequent variations from the Hebrew order: (i) Ruth is joined to Judges, Lamentations to Jeremiah, (ii) Chronicles, Ezra, Nehemiah, follow after Kings, (iii) the Minor Prophets precede the Major; Daniel follows Ezekiel, (iv) the order of the Minor Prophets runs, Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, etc., (v) Apocryphal books are inserted, Tobit and Judith being generally placed next to Esther, Wisdom and Ecclesiasticus after the Song of Songs, Baruch and the Epistle of Jeremy after Lamentations, Susanna, the Song of the Three Children, Bel and the Dragon after Daniel, while 1, 2 Maccabees close the list.

Groups of Books of the New Testament

In our Bibles the Books of the New Testament fall into five groups: (1) the Gospels, the Records of the Life of Christ: (2) the Acts of the Apostles, the Records of the Foundation of the Church: (3) the Epistles of St Paul (*a*) to Churches, (*b*) to individuals, to which is appended the Epistle to the Hebrews: (4) the so-called Catholic (or general) Epistles of St James, St Peter, St John and St Jude: (5) the Apocalypse. This arrangement is derived from the Latin Vulgate.

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The contents of the New Testament naturally divide themselves into (*a*) the history, and (*b*) the teaching, thoughts, and aspirations based upon the history. The Record of the facts of the Divine Life and the expansion of that Life into the life of the world precedes in order the Apostolic teaching: doctrine and organization follow as the results of the Historic Facts. The writings themselves are of a very varied character. The differences arising from the different points of view taken by the writers, and from their different personal and religious characteristics, offer distinctive features in the books without diminishing their substantial agreement.

The three Synoptic Gospels which, as their name implies, take the same general view of their subject, are placed first. They present for the most part the same general outline of teaching, and are occupied chiefly with the external history and more especially with the Galilean Ministry of our Lord.

St John's Gospel, written after the fall of Jerusalem, giving special prominence to the Ministry in Judea and the spiritual character of the teaching, stands after the Synoptists. The sublimer flights of the Fourth Gospel presuppose the existence of simpler accounts such as the three other Evangelists give.

The Acts being the history of the Church's Foundation succeeds the memoirs of the Founder. The first twelve chapters are chiefly occupied with the Ministry of St Peter, the concluding sixteen with that of St Paul. The two sections together describe (1) the Preaching of the Apostles to the Jewish people, (2) the building up of the Jewish Christian Church, (3) the Proclamation of the Gospel to the Gentile world.

Of the Epistles, the Pauline are placed first, perhaps as containing the books of the most considerable size. By a happy coincidence the Epistles, whose authority was soonest recognised and whose genuineness is most firmly established (Romans, 1 and 2 Corinthians, Galatians), rank next in order to the History, which closes with a description of St Paul's imprisonment at Rome. The Epistles to Churches stand first, arranged roughly in the order of their size; the Epistles to individuals follow; and the Epistle to the Hebrews is placed last, the E.V. in this respect following the Latin and later Greek MSS.

The so-called Catholic Epistles of the Apostles, St James, St Peter, St John and St Jude, form a smaller group. The term Catholic (*i.e.* general, not addressed to single Churches or individuals) is strictly applicable to James and 1 Peter, only doubtfully so to 2 Peter, 1 John, Jude, and not at all to 2 and 3 John.

The distinct character of the Apocalypse and the tenor of its final words render it the natural conclusion of the whole collection.

Early MSS. of the New Testament show us that it was once arranged in *four* volumes, (1) the Gospels, (2) the Acts and Catholic Epistles, (3) the Pauline Epistles, (4) the Apocalypse.

Sometimes the Pauline Epp. precede the Acts and Catholic Epp., so as to place first the books which had earliest obtained canonical authority.

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(*a*) The Gospels are found arranged in great variety of order. In the early Western Church, the order most commonly received was that of Matthew, John, Luke, Mark ; the Gospels of the Apostles preceding those of the disciples.

(*b*) The Epistle to the Hebrews is classed among the Pauline Epistles in the earliest Greek MSS., in which it stands before 1 Timothy, but in the very ancient exemplar from which the Codex Vaticanus was copied it must have stood after the Epistle to the Galatians.

(*c*) In the West, the Epistles of St Peter were commonly placed at the head of the Catholic Epistles.

IN HIS OMNIBUS LIBRIS TIMENTES DEUM ET PIETATE MANSUETI QUAERUNT VOLUNTATEM DEI.

AUGUSTINE, *Doct. Chr.*, II. ix.

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CHAPTER II

LIMITS AND GROWTH OF THE BIBLE

By the Right Rev. H. E. RYLE, D.D.[1]

The word **Canon** is used to denote the authoritative collection of the Sacred Books of the Christian Faith. These books belong to two different groups, entitled the Old and New Testaments. The word "Canon," which is used of the whole collection of the Christian Scriptures, is also applied to its two divisions separately.

The word is of Greek origin; its first meaning seems to have been "a measuring line" or "a carpenter's rule." Its root-idea is "straightness," and this is preserved in its secondary and metaphorical meaning, "standard" or "rule" (Gal. vi. 16). It is used in a passive sense to denote "that which is measured," a library of selected standard literature.

By Christian writers the word was at first especially applied to "Christian doctrine," which they termed "the Canon of the Church," "the Canon of the Truth," etc. Such a "standard" might be embodied in a creed, or defined by the discipline and worship of the Church.

The adjective "canonical" is found applied to Holy Scripture as early as the time of Origen. Books were called "canonical" probably not because their contents agreed with the doctrinal rule of the Christian Faith, but because their sanctity and authority had been defined, measured, or "canonized" by the Church which acknowledged the teaching which they contained to be apostolic.

The substantive "Canon" does not seem to have been applied to Scripture until the 4th century. It was at first apparently used of the *list* of books which "measured" the contents of Scripture. It was then naturally transferred from the list to the writings included within the list or satisfying the sacred standard; and thus designated the *collection* sanctioned by the Church. Thirdly, the word came to be popularly applied to Scripture as "the rule of Faith." The "canonical writings which enshrined the word of truth became the *standard* of life and doctrine." It is under the *second* of these meanings that we speak of a "History of the Canon."

[1] Revised by the Editor.

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The History of the Canon of the Old Testament

The history of the process by which the books of the Old Testament were collected and recognised as of sacred authority is involved in obscurity. The early Jewish tradition adopted by the Fathers of the Christian Church, which assigned the task of its completion to miraculous agency working through Ezra, is first found in 2 Esdras (ch. xiv.), an Apocalyptic Jewish writing devoid of historical authority. A later phase of it, which associated with Ezra "the Men of the Great Synagogue," has survived in a modified form down to the present day. But neither the original legend nor its later development rests on any authoritative evidence. The substratum of fact which underlies them both is the success of Ezra in asserting the authority of the Law for Judaism (Neh. viii.). The complete restoration of the Mosaic worship, with which he and his contemporaries were traditionally credited, seemed to later Jewish writers to include numerous other services rendered to their religion of which no record has elsewhere been preserved. The work of collecting and arranging the Scriptures was confidently reckoned among the triumphs of the same generation. But the historical character of the Rabbinic tradition of "the Great Synagogue" can no longer be defended; and to assign to Ezra or to his generation the final conclusion of the O.T. Canon is to prefer an untrustworthy legend to the assured results of Biblical criticism.

The Old Testament Canon owes its formation neither to one man's influence nor to the activity of a single generation, but to a process of gradual growth, and to the work of several centuries. A useful clue to its history is furnished by the Triple Division of the Hebrew Bible (see page 3), which has preserved the *three successive stages* in the growth of the Jewish Canon, *i.e.* (i) the Law, (ii) the Law and the Prophets, (iii) the Law, the Prophets, and the Hagiographa.

(i) In the early periods of the history of the Chosen People there is no evidence of any special appeal to the authority possessed by writings. The message which the Israelites acknowledged to be divine was *orally* delivered through prophet, priest, or king. The medium of revelation was the vision, or the dream, or the Urim and Thummim (1 Sam. xxviii. 6, 7).

The way was however being prepared for the later usage. There is abundant evidence to show that writings of religious and political importance were committed for preservation to the care of the priests (*cp.* Ex. xl. 20; Deut. xvii. 18; xxxi. 24–26; Jos. xxiv. 26; 1 Sam. x. 25; 2 Kings xxii. 8). The most sacred of these, the Ten Commandments, inscribed on two Tables of Stone, were deposited within the ark; and it is instructive to observe that "the Ark of the Testimony" derived its name from this nucleus of the earliest law, which it was constructed to receive (Ex. xxv. 22).

We do not, however, find any clear proof in the early history of the people of Israel of the existence of one preeminently sacred and authoritative code of legislation. The historical books record practices

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in sacrifice and worship which differ from the requirements of the Levitical law; the laws themselves show signs of the influence of different epochs in the history; the references in the Prophets to the events of the Patriarchal period have no appearance of being drawn *exclusively* from the form of the narrative preserved to us in the book of Genesis. There is no reason to question the view that the nucleus or basis of these written traditions may be referred to the Mosaic or earliest period of the nation's literature. But such a process of literary development as is suggested by the critical analysis of the books necessarily postpones to a late date the *canonical* recognition of any portion of our present Pentateuch.

The references to "the law," *e.g.* in Isai. i. 10; ii. 3; Hos. iv. 6; viii. 1; Amos ii. 4; Mic. iv. 2, present only an apparent contradiction. The word rendered "law" without any qualifying mention of "writing" or "book" signifies in the earlier Hebrew literature not a written code, but oral instruction whether given by a priest or by a prophet. That this oral instruction was committed to writing no one would deny. Such passages as Jer. xviii. 18; Zeph. iii. 4; Hag. ii. 11 indicate that professionally the priests were required to know the provisions of both moral and ceremonial law, and to declare them to the people (*cp.* 2 Chron. xix. 5–11). Undoubtedly the chief contents of such laws have been preserved in the Pentateuch.

Not until the reign of Josiah do we find positive evidence of the existence of sacred writing which claims the general recognition of the people. The narrative of "the book of the law" discovered in the Temple (2 Kings xxii.; 2 Chron. xxxiv.) contains the first assured proof of the recognised authority of Scripture over the nation. That this "book of the law" contained large portions of Deuteronomy is probable upon the following grounds. (*a*) The reforms carried out by Josiah upon the strength of the discovery of this book agree closely with the characteristic teaching of the Deuteronomic law. (*b*) The special influence of Deuteronomy is very noteworthy in the writings of Jeremiah, whose prophetic career followed directly upon this incident. (*c*) The first direct citations from "the law of Moses," which are found in the books of Kings compiled about 50 years after the death of Josiah, are drawn from Deuteronomic writings (*cp.* 1 Kings ii. 3 with Deut. xxix. 9; 2 Kings xiv. 6 with Deut. xxiv. 16).

We therefore conclude that the Deuteronomic "law" or some form of it was treated as a sacred and authoritative Scripture in the last days of the kingdom of Judah. At how much earlier a date before its discovery in the Temple its character and contents were known we cannot tell.

This Deuteronomic law was the first instalment of the Canon of the **Torah** or **Pentateuch**. The stages of the process by which the other main component portions of the Pentateuch were first welded together and then acknowledged as "the book of the law" do not fall within the scope of the present inquiry. That the work may have been undertaken at Babylon during the Exile, and have been there finished before Ezra returned to Jerusalem, is a not unreasonable conjecture.

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The destruction of the Temple and the captivity of the people may well have given a new sanctity to the writings and traditions which recorded the "origines" of Israel, the divine selection of the race, the deliverance from Egypt, and the occupation of Palestine. Simultaneously with the return to Palestine and the renewal of the Temple worship, the ancient traditions of law and ceremonial were minutely restored. The people regarded the sacred writings as the possession of the whole nation instead of the peculiar inheritance of the Priesthood. Synagogues were built both in Palestine and in Gentile lands, in which the Law of Moses was publicly read every Sabbath by Israelite laymen (Acts xv. 21). In the message of "the Book" the devout Jew found a compensation both for distance from the Temple and for the decay of the prophetic gift.

It can scarcely be only an accidental coincidence that the references to "the law of Moses" become more numerous in the Post-exilic literature (*cp.* Ezr. iii. 2; vi. 18; vii. 6; Neh. viii. 1; xiii. 1; Dan. ix. 11, 13; Mal. iv. 4; 2 Chron. xxiii. 18; xxv. 4; xxx. 16; xxxv. 12), and that allusions to the name and work of Moses should be in proportion so much more frequent in the books of Chronicles and Nehemiah than in the Pre-exilic writings (*e.g.* *twice* in Samuel, *seven* times in Kings, *sixteen* times in Chron., *seven* times in Neh.). In the Canonicity accorded at first only to the Pentateuch we find possibly an explanation for the detailed treatment of early Israelite history as contrasted with the scanty summary of later events in such Post-exilic passages as Neh. ix.; Ps. cv., cvi.

There is no reason to doubt that "the book of the law of Moses" which Ezra read to the people (Neh. viii. 1, 5, 8) was practically the same as our Pentateuch.

Thus was completed the first Hebrew Canon, or, as we may regard it, the first stage in the history of the Canon of the O. T. The date of this event is roughly determined by the evidence of the Samaritan Pentateuch. The fact that the "Torah" is the only Canon of Scripture recognised by the Samaritans indicates that at the time when the rival Mosaic worship was instituted on Mt Gerizim, the priests at Jerusalem regarded "the Law" alone as the Canon of Scripture.

(ii) The recognition as Scripture of the group of writings included in the **Prophets** belongs to a period of which we have little information.

The records which gave the history of the people subsequent to the death of Moses would naturally soon form a kind of appendix to the "Torah." But some time would elapse before they were acknowledged to possess a similar sanctity. The wonderful fulfilment of the predictions relating to the Captivity and the Return would profoundly enhance the popular esteem for the prophets whose living witness had too often been rejected; the decay of the spirit of prophecy would add to the veneration in which the few written and orally transmitted utterances were held.

But until it was admitted that the succession of "the prophets" had ceased, their writings, whether prophetic or historical, would not

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rank with the revelation of the "word of God" spoken by the mouth of the prophet. As it is hardly likely that the writings of Malachi were regarded as worthy to be classed with those of Isaiah and Jeremiah until some considerable interval of time had elapsed after the death of their writer, the completion of this group is probably considerably later than the age of Nehemiah.

(*a*) The Epistle prefixed to 2 Maccabees describes how "Nehemiah, founding a library, gathered together the books about the kings and prophets, and the [books] of David, and letters of kings about sacred gifts" (2 Macc. ii. 13). This passage, though occurring in an untrustworthy document and not bearing directly upon the history of the Canon, may very possibly record a true tradition of a movement for the collection and preservation of the historical and prophetical writings.

(*b*) The "Wisdom of Jesus the son of Sirach," written before 170 B.C., shows by its allusion to "the twelve prophets" (xlix. 10, 11) that the prophetical group had been for some considerable time acknowledged as sacred Scripture. The fact that Mordecai, Daniel and Ezra are not commemorated among Israel's "famous men" in chaps. xliv.–l. makes it probable that as yet only "the Law and the Prophets" were accepted in the Canon, although the mention of Zerubbabel, Jeshua and Nehemiah shows acquaintance with the general historical outline.

(*c*) A passage in Daniel (ix. 2), speaking of "the books" and quoting, as from one of them, the writings of Jeremiah, appears to imply the existence of an authoritative collection which included prophetical writings. The application however of this evidence rests upon the date (probably the 2nd cent. B.C.) to which this portion of Daniel should be assigned.

(*d*) The exclusion of Ruth, Chron., and Ezra-Neh. from the historical books, and of Lamentations and Daniel from the prophetical books of this group, affords presumptive evidence that these writings, if they existed at all, were not yet recognised as Scripture at the time when the collection called "the Prophets" was finally closed and associated with "the Law."

The date to which we may conjecturally assign the completion of this Second Canon is the commencement of the 3rd cent. B.C. The conquests of Alexander the Great and the influx of Hellenic literature and philosophy may then presumably have given the needful impulse to the expansion of the collection of the Jewish Scriptures. The final authoritative recognition of the sacred character of these portions of Hebrew history and prophecy may thus have signalised a protest of Judaism against the encroachment of foreign thought.

(iii) The recognition of the books contained in the miscellaneous group of the **Hagiographa** belongs to the last stage of the history. To some of these writings modern criticism appears with good reason to assign a late date of composition. Ecclesiastes is asserted to belong to the 3rd century B.C.: the compilation of the Chronicles

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cannot be placed much earlier: the book of Daniel and very possibly certain Psalms date from the Maccabean era. Without insisting upon the finality of such criticisms, we are fairly justified in assuming that the canonicity of this group was not determined until the latter half of the 2nd century B.C. Neither is it hard to suggest a period at which this process was begun. The destruction of "the sacred books" of the Jews in the persecution of Antiochus Epiphanes (1 Macc. i. 56, 57) awoke the nation to a sense of their threatened loss. A movement took place not merely to protect the copies of the law and the prophets, but to preserve and set apart the most valued of the other surviving sacred writings. A tradition to this effect which identifies Judas Maccabeus with the undertaking is preserved in the Epistle prefixed to 2 Maccabees, "in like manner Judas also gathered together for us all those writings that had been scattered by reason of the war that befell, and they are still with us" (2 Macc. ii. 14).

The work thus begun may have led to the eventual inclusion of the remaining books within the sacred limits. The details of the process are unknown to us, but there can be little doubt that the collection of the Psalms formed the nucleus of this group. The first direct evidence which meets us after the Maccabean revolt contains a clear allusion to the triple division of the sacred books. Three times over in the Prologue to Ecclesiasticus, written probably a few years later than 132 B.C. by the grandson of the author to his Greek translation, we find mention of "the law and the prophets and the other writings." This passage furnishes the earliest evidence that other books could be mentioned in the same class with "the Law and the Prophets."

The recognition of the books of the Hagiographa was probably completed during the comparatively peaceful and prosperous period before the death of John Hyrcanus (104 B.C.). The religious condition of the nation during the following century, represented by the strife between the Pharisee and Sadducee factions and by the intense conservatism of the teaching of the Scribes, renders it exceedingly unlikely that any subsequent alterations could have been made in the contents of the Canon. Positive testimony is of a much later date.

A passage in Philo's *De Vita Contemplativa* speaks of "laws and oracles, declared by prophets, and hymns, and the other (writings), whereby learning and piety grew up side by side and are brought to perfection." The allusion to the Jewish Canon is undoubted, and clearly implies acquaintance with the contents, though not necessarily with the limits, of the Hagiographa. There is no evidence in Philo's writings that he was acquainted with Ezekiel, Daniel or the Five Megilloth, but as we shall see in the case of the N.T., much stress must not be laid upon this negative evidence.

In the New Testament there seems to be an allusion to a Triple Division of the Sacred Books in Luke xxiv. 44, "all the things written in the law of Moses and the prophets and the Psalms concerning me." The references to "Scripture" generally presuppose the completeness

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of the O.T. collection. Our Lord and His Apostles appeal to the Jewish Scriptures (*e.g.* Luke iv. 21; Joh. v. 39, 46; Acts i. 20; vii. 42); they claim to fulfil the message of the acknowledged and perfect Jewish Canon.

It is important to observe that all the direct citations, as well of the N.T. writers as of Philo, are made from the O.T. Canon.

Direct citation is made in the N.T. from the following books: Pentateuch, Jos., Sam., Kings, Job, Pss., Is., Jer., Dan., Hos., Joel, Am., Mic., Hab., Hag., Zech., Mal.; and the following are undoubtedly referred to—Jud., Ruth, Chron., Ezek., Jon., Zeph. That there seem to be no references made to Ezra-Neh., Esth., Eccles., Cant., Obad., Nah., is best explained by consideration of the brevity and of the character of writings which did not lend themselves so readily to the purpose of citation by the N.T. authors. Obadiah and Nahum indisputably belonged to the twelve prophets: Ezra-Nehemiah were inseparable from Chron.: Esther, Eccles. and Cant. reflected a tone and spirit with which the general tenor of Apostolic teaching would have had few points of contact.

In the matter of quotation it is more important to observe that the different groups of writing which compose the Hagiographa are all recognised by direct quotations, than that any single work has for some reason or other failed to furnish material illustrative of Apostolic thought. We may conclude that reference to Pss., Prov., Job, Chron., and Dan. implies the authoritative character of all the other writings with which they are traditionally associated in the Hagiographa.

Confirmation of this is supplied by Josephus, who, writing at the close of the 1st century A.D. (*Contra Apionem*, I. 8), speaks of 22 (not 24) sacred books of the Jews, mentioning five books of Moses, thirteen prophetical "from the time of Moses to that of Artaxerxes," four containing poetry and moral maxims. He is addressing a Greek-speaking Gentile, and, probably following the LXX, classes the books by subject-matter, and attaches Ruth to Judges, Lamentations to Jeremiah. From his mention of the reign of Artaxerxes, even if he means Artaxerxes III ("Ochus," 358–337 B.C.), as the lowest limit of antiquity for the books of Jewish Scripture, we may at least gather that in his opinion the sacred collection had long been established.

Possibly the destruction of Jerusalem and the threatened annihilation of the Jewish race, coupled with the rivalry of the Alexandrine version, contributed towards the end of the 1st century A.D. to the settlement of the limits of the Hebrew Canon of Scripture. But discussions respecting the canonicity of Ezekiel, Ecclesiastes, Canticles, Jonah, Proverbs, Esther, continued into the following century.

These discussions are of little value except to show the degree of freedom with which the Canonicity of sacred writings could be criticised within the Jewish Church. They afford evidence that the writings of "the son of Sirach" (Ecclesiasticus) were highly thought of; and possibly the omission of "Esther" from the lists of early Christian writers may be explained by local or temporary discredit among the Jewish teachers.

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It is interesting to observe that the three stages through which we have traced the gradual growth of the Hebrew Canon are found reflected in the usage, so far as it can be determined, of the Synagogue "lectionary." There is no reason to question the tradition (*a*) that from the days of Ezra the reading of the Torah formed part of the Synagogue service (Neh. viii. 1–3, 8, 18; xiii. 1; *cp.* Acts xv. 21; 2 Cor. iii. 15), and (*b*) that after some considerable interval a "lesson" from the N'biim was added. The statements in the N.T. (*e.g.* Luke iv. 16, 17; Acts xiii. 15, 27) afford conclusive proof that in our Lord's time both Law and Prophets were systematically read in the Synagogues. The general plan of dividing the Law and the Prophets into lessons (that from the Law being called *Parashah*, that from the Prophets *Haphtarah*) belongs to the earliest days of the Synagogue system.

The Hebrew Canon of Scripture, having received the sanction of the usage of our Lord and the Apostles, was accepted by the Christian Church. The use of the Alexandrine Version familiarised readers with the books of the "Apocrypha." But although these were constantly cited by the Fathers without distinction from the books of the Jewish Canon, the Church never altogether lost sight of the different footing on which these additional writings stood. Thus Melito, Bp of Sardis (*circ.* 170 A.D.), after making inquiries in Palestine, gives as the O.T. Scriptures a list differing only from that of the Hebrew Canon by the omission of Esther. Origen (Euseb. *H. E.* VI. 25), in whose list the Minor Prophets are accidentally omitted, adds "the Epistle" to Jeremiah's writings, but otherwise follows the Hebrew Canon; Athanasius († 373) differs only by adding "Baruch" and "the Epistle" to the writings of Jeremiah, and by reckoning "Esther" with "uncanonical" writings. The list of Amphilochius (*circ.* 380) written in Iambic verse also excludes the Apocrypha, but only inserts "Esther" after the prophets on the ground that "some" included it in the Canon. Cyril of Jerusalem (*Catech.* IV. 35) although reckoning Baruch as a canonical book, excludes the other "Apocrypha." Rufinus (*Comm. in Symb. Apost.*) maintains the Hebrew Canon, although he probably included Baruch with Jeremiah. Jerome († 420) regarded the books of the Hebrew Canon as the only inspired Scripture of the O.T. In spite of the laxer views which afterwards prevailed in the Western Church, the opinion of Jerome was upheld by a succession of eminent scholars in the Middle Ages, and largely influenced the chief reformers in their exclusion of the Apocrypha from the list of Canonical Scriptures.

The list of the books of Scripture, which excludes all "Apocrypha," attached to the Canons of the Council of Laodicea (*circ.* 360), probably represents the opinion of the Eastern Church at the close of the 4th century.

The book of Esther alone seems to have had its Canonicity at any time seriously disputed in the Christian Church.

The Apocrypha, and other Apocryphal books.—The limits of the Hebrew Canon excluded certain other writings which the Jews of Alexandria regarded with special favour. The N.T. writers, who

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frequently use the Alexandrine Version, never quote these writings as Scripture, although they were probably acquainted with some of them.

The practice of the Apostles was not in this respect generally followed by the writers of the early Church. The books contained in the Greek translation, and in the early Latin version derived from it, were popularly regarded as all of equal authority. The books of Wisdom and Ecclesiasticus were commonly treated on a level with the writings of Solomon; Baruch was classed with Jeremiah: the additions to Daniel and Esther met with common recognition as inseparable from the Palestinian books; 1 and 2 Maccabees embodied the latest chapter of sacred history.

Even writers like Origen, Cyril of Jerusalem, and Athanasius, who expressly declared their preference for the Hebrew Canon, quote the books of the "Apocrypha" as inspired Scripture. The influence of the Greek and Latin versions, in which no difference was made between the Hebrew books and the Alexandrian additions, naturally predisposed the Church in favour of their use. The tendency of the early Christian centuries was in favour of extending, rather than of restricting, the range of Divine Inspiration.

Thus Augustine, who recognised the "Apocrypha" without hesitation, spoke of them as "books which the Church, but not the Jews, held canonical." The influence of his opinion was very great. The extant Greek and Latin MSS. of the O.T. show how generally Baruch, additions to Dan. and Esth., 1 Esdras, Tobit, Judith, Wisd., Ecclus., 1 and 2 Macc. were read in the services of the Church.

The Council of Trent, 1546 (Sess. IV. *Decr. de Can. Scrip.*), decreed the equal inspiration of all books contained in the Vulgate version, and thus recognised as Scripture, Tobit, Judith, Wisd., Ecclus., Baruch, 1 and 2 Maccabees, and the additions to Daniel and Esther.

These writings, with the addition of 1 and 2 Esdras and the Prayer of Manasses, make up the group which in the Reformed Churches is known as the **Apocrypha.** This name was originally applied to "secret" or "mystical" writings in a religious body, which would be intelligible only to the initiated. By Christian writers it was constantly applied to the pseudepigraphic writings of heretics, and acquired the unfavourable sense of "fictitious," "spurious," "heretical." It obtained also a special ecclesiastical usage for books kept back from public reading in the Churches. The list of Athanasius (*Festal Letter* 39) divides the ecclesiastical writings into three classes—(1) "Canonical," *i.e.* the inspired books of Scripture; (2) "books read in the Church," as valuable for instruction, *e.g.* Wisdom, Ecclus., Esther, Judith, Tobit, etc.; (3) "Apocrypha" or heretical. Jerome, who used the word Apocrypha for all ecclesiastical writings not included in the Hebrew Canon which he recognised, seems to have been the first to apply the term to the books of our Apocrypha, though he would have included under it many other works. Augustine, who considered the word to mean "doubtful of origin," does not apply it to these books, which he himself deemed Canonical. Rufinus, referring to the "Apocrypha," calls them "ecclesiastical" books.

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During the Middle Ages men lost sight of the pseudepigraphic works which had been called "Apocrypha," such as the Book of Enoch, the Apocalypse of Baruch, etc. The Reformers, who adopted Jerome's Canon of the O.T., adopted also his term for the books, which were excluded from their Canon, but which were included in the written and printed Bibles. In spite of adverse criticism, the books of the "Apocrypha" maintained their position in the great translations of the Bible of the 16th century including the Genevan. They were retained as the literary link connecting the two inspired "Testaments" and as useful in the Church "for example of life and instruction of manners" (Art. of Religion, VI.). The term "Deutero-Canonical" is sometimes preferred by the Roman Church. The degree of modified recognition which these books receive from *e.g.* the Reformed and Eastern Churches distinguishes them from the class of spurious apocryphal works.

The books of the "Apocrypha" represent the chief remains of the Jewish literature belonging to the centuries immediately previous and subsequent to the Christian era. With the exception of 2 Esdras and the Prayer of Manasses, they are preserved to us in the Greek MSS. of the LXX. Some of them, *e.g.* 1 Macc., Ecclus., Judith, were originally written in Hebrew, but the majority seem to have been written in Greek. (See further the separate Introductions to these books given in chap. VI.)

Under the title of O.T. Apocrypha we might also include certain other writings belonging to the same period. The most important are:

(*a*) "The 3rd Book of Maccabees," which contains a legendary account of events attending the persecution of the Jews by Ptolemaeus IV, Philopator (*circ.* 210 B.C.). It may have been composed early in the 1st cent. A.D. It is found in Cod. A. and in Swete's *O.T. in Greek*, vol. iii.

(*b*) "The 4th Book of Maccabees," a declamation combining Jewish thought with the praise of Stoic virtue, based on the martyrdom of Eleazar and the Seven Brethren, has often been wrongly included among the works of Josephus. It was composed probably in the first half of the 1st cent. A.D. It is particularly noticeable for the strength of its statements respecting the doctrine of the resurrection. It is found in Codd. ℵ A. and in Swete's *O.T. in Greek*, vol. iii.

(*c*) "The Psalms of Solomon," an important pseudepigraphic collection of 18 Psalms, originally composed in Hebrew, but preserved in a Greek and a Syriac version. This Psalter (*circ.* 40 B.C.) is remarkable as being almost the only piece of pre-Christian Pharisaic literature that has come down to us. It contains references to the capture of Jerusalem by Pompey and to Pompey's death: it also gives a striking picture of Jewish life and thought along with a delineation of the Davidic Messiah of peculiar interest. It appears in the list of the contents of the Cod. A. as an appendix to the N.T. and in Swete's *O.T. in Greek*, vol. iii.

In the Stichometry of Nicephorus, a catalogue of Canonical and uncanonical books of the 9th century, there is an entry, "The Psalms

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and Odes of Solomon." These Odes were discovered and published by Rendel Harris (Cambridge, 1909). Often they seem (like the Psalms of David) to be the utterance of personal experience. They contain many beautiful passages of a Christian character, and it may be seriously doubted whether they have any real connexion with the "Psalms" of Solomon.

(*d*) "The Book of Enoch," only known to us through Greek fragments and an Ethiopic version, is an apocalyptic work, the greater part of which was probably written in Hebrew as early as the 2nd cent. B.C., the remainder perhaps in the reign of Herod the Great. It is of special interest for the light which it throws upon the Jewish teaching of a Messiah. See Jude 14. Greek fragments in Swete's *O.T. in Greek*, vol. iii.

(*e*) "The Apocalypse of Baruch" (preserved in the Milan MS. of the Peshitta Syriac), purporting to be the utterance of Baruch to his people after the destruction of Jerusalem by Nebuchadrezzar, must have been written very shortly after the destruction of the city by Titus. Its resemblance to 2 Esdras is so close as to suggest that its contents must have been familiar to the writer of the last-named work.

(*f*) "The Testaments of the Twelve Patriarchs" is the name of a work preserved in Greek and Armenian, but perhaps translated from a Hebrew original. In its original form it was a book of Jewish ethics, in which the author used the supposed reminiscences of the Patriarchs as a vehicle for moral teaching. It was composed perhaps 110–40 B.C. In its present form it has been re-edited by a Christian for conveying Christian instruction.

(*g*) "The Assumption of Moses." Of this Apocalyptic work a large fragment only—in a Latin translation from the Greek—has been preserved, containing an address of Moses to Joshua. It was probably written during the earthly lifetime of our Lord. It is to this writing that Jude 9 most probably refers.

(*h*) "The Book of Jubilees," or "Little Genesis," is a free paraphrase, with fantastic additions, of Genesis and part of Exodus, originally written in Hebrew. It is probably a product of Pharisaic teaching as given towards the end of the 2nd century B.C.

(*i*) "The Sibylline Oracles." The name of this work connects it with the Oracles preserved in heathen Rome from very early times. These however have undoubtedly perished, and the fragments we now possess are partly of Jewish, partly of Christian origin. They are preserved in Greek in hexameter verse. "The Sibyl" is not unfrequently appealed to in the works of early Christian Fathers.

(*j*) The allusion to "Jannes and Jambres" in 2 Tim. iii. 8 is probably based upon an apocryphal work dealing with legendary adventures attributed to Moses. A Latin fragment of such a work has been found.

(*k*) "The Ascension of Isaiah." In this book is preserved a Jewish legend to the effect that the Prophet was *sawn asunder* by Manasseh. To this probably allusion is made in Heb. xi. 37.

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The History of the Canon of the New Testament

A very different inquiry from that upon which we have just been occupied is presented by the History of the Canon of the New Testament. In the case of the Old Testament we have seen that the difficulties, which beset our knowledge of writings derived from a period extending over more than a thousand years, are complicated by the lack of evidence bearing upon the date of their individual recognition. But in turning to the Canon of the New Testament we have to deal with the literary work of one or two generations; we are concerned with writings of whose existence in the Church, after the interval of a century, the evidence is, generally speaking, abundant and convincing.

The idea of a Canon of New Testament Scripture was only gradually developed. The books of the N.T. are chiefly incidental in character. Each was written for some immediate purpose. The writers have evidently no thought that they are contributing to an authoritative collection of Scriptures. Neither in the form nor in the contents of their writings is there any trace of designed literary cooperation.

During the first decades of the Church's history the need of a collection of Apostolic writings was not felt. (1) The Jewish Canon of Scripture seemed sufficient to supply the religious wants of the Christian community. Our Lord had appealed to it as the foundation of His teaching and as the witness of His mission (*e.g.* Matt. v. 17; Lk. xxiv. 44; Joh. v. 39). The Apostles quoted it copiously, both in speeches and letters.

(2) Indeed so long as eyewitnesses of the events of our Lord's Life and Death and Resurrection, and the hearers, followers and companions of the Apostles could personally testify to the truth of the Gospel message, so long would the oral witness be preferred to the written record.

(3) Perhaps, also, we ought to take into account the influence on the minds of many Christians of the belief that the Lord would shortly return and set up His kingdom on earth (*cp.* 2 Thess. ii. 2). In view of this impending consummation, the need of Apostolic writings was scarcely likely to present itself in any considerable degree.

But the lapse of time quickly demonstrated the insufficiency of merely oral teaching. For while Christian communities everywhere multiplied and the Church spread into far distant regions, the members of the Apostolic circle became fewer. There was every reason to fear that in the process of transmission the Apostolic message would suffer distortion and often be seriously misrepresented.

Before the first generation of Christians had passed away, the importance of securing an authentic record of the Gospel narrative had unquestionably made itself felt. Numerous narratives seem to have been written to meet the demands of the Christian converts (Luke i. 1–4). Those that had been written or that claimed to have been written by the hand, or with the special sanction, of members of the Apostolic circle, would soon acquire preeminent distinction. The

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veneration for such memoirs would increase, as the survivors of the Apostolic generation became fewer. During the 1st century it would have been natural—and it would not have been difficult—to procure from the principal survivors some degree of ratification for such narratives (*cp.* Joh. xxi. 24), and to separate them from less authentic compositions. It is only reasonable to presume that the early Christians would have based upon such well-ascertained foundation their preference for certain forms of the Gospel narrative. Some such recognition, however informal, will best account for the rapid and general acceptance, in the course of the next two or three generations, of our three Synoptic Gospels. The special scope and distinct character of the Fourth Gospel, while separating it in time and purpose from the Synoptic narratives, imply the writer's supposition that the contents of these were already familiar to his readers. For its claim to authoritative knowledge (Joh. xx. 30, 31; xxi. 24, 25) and its evident purpose of counteracting certain erroneous doctrines enhance the significance of the fact that its general plan, being supplementary to—and therefore in some measure dependent on—an acquaintance with the three earlier Gospels, presupposes their recognised position in the Churches.

A corresponding interest was aroused to preserve the writings of the Apostles. Even letters which had their origin in some incident of passing or personal interest obtained a peculiar value, both from the position of the Apostles in the Christian community and from the recognition that to them had been granted the gift of Divine Inspiration. At quite an early period it would appear that unscrupulous men did not hesitate to seek their own advantage from the forgery of an Apostle's name (2 Thess. ii. 2; iii. 17). The Apostles employed letters as a means of instruction to the Churches. And although we have only one example of an Epistle issued by their collective authority (Acts xv. 22 f.), it is evident that in their individual sphere of influence they wrote letters of instruction intended for systematic local circulation (*cp.* 1 Thess. v. 27; 1 Cor. i. 2; Col. iv. 16). Undoubtedly many Apostolic letters perished (*cp.* 1 Cor. v. 9 and Col. iv. 16). But the importance of their contents, and the authority of the writers, led to many of them being carefully preserved. Those addressed to large Churches (*e.g.* at Philippi or Rome) or groups of Churches (*e.g.* 1 Cor., Eph., 1 Pet.) enjoyed a better chance of permanent survival than those addressed to individuals, partly on account of the greater notoriety which they quickly obtained, partly on account of the greater number of copies which would be made of public letters as compared with those of merely private interest. Familiarity with their contents was assured by the repeated public reading of these letters in the general assembly and in the religious services of the Christian communities. Copies were transcribed both for public and private use; and in their rapid circulation through the Churches we gain an explanation of the influence which an Apostolic work quickly exerted over the language and thought of almost contemporary writers (*cp.* the resemblance between Rom. and 1 Pet.). The liturgical use of Apostolic writings began at a very early time. In the absence of the Apostles and after their death these

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letters as well as other venerated writings were read aloud in the place of assembly. Thus the Epistle of Clement of Rome to the Corinthians (written *circ.* 96 A.D.) was read in the Corinthian Church as late as 170–5 A.D. (Eusebius, *H. E.* IV. 23).

70–120 A.D. *The Apostolic Fathers.* The few and fragmentary Christian writings of the period immediately following upon the destruction of Jerusalem have been closely examined for the evidence which they may furnish respecting the existence or the authority of the N.T. writings. Being for the most part letters of simple exhortation, consolation, and warning, addressed in times of trouble to Christian communities, they have none of the precision of doctrinal treatises or of systematic argument. Their testimony to the N.T. Scriptures is all the more forcible from its indirect and incidental nature; for it shows that Apostolic writings were already widely known and closely studied.

(*a*) The Apostolic Fathers contain only two *direct* quotations from the writings of the N.T. They are each, however, of especial significance. Clement of Rome writing to the Church of Corinth (Clem. 1 *Cor.* xlvii.) appeals to St Paul's 1*st Ep. to Cor.*: Polycarp writing to the Church at Philippi (cap. iii.) quotes St Paul's *Epistle to the Philippians.* In each case it is obvious that the name of the Epistle is mentioned in connexion with and in honour of the Church which is being addressed. In each case the Epistle is cited by name because the writer, addressing the same Church as the Apostle, is confident, in appealing to that Epistle, that the readers will be as well acquainted with it as himself.

(*b*) The extant writings of Clement, Ignatius, Polycarp, and Barnabas present numerous coincidences of language with the books of the N.T. Thus, taking the Epistles first, Clement makes use of Rom., 1 Cor., Eph., Heb., Jas.; Ignatius of 1 Cor., Eph.; Polycarp of Acts, Rom., 1, 2 Cor., Gal., Phil., 1, 2 Tim., 1 Pet., 1 Joh. With the Gospels the coincidences are less frequent, but undoubted instances of coincidence can be found with the writing of St Matthew, and some probably with St Luke; the Fourth Gospel was almost certainly known to Ignatius.

These coincidences not only testify to the existence of certain books of the N.T. at the beginning of the 2nd cent., but they show that the leaders of the Christian Church were already accustomed to steep themselves in Apostolic writings. The frequent recourse to the Apostolic phrases, especially in Polycarp's Epistle, implies the expectation on the part of the writer that he is employing language familiar to his readers, which, if suitable to his purpose, will come with greater force and authority than any words of his own.

To this or to the beginning of the next period belong the "Shepherd of Hermas," the Remains of Papias, and the "Teaching of the XII Apostles." "The Shepherd of Hermas," which was perhaps written early in the 2nd cent., contains no direct quotation from O.T. or N.T. The language shows almost certain coincidences with 1 Cor., Eph., Jas., 1 Peter, the influence of the teaching of St James being especially

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noticeable. The writer seems to have been acquainted with the Synoptic Gospels; and there are some grounds for supposing that he was familiar with St John's Gospel and the Apocalypse. The testimony of Papias, Bp of Hierapolis, is of exceptional importance, partly because he was in all probability a disciple of the Apostle St John, partly because he is the first who alludes by name to the writers of the Gospels. His chief work, written apparently about 130–140 A.D., was *An Exposition of Oracles of the Lord*, in five books, of which only a few fragments have been preserved to us in the pages of Eusebius (*Hist. Eccles.*). In the brief extant fragments he refers by name to the Gospel of St Mark and asserts that St Matthew made a collection of "Dominical Oracles" in Hebrew. These Oracles may perhaps form a large part of our present "Gospel according to St Matthew." Eusebius, who was acquainted with his work, records that Papias quoted from 1 John and 1 Pet. and acknowledged the Apocalypse to be "divinely inspired." Since Papias knew the Epistle of St John it is most probable that he knew also the Gospel, for the Gospel and the Epistle are closely connected in their history.

The Teaching of the Twelve Apostles. This is a very short work, and it contains no direct citation from a book in the N.T. It draws, however, very largely from St Matthew's Gospel, and clearly alludes to St Luke. The reference to "the Gospel" in such expressions as "the Lord commanded in His Gospel" (viii. 2), "according to the teaching of the Gospel" (xi. 3), "as ye have in the Gospel" (xv. 3, 4), when compared with the similar usage of Ignatius, seems to presuppose acquaintance with a Gospel narrative generally recognised in the Church.

120–170 A.D. *The Age of the Greek Apologists.* The Christian literature of this period is of far more extended range than that of its predecessor. It marks the first real contact of the Christian with the heathen world. Christian writers contend for the existence of the Church, both in the defence of the Church against the oppression of the secular power, and in the maintenance of Christian doctrine against the misrepresentations of Jewish foes and the perversions of the Gnostics.

Justin Martyr (*fl. circ.* 130–165 A.D.) was a Samaritan Greek by birth and for a considerable time a resident in Rome. In his references to the Gospel narrative he relies upon "the Memoirs of the Apostles." The general scope of these allusions corresponds with the contents of our Synoptic Gospels; and when we find in addition to this a general coincidence of language with the words used in the Synoptic narrative, it is hard to resist the conclusion that the Gospels to which he refers were at any rate in the main our Canonical Gospels. Objections to this view, based upon the inexactness of his quotations, do not affect the accuracy of our main contention. For in most cases the verbal similarity with our Gospels is far more striking than the divergency. Again, the analogous inexactness of his quotations from the O.T. is sufficient to refute these objections; an investigation into them shows that he attached no special importance to literal accuracy in citation.

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The Apocalypse he quotes by name (*Dial.* § 81); and his acquaintance with St Paul's Epistles is confirmed by clear coincidences of language with Rom., 1, 2 Cor., 1, 2 Thess., Col., Phil., 1 Timothy. Finally he knew the Fourth Gospel.

The writings of Justin contain the first clear proof of the beginnings of a N.T. Canon. He records the fact that a collection of Apostolic writings was read along with the prophets in the religious services of the Christian Church on Sundays, and formed the subject of comment and practical exhortation. (See *Apol.* I. 67.)

The Fragments of *Melito, Bp of Sardis* (*circ.* 170), contain clear traces of the influence of St John's teaching and writings, preserve allusions to various N.T. books, and testify to the use of N.T. Scriptures in Christian worship.

The writings of *Theophilus, Bp of Antioch* (*circ.* 180) show acquaintance with our four Gospels, and contain clear coincidences of language with most of the Pauline Epp., Heb., 1 Pet. He quotes the opening words of the Fourth Gospel as written by an inspired man, named John.

The evidence to be obtained from this period would be incomplete without some notice of the confirmatory testimony supplied by *the chief heretical systems*. The heretics, who represent partial views of Christian teaching, constantly sought to recommend their position by appeals to Apostolic writings, which they could safely assume would be received by all. If therefore their range of Scripture is limited, it is commended to us on grounds of special security, and is assured to us by the very conditions of heretical approbation.

The teaching of the *Ophites*—one of the earliest heretical systems—offers undoubted witness to St John's Gospel; and extracts from their writings show acquaintance also with St Matt. and St Luke, with Rom., 1, 2 Cor., Gal., Eph., and possibly also with Heb. and Apoc. *Basilides*, an Egyptian, writing in Hadrian's reign (117–138), although availing himself of independent sources of tradition, clearly refers (in the extracts preserved by Hippolytus) to St Matt., St Luke, St John, Rom., 1, 2 Cor., Eph., Col. and 1 Pet. (?). His reference to St John is especially noteworthy as probably the earliest direct allusion to the Fourth Gospel. *Valentinus*, who taught at Rome *circ.* 150 A.D., seems to have accepted the Scriptures of the Christian Church; and *Heracleon*, his friend and disciple, wrote the earliest known commentary on N.T. writings, which certainly included St Luke and St John. Fragments of Heracleon's Commentary found in the writings of Origen and Clement show that the N.T. Scriptures were ranked with the O.T. by very early custom.

To *Marcion* of Sinope, who taught at Rome about 140, is ascribed by some the first formation of a Canon of Apostolic writings. In his hostility to Judaism he not only excluded the O.T., but also selected for his purpose only such Apostolic writings as appeared to him free from taint of Judaism. With this idea he accepted as his Gospel a revision or modification of St Luke, and as Epistles the Pauline Epp. Gal., 1, 2 Cor., Rom., 1, 2 Thess., *Laodicenes* (= Ephes.), Col., Philem., Phil. (the order according to Tertullian).

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Tatian, an Assyrian and a disciple of Justin Martyr, is said to have adopted like Marcion a Canon of his own. His extant work "An Address to the Greeks" contains allusions to St Matt., St John, Rom., 1 Cor., Apoc.; and other fragments show his acceptance of Gal., Eph., Tit. His greatest work was the "Diatessaron," a harmony of the Four Gospels. The attempt to prove that this could not refer to our Four Gospels has recently been exploded by the publication of the Armenian Version of Ephrem Syrus' († 373) Commentary on Tatian's Diatessaron, which includes passages from the Four Gospels and the Acts.

The *Montanist* movement, which took its rise in Phrygia about the middle of the 2nd cent. and spread widely, was based in its simplest form on the recognition of the special operation of the Holy Spirit as the "Paraclete," an undoubted proof of the use and influence of the Fourth Gospel. Accused of subverting Christian doctrine, the Montanists defended themselves by the assertion that the New Revelation of the Paraclete was supplementary to, not subversive of, the Apostolic teaching: this defence implied the recognised authority of the Apostolic writings.

Celsus, the chief literary opponent of Christianity in the 2nd cent. (*circ.* 170), appears to have quoted the Four Gospels as authoritative records of the life of Christ, and to have made use of Gal., 1 Cor., 2 Thess., 1 Timothy.

170–303. *From the Time of Irenaeus to the Persecution of Diocletian.* The important writings of this period, which mark the new intellectual ascendency of the Church, illustrate from different quarters of the Christian world the general, though not absolutely uniform, agreement which prevailed respecting the range of the N.T. Scriptures.

The Churches of Gaul. The *Letter of the Churches of Lyons and Vienne* (Euseb. *H. E.* v. 1), written immediately after the persecution of Marcus Aurelius Antoninus (177 A.D.) to "the brethren in Asia and Phrygia," contains unmistakable allusions to St Luke, St John, Acts, Rom., Cor., Eph., Phil., 1 Tim., 1 Pet., 1 John, Apoc. Pothinus, the Bishop of Lyons, who perished, at the great age of 90, in this persecution, formed a link with the Apostolic age. He is said to have derived his Christian teaching from the disciples of St John.

Irenaeus, Bp of Lyons, born in Asia Minor about 120, as the disciple of Polycarp, the pupil of St John, and as the friend and successor of Pothinus, in a very direct manner inherited the traditions of the Apostolic generation. He seems also to have enjoyed an intimate acquaintance with the customs and condition of the Church in Rome. His testimony therefore demands especial attention, representing as it does tradition from Apostolic times and acquaintance with the usages of three groups of Christian communities, Asiatic, Roman, and Gallican. His chief work "Against Heresies," written about 180–190, may fairly claim to embody the orthodox views of the Church of his day. In his writings allusions are made, it is asserted, to every book of the N.T. except Philem., Jas., 2 Pet., 3 Joh., Jude, books which from their

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brevity may either have afforded no material for purposes of reference or have failed to secure as yet any widespread recognition. Fanciful as were his views respecting the symbolism of the number "four," his mention of the "quadruple gospel," which must clearly be identified with the four Canonical Gospels, implies that their especial recognition had long been established (*c. Haer.* III. 11. 8). His quotations from the N.T. are made in the same way as from the O.T. Writing with exceptional knowledge of Christian controversies, his language respecting the authority of Scripture would reflect the deliberate opinion of the Church in his lifetime.

The Church of Alexandria. Titus Flavius Clemens (165–220 A.D.) succeeded Pantaenus in the presidency of the celebrated school of theological instruction at Alexandria. He appears by his usage to acknowledge the authoritative character of nearly all the books of our N.T. Clement freely alludes in his writings to the works of Clemens Romanus, Shepherd of Hermas, Ep. of Barnabas, Apoc. of Peter, etc., but though acquainted with their contents he does not recognise them in the same way as the Apostolic Scriptures. He frequently refers to the Apocalypse of St John.

Origen (186–253 A.D.), who succeeded Clement in the superintendence of the Catechetical school (203 A.D.), contributes by his matchless learning, persevering labours and extensive journeys something more than the evidence of a single Alexandrian scholar. He acknowledges the sacred authority of the same books as Clement had received. The Ep. to Heb. he pronounces to be "Pauline in thought but not in language and style," and therefore prefers to withhold his opinion on the matter of its authorship: "Who it was who wrote the Epistle God only knows certainly." He quotes the Apocalypse as Apostolical in origin and canonical in authority. He alludes to Clem. Rom., Shepherd of Hermas and Ep. of Barnabas; but there is no evidence that he considered them of equal rank with the Scriptures of the N.T.

His recognition of the Apostolical Scriptures as standing on a footing of complete equality with the writings of the O.T. is shown by the phrase "the Scriptures believed by us to be divine both of the Old and of the New Covenant" (*De Princip.* IV. 1).

Dionysius, one of Origen's successors in the school of Alexandria, and afterwards Bishop of the same place (248 A.D.), appears in a fragment of his writings (preserved by Eusebius) to have regarded Hebrews as a Pauline Epistle; he also quotes James. His testimony, however, is chiefly remarkable for the fact, that in his writings we first find expressions of doubt respecting the Apocalypse. Apparently he accepted its Canonicity and acknowledged its inspiration, but on the ground of its style denied it to be the work of St John. His opinion, though unsupported by any external evidence, is of special interest as affording proof, (*a*) that the limits of the Canon were not yet fixed, and (*b*) that great freedom of criticism was permitted and exercised at that early time, and that hence the admission of books into the Canon was no mere automatic process of blind veneration for reputedly Apostolic works.

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The Churches of North Africa. Tertullian's writings belong to the close of the 2nd century and the beginning of the 3rd century. His later works were written after he had embraced Montanism. He appeals, as to inspired Scripture, to the Four Gospels, the Acts, 13 Epp. of St Paul, 1 John, 1 Peter. The Apocalypse he quotes without expressing any doubt as to its Apostolic origin or claim to Canonicity. Jude he once quotes as an apostolic work. "Hebrews" he considers to be the work of Barnabas, and, although placing it above "the Shepherd of Hermas," does not include it among the N.T. Scriptures.

The Church of Rome. The testimony of this Church is sufficiently represented by the Muratorian Fragment by some assigned to Hippolytus, Bp of Portus, who in the early part of the 3rd cent. defended the Canonicity of St John's Gospel and the Apocalypse.

The so-called *Muratorian Fragment* on the Canon was published by Muratori at Milan in 1740. It is a Latin MS. of the 7th or 8th cent., apparently the translation of a Greek document, which purported to come from the hand of a contemporary of Pius, Bp of Rome (*circ.* 139–154). It probably represents the opinion of the Roman Church on the subject of the N.T. Scriptures *circ.* 200 A.D. In its unmutilated condition the Fragment, which opens with the last words of a sentence referring to St Mark's Gospel, almost certainly began with a mention of St Matthew. It speaks of St John's as the Fourth Gospel, and remarks upon the unity and inspiration of the Gospel narratives. The Acts are mentioned as the work of St Luke. The Fragment enumerates 13 Epistles of St Paul, those to Churches in the order of 1, 2 Cor., Eph., Phil., Col., Gal., 1, 2 Thess., Rom., and those to individuals in the order of Philem., Tit., 1, 2 Tim. Two Epistles are expressly excluded on the ground of their being forged "in the name of Paul," one to the *Laodicenes*, the other to the *Alexandrians*. The Epistle of St Jude and two Epp. of St John (*probably* 2nd and 3rd) are also acknowledged. The Apocalypses of St John and St Peter are also received, but it is added that "some" objected to the latter being read in the Church. The *Shepherd of Hermas* is excluded from the Apostolic writings, and certain Apocryphal compositions are denounced. It may be taken for granted that the omission of 1 Pet. and 1 Joh. is due to the mutilated condition of the Fragment, since the genuineness of these Epp. was at this time practially undisputed. It may be questioned whether the omission of Heb. and Jas. is not to be accounted for in the same way. The Apocalypse of Peter is the only book here acknowledged which is not found in our Canon; and the mention of doubts as to its rightful position tacitly recognises the authority of the other writings.

The Churches of Asia Minor. Of the disputed books Irenaeus, who represents the tradition of Asia Minor, recognised 2 John and Apoc. Methodius, Bp of Lycia († 311 A.D.), an opponent of Origen, acknowledges the Apocalypse, and shows acquaintance with Hebrews, though not esteeming it of Pauline authorship.

The Syrian Churches. Serapion, Bp of Antioch (190–200 A.D.), who found a "Gospel of Peter" in use at Rhossus in Cilicia, although

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not prohibiting its being read, criticised its character by the light of the recognised writings of the Apostles.

Pamphilus, a learned presbyter of Caesarea, who perished in the persecution of Diocletian (307), is the last name that we need record in this period. There is good evidence to show that he recognised Heb. as a Pauline Epistle, accepted the Apocalypse, and acknowledged *seven* Catholic Epistles.

In conclusion it appears that at the beginning of the 4th century all the books of the N.T. were known in the Churches of Alexandria and Caesarea, but that doubts respecting 2, 3 John, 2 Pet. hindered their complete recognition. In the Churches of Rome and Africa, Jas. and 2 Pet. had not yet been acknowledged, and the Ep. to the Heb. was excluded from the Pauline writings. The Apocalypse was generally received, except in the Syrian Churches and by Dionysius of Alexandria.

Very striking is the unbroken unanimity in the acceptance of the 4 Gospels, Acts, 13 Epp. of St Paul, 1 Joh., 1 Peter. The doubts regarding the Canonicity of the disputed books are based upon the uncertainty as to their Apostolic origin. Of the shorter of these Epistles it is possible to assume that they escaped observation rather than called for unfavourable criticism.

From the Persecution of Diocletian (303) *to the Close of the Canon.* About the beginning of the 4th century Christians were compelled by the course of events to face the unsettled questions as to the extent of the Canon of the N.T. Early in 303 A.D. the Emperor Diocletian issued his first edict of persecution against the Christians. One of its prescriptions was that the Scriptures were to be burnt. Now in the churches were to be found numerous books, some of them *e.g.* the Four Gospels undoubtedly ranking as Scripture, while others (though used in Church) *e.g.* the Epistle to the Hebrews, the Apocalypse of St John and the Shepherd of Hermas were not unanimously regarded as being either inside or outside "the Canon." According to one view largely held by the Christians of the time a Bishop who surrendered books of the former kind to the imperial authorities was a "traditor" (or *traitor*), while if he gave up non-canonical works to a lenient inquisitor he incurred no blame.

So the question, *Which of these many books is canonical and which is clearly uncanonical*, became of the utmost importance for the persecuted Church. It is therefore not surprising that we find in the writings of Eusebius of Caesarea († 340 A.D.), who had himself witnessed the burning of the Scriptures, the most careful statement extant in early Patristic Literature on the subject of the limits of the Canon of the New Testament. In *H. E.* III. 39 he classes the writings which were known and used in the Churches as (1) "acknowledged" (*Homologoumena*), (2) "disputed" (*Antilegomena*), (3) "heretical," "spurious" (*Notha*). With this 3rd Class, which included purely Apocryphal and heretical works, we need not here concern ourselves. The 2nd Class he subdivided into (*a*) "books generally recognised," *i.e.* Jas., 2 Pet., 2, 3 John, Jude, whose Apostolic authorship in spite of partial or local

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opposition was slowly finding acceptance, and (*b*) "the non-genuine books," *e.g.* Shepherd of Hermas, Acts of Paul, Apoc. of Peter, Ep. of Barnabas, and (with an expression of doubt) Apocalypse of John, whose contents were popularly reckoned inferior in tone and whose Apostolic authorship was very generally disallowed. Eusebius' 1st Class comprised the Four Gospels, the Acts, 14 Epp. of St Paul (including Heb.), 1 Pet., 1 John and (with an expression of doubt) the Apocalypse.

His own opinion respecting Heb. and Apoc. fluctuates somewhat. He seems to have reckoned Heb. among the Pauline Epp. on the supposition that, having been written in Hebrew by St Paul, it was translated into Greek by Clement of Rome. He was not himself convinced of the Apostolic authorship of the Apocalypse, and was content to let its claim to Apostolicity determine the question whether it should be assigned to the "acknowledged" or to the inferior class of "disputed" writings.

The testimony of Eusebius like that of Origen derives peculiar interest from the fact that he does not merely give his own opinion or the practice of a local Church, but was enabled by his studies, friendships and travels to ascertain the general custom of the Church prevalent not only in different places but in the same place at different periods. Eusebius was famous for his extensive knowledge in his own lifetime; and he it was whom Constantine, after embracing Christianity, commissioned to prepare 50 copies of the text of the Canonical Scriptures.

The list of Athanasius, given in his *Festal Letter* of the year 367 A.D. (Migne ii. 1437), which represents the opinion of the Church of Alexandria, agrees precisely with the contents of our N.T., and gives no sign of hesitation as to the acceptance of the Apoc. The Shepherd of Hermas and the Teaching of the Apostles are mentioned, but merely as writings useful for purposes of instruction.

In the West the disputed books received conclusive sanction from the authoritative approval of Jerome and Augustine. *Jerome* has no hesitation in recognising their Canonicity upon "the authority of the ancients," and nowhere speaks of other ecclesiastical writings as Holy Scripture. *Augustine* supported the same Canon: he entertained doubts as to the Pauline authorship of Heb., but nowhere questions its canonical authority. The opinion of the two master theologians of the West received confirmation from the *3rd Council of Carthage*, 397, which specifies the Canonical Scriptures of the N.T. to be "four books of the Gospels, one book of the Acts of the Apostles, thirteen Epistles of the Apostle Paul, one Epistle of the same to the Hebrews, two Epistles of the Apostle Peter, three of John, one of James, one of Jude, one book of the Apocalypse of John."

The decision of the Provincial Councils does not mark any new step. It was Jerome's Biblical work which practically put the seal of Canonicity upon the collection of N.T. Scriptures which he had revised for his Vulgate Version. The authoritative recognition of his Canon by Innocent I (405) and Gelasius (492–496) added only a formal confirmation to the work which time and popular feeling had gradually completed.

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Secondary and Apocryphal Books

A few words may here be given to the secondary ecclesiastical writings. Of these some were, as we have seen, very generally read in the Churches for purposes of instruction, others only found favour in particular districts. The contrast which they present to the Canonical Writings illustrates with startling vividness the limits of Apostolic inspiration, and justifies the wisdom of the ages which had determined the bounds of Canonicity.

1. The **secondary books** comprise the writings which came or professed to come from men of the Apostolic generation.

(*a*) *The Ep. of Clement* was written from Rome to the Corinthian Church about A.D. 96 with the purpose of urging the members of that Church to peace and unity. It was for a long time read publicly in the Church of Corinth and elsewhere. It is extant in the original Greek and also in Latin, Syriac and Coptic. It was frequently quoted by the Fathers, but was never classed with Canonical Scripture.

(*b*) *The Epistle of Barnabas.* This writing dates probably from about 120–130 A.D. The Epistle is characterised by its strong antagonism to Judaism. In consequence probably of its seeming claim to quasi-Apostolic authorship it obtained in the Church of Alexandria favourable recognition. Jerome mentions its being read in the Churches in his day among the Apocryphal writings. In Cod. ℵ it stands after the Apocalypse.

(*c*) *The Shepherd of Hermas*, written *circ.* 110–140 A.D. probably earlier rather than later, approaches most nearly in tone to the writings of the N.T.; and the visions, of which it consists, may possibly reflect the influence of the Apocalypse. It represents a "legal" tendency of Christian thought. Tertullian expresses himself very strongly in its condemnation, and states that it "was classed by every Council of the Churches among the false and Apocryphal books." It attained however general popularity, and was commonly read in public. In Cod. ℵ it comes next after the Ep. of Barnabas. It also found its way into Latin Bibles. Eusebius and Athanasius and Jerome, though excluding it from the Canon, class it among the "disputed" books of secondary authority.

(*d*) *The Teaching of the Twelve Apostles* found special favour at Alexandria. A fragment of a Latin translation of it has been found. By Athanasius it is classed with the Shepherd of Hermas. It appears to be a Christian adaptation, made early in the 2nd century, of a Jewish book of religious instruction.

2. The large literature of purely **Apocryphal writings** which grew up round the Canonical Books seems to have been composed for purposes of religious instruction or in satisfaction of Christian curiosity. Many of them represent heretical lines of thought and advocate special types of unorthodox teaching.

(*a*) The most ancient of these (if indeed it should be counted among them) is probably the so-called *Gospel according to the Hebrews*, referred

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to by Clement of Alexandria and Origen, and classed by Eusebius with the Ep. of Barnabas and the Shepherd of Hermas. Jerome rendered it into Greek and Latin. It has preserved some oral traditions of sayings and deeds of our Lord. Only a few fragments of it remain.

(*b*) The *Gospel, Apocalypse,* and *Preaching of Peter.* Important fragments of the Gosp. and Apoc., discovered in Egypt, were published (1892) by the French scholar, Bouriant. Serapion, Bp of Antioch (*circ.* 190–203), mentions the Gospel as in use at Rhossus in Syria (*ap.* Eus. *H. E.* VI. 12). The Apocalypse is mentioned in the Muratorian Fragment. An edition of the Gospel was published by H. B. Swete (1893) and of both Gospel and Apocalypse by J. A. Robinson and M. R. James (1892). The Preaching of Peter was used by Aristides in his Apology (*circ.* 130).

(*c*) The *Gospel* (inaccurately termed the *Protevangelium*) *of St James,* which relates the legendary history of the Virgin Mary up to the visit of the Wise Men, was known to Origen, and was probably written in the 2nd century.

(*d*) and (*e*) The *Pseudo-Matthew* of the 5th cent. and the *Gospel of Thomas,* a work possibly of the 3rd cent., deal with fabulous incidents attributed to our Lord's birth and infancy.

(*f*) The *Gospel of Nicodemus,* of which the earliest part is possibly to be identified with the Acts of Pilate, describes the Passion of Jesus and the Descent into Hades. The date of the second half is probably the 4th cent. The first portion, if it be identical with the Acts of Pilate alluded to by Justin Martyr, must be very early; but this is much disputed.

(*g*) The so-called *Epistle to the Laodicenes,* sometimes found in Latin MSS. of the Pauline Epistles, is merely a cento of extracts from Pauline writings. Its origin is to be explained by the desire to supply an Epistle which would correspond with the one mentioned in Col. iv. 16. It is extant now in Latin, but was probably first current in Greek. It is not to be identified with the Ep. to the Laodicenes in Marcion's Canon, by which he intended our Ep. to the Ephesians.

(*h*) *The Acts of Paul and Thecla* are referred to by Tertullian, and must be of early date. It is possible that in their earliest form they go back to the 1st century. They describe how the Virgin Thecla devotedly followed the Apostle St Paul, and heroically endured persecution and was delivered from the wild beasts. The book was clearly written in praise of Virginity, as the necessary condition for a spiritual Christian.

(*i*) The *Epistola Abgari ad Jesum* and the *Epistola Jesu ad Abgarum* belong to the legend which told how Abgar, King of Edessa, wrote to Jesus begging Him to come to Edessa and cure him of a sore disease; how Jesus wrote in reply blessing Abgar for his faith and promising to send to him one of his disciples; and how Addai, whom Eusebius calls Thaddaeus, one of the seventy, after the Lord's Ascension, healed King Abgar. The legend in one form was known to Eusebius (*H. E.* I. 13), and the original composition is probably not later than the middle of the 3rd cent.

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(*k*) The *Acts of Thomas* are probably the product of Syriac-speaking Christianity, such as existed at Edessa from the end of the first century or at the beginning of the second. These Acts are extant in Syriac and in Greek, and were probably composed *circ.* 200 A.D. The writer's object seems to be to represent a life of Virginity and Poverty as the only true Christian life.

(*l*) *The Acts of John* belong to a collection composed in the second century by a certain Leucius who (Tertullian tells us) was deposed from the presbyterate for his forgery. The Book is Docetic in character; it represents our Lord's body as unreal and subjective so that (*e.g.*) he appeared at the same moment as a child to one disciple and as an adult to another.

Besides these, there are other less important Apocryphal writings (Gospels, Acts and Apocalypses), which cannot here be enumerated.

APPENDIX A

Extra-Canonical Sayings of Our Lord

A number of Sayings not found in the Canonical Gospels are ascribed to our Lord in the writings of the Early Fathers, and similar Sayings have been found on papyrus fragments brought from Egypt. The following are worthy of quotation.

(*a*) "In whatsoever things I find you, in these will I also judge you." Justin M. *Dial.* 47 († *circ.* 165 A.D.).

(*b*) "He that wonders shall reign, and he that reigns shall find rest." Clemens Alex. († 220 A.D.) *Strom.* II. 9, 45; found also in an Oxyrhynchus papyrus.

(*c*) "Show yourselves approved money-changers." Clemens Alex. *Strom.* I. 28, 177.

(*d*) "He that is near me is near the fire, but he that is far from me is far from the kingdom." Didymus († *circ.* 395 A.D.) in Ps. lxxxviii. 8.

(*e*) On the same day he saw one working on the Sabbath and he said unto him, "O man, if thou knowest what thou doest, blessed art thou; but if thou knowest not, thou art under the curse and a transgressor of the law." Cod. D (after Luke vi. 4).

(*f*) "Except ye fast to the world, ye shall not find the kingdom of God, and except ye keep the Sabbath as a Sabbath ye shall not see the Father." Oxyrhynchus papyrus (1897).

(*g*) "Raise the stone and there thou shalt find me, cleave the tree and there am I." Oxyrh. (1897).

(*h*) "I and my disciples who (ye say) are not washed have been washed in living waters." Oxyrh. (1908).

(*i*) "He that is far off to-day shall to-morrow be brought nigh." Oxyrh. (1914).

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APPENDIX B[1]

EARLY NON-CHRISTIAN REFERENCES TO JESUS CHRIST

(*a*) JOSEPHUS

Two references to our Lord are found in non-Christian writers of the end of the first or beginning of the 2nd century A.D. The first is that of Josephus, *Archaeol.* XVIII. 63, 64 (ed. Niese), XVIII. iii. 3 (Whiston's translation). The genuineness of the passage has been freely denied but on insufficient grounds[2]. Josephus finished the *Archaeology* in the thirteenth year of the Emperor Domitian, *i.e.* in 93–94 A.D. He was born and bred in Palestine, and he was twenty-six years old when Felix was governor of Judaea. A little later (in 67 A.D.) he was fighting against the Romans in Galilee. He was certainly in a position to give some account of our Lord, and he has said perhaps quite as much as could be expected from one who was not a religious man, but an odd combination of the characters of an ex-Pharisee, a soldier, a politician, and a gossipy writer of history.

(1) The Eighteenth Book of the *Archaeology* first records the acts of Cyrenius (Quirinius, Luke ii. 2) in settling the affairs of Judaea and then narrates that Herod Philip advanced Bethsaida (on lake Gennesareth) to the dignity of a city, and that Herod the Tetrarch built Tiberias and named it in honour of the Emperor Tiberius. Chapter iii. opens with an account of two collisions in succession between Pilate and the Jews. Josephus then proceeds as follows:

"And there appeareth at this time Jesus, a Sage and a Man, since it is befitting to call him a *Man*, for he was a doer of marvellous works, and a teacher of persons who receive true words with pleasure; and many Jews and many too of the Greek race he won to himself. This was *Christus*; and when Pilate on the information of the chief men amongst us had condemned him to the cross, those who were attached to him at the first did not cease from their attachment, for he appeared to them the third day living again, the Divine Prophets having spoken both these things and ten thousand other marvels concerning him. And even until now the tribe of the Christians named after him has not become extinct."

This passage has by many been supposed to be so favourable to Christianity that it cannot be from the pen of Josephus, but a careful reading of it shows that it is "favourable" only in a relative sense. The writer strikes the keynote of the paragraph in the last sentence: "the Christian tribe is *not yet* extinct." In a few years it will no doubt be heard of no more, and therefore he can afford to treat it simply as a curious survival from an interesting historical episode. It was

[1] By the Editor.

[2] For a defence of its genuineness see F. C. Burkitt, *Theol. Tijdsch.* 1913, S. 135–144 (*cp.* A. Harnack, *Inter. Monatssch.* 1913, 1037–1068); and (independently of both) W. Emery Barnes, *Contemporary Review*, January 1914.

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founded (says Josephus) by Jesus who was unlike the other leaders of his time, being simply a teacher of true doctrines, such as were to be found in the Old Testament. It is befitting to call him emphatically a Man (ἀνήρ), one who stood above the crowd, a true Man, superior to the revolutionary deceiving fellows (ἀπατεῶνες ἄνθρωποι, *Arch.* XX. 167), who swarmed in his day. He was indeed a man for his Jewish countrymen to be proud of, for he numbered many Gentiles as well as Jews among his followers.

But since there were others contemporary with him who bore the same name, Josephus adds the explanation that this was the one whom the Greeks and Romans called *Christus*; it was in fact he who was condemned by Pilate to be crucified. The Latin historian, Tacitus, after mentioning the death of *Christus* passes straight on to speak of the continued existence of his followers, but Josephus still lingers over the personal story. The Jewish Annalist had wavered between the teaching of the Pharisees and the Sadducees, and the question of survival after death interested him. He had heard it said that Jesus appeared to his followers on the third day after his death, and he records it as an interesting fact. In particular the detail of the time arrested his attention, perhaps because the prophet Hosea had spoken of a resurrection on the third day (Hos. vi. 2). The Christians themselves made many appeals to the Scriptures, but Josephus having mentioned the only point which really interested him passes over the rest with the semi-serious statement that the prophets had spoken "ten thousand other marvels" concerning Jesus. Here he is smiling at the Christian claim by putting it in a highly exaggerated form. He thinks himself in a position to treat the subject thus lightly, because the Christian tribe though "not yet extinct" is on its way to be forgotten.

The non-Christian character of this passage comes out clearly when it is compared with Christian passages of similar contents, *e.g.* Acts ii. 22–24; iii. 13–15; iv. 10–12. In the *Archaeology* the subject is a Sage, *not* a Prophet; a Doer of marvellous works, *not* a Saviour; a Teacher, *not* the Lord. His rejection by his own people is lightly passed over, and the significant teaching that He was raised from the dead by the right hand of God fades into the shadowy statement that "he appeared" to his followers on the third day. In short the passages of Acts represent Christian belief, while the *Archaeology* gives us only outside gossip. Still it is interesting as showing how much of our Lord's life was known to a wealthy Jew living in Rome *circ.* 90 A.D.

(2) A further mention of our Lord is found in *Arch.* XX. 200 (ed. Niese; XX. ix. 1, Whiston's translation), where Josephus says that after the death of Festus the governor,

"Ananus (the high priest) summoneth a session of the Sanhedrin and having brought before it the brother of Jesus who is called Christ, whose name was James, and certain others, he accused them of transgressing the Law and delivered them to be stoned."

Evidently they were condemned as Christians.

(3) A third passage (*Arch.* XVIII. 117 f., ed. Niese; XVIII. v. 2

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in Whiston's translation) which does not mention our Lord has nevertheless a point of contact with the Gospel history.

"Him" (*i.e.* "John surnamed the Baptist") "Herod ('the Tetrarch') slayeth, though he was a good man and one that bade the Jews to join themselves by baptism to those who practise virtue and live in justice towards one another and in piety towards God."

Herod, Josephus says, feared John's influence with the multitude, and thought it better to destroy him before any revolutionary movement started from him. So John was sent a prisoner to Machaerus east of the Dead Sea and there slain.

(*b*) TACITUS

The second early non-Christian reference to our Lord is found in Tacitus, *Ann.* XV. 44 (published 115–7 A.D.). After saying that Nero accused the *Christians* (*Chrestianos*) of causing the great fire at Rome (64 A.D.) and that he put them to death with exquisite tortures, he adds,

"Their name comes from *Christus* who was put to death in the reign of Tiberius by Pontius Pilate the Governor (*Procurator*)."

He adds further that afterwards the Christian religion spread not only in Judaea, but also in the City (Rome).

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CHAPTER III

PRESERVATION OF THE TEXT OF THE BIBLE

1. The Text of the Old Testament

By the Rev. W. A. L. ELMSLIE, M.A., Fellow of Christ's College, Cambridge

The original language of the Old Testament writings is Hebrew, with the exception of a few passages which are in Aramaic [viz. Dan. ii. 4–vii. 28; Ezra iv. 8–vi. 18, vii. 12–26; Jer. x. 11]. Both Hebrew and Aramaic are dialects of the Semitic family of languages. By the former, Hebrew, is meant the language spoken by the people of Israel during all except the closing centuries of their national existence in Palestine. A comparison of early Jewish coins and inscriptions (notably the Siloam inscription) with the Phoenician remains or with the Canaanite inscription known as the Moabite stone shows that Hebrew was almost identical with the speech of the Phoenicians and the other inhabitants of Palestine, and further that the similarity extended even to the written characters of the language. The characters in question differed considerably from the square, Aramaic, writing which was eventually adopted by the Jews and is still in use as the regular form for Hebrew writing and printing. Unquestionably the original MSS. of the O.T. (excepting the Aramaic portions mentioned above) were written in the ancient Canaanite script; and the transition from the archaic to the square lettering was effected gradually and in consequence of a change in the spoken language during the post-exilic period when Hebrew was superseded by Aramaic. It used to be stated that this change was brought about by the Jews who returned to Jerusalem from Babylon, where they had learnt to speak "Chaldee" (*i.e.* Aramaic). In reality the movement had a much wider origin. Aramaic was the ancestral speech of the Syrians and other Semitic peoples to the north of Palestine, and as early as Hezekiah's reign we hear of it as a dialect, not indeed understood by the ordinary Jews, but normally employed for international, official communication (see 2 Kings xviii. 26 = Is. xxxvi. 11). After the Exile its use extended southwards over all Palestine, and eventually it became the vernacular speech even in Judah and Jerusalem. It was a natural consequence that the archaic Canaanite script should also give place to the square, Aramaic, letters, but of the process of the transition we have no detailed information.

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As far as the text of the O.T. is concerned, it is probable that the square characters were not in regular use much before the 1st century B.C., but the reference to the " jot "—the smallest letter in the Aramaic alphabet—in Matt. v. 18, suggests that they were commonly employed by the time of Christ. One other point calls for preliminary mention. Whereas the existing Hebrew text is fully equipped with a system of signs indicating the vowel-sounds of the words, this system was not elaborated until the 7th–9th centuries A.D., when the present standard text was finally determined by the Jewish scholars known as the Massoretes. In the earliest period, while the archaic script was in use, the MSS. recorded nothing except consonants, the correct vocalisation of which was preserved by means of oral tradition. Later it grew customary to employ certain weak consonants to serve occasionally as signs of some long vowels and diphthongs; but, until the invention of the Massoretic system, the consonantal text remained for the most part without written indications of the pronunciation. The problem of textual criticism is to determine how far the Massoretic Text (M.T.) of the 7th–9th cent. reproduces the original MSS. of the Biblical writers. Unfortunately the direct evidence for the Hebrew text is surprisingly late: we possess practically no Hebrew MSS. earlier than the 9th or 10th cent. Obviously an immense period of time lies between this date and the original writings. This being so, we have to rely on indirect evidence for ascertaining the state of the text in the pre-Massoretic period. The materials for this task are as follows: the Jewish textual traditions; ancient translations of the O.T.; quotations in early sources such as the New Testament, the Apocalyptic and Patristic literature, the Mishna, Midrashim, and Talmud; and, finally, the internal evidence of the Hebrew text itself.

It is convenient to distinguish three periods in the history of the text: (1) from the composition of the sacred books to the close of the Canon (*c.* 135 A.D.); (2) from that date to the beginning of the Massoretic period; (3) from that time to the present day.

1. *From the original MSS. to the close of the Canon.* Of the three periods just mentioned, the first is by far the most important as regards the transmission of the text, and is at the same time the most obscure. When once the conviction had arisen that the scriptures possessed peculiar sanctity as containing the revelation of the Divine will, it is obvious that the Jews would transmit the text of those writings with the utmost care, especially when at last they had been gathered into one sacred collection (Canon). Long before the notion of the Canon was clearly formulated and accepted, the O.T. writings, and in particular the Law, had no doubt been carefully treasured, but—and this is the important matter—rather with the object of enjoying and perpetuating the benefit of their spiritual teaching than of transmitting the text absolutely without variation. At any rate the character of the present text shows conclusively, both on linguistic and on literary grounds, that the books as they now stand represent in many cases the results of a long and complicated process of revision and editing—see above the article ' Canon,' and below that on ' Literature.'

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In the next place, account must be taken of the involuntary errors of copyists. The work of the men who contributed to the transmission of the O.T. has manifestly been exposed to the danger of those clerical mistakes which human frailty and the exigencies of a mutilated or obscurely written MS. render inevitable. It is true that in the third period of the history of the text this factor became quite insignificant (so precisely was the standard text determined) and that even in the second period it was unimportant; but in the first, with which we are at present concerned, it cannot be lightly estimated. The majority of the obscure sentences and of the syntactical and grammatical inaccuracies which abound in the M.T., particularly in the poetical and prophetical books, are due to this cause. It must be remembered that in a text consisting simply of consonants the alteration of a single letter would often suffice to change the sense of the entire sentence. Such scribal errors would be specially liable to occur in the period when the script of the MSS. was altered from the archaic style to the present square characters. A third and most important source of danger to the correct transmission of the text is to be found in the effects of persecutions. Thus, when Jerusalem was sacked and its Temple destroyed by Nebuchadnezzar in 587 B.C., not a little of the nation's literary archives must have perished altogether or survived only in a mutilated condition. Still more significant, however, in this connexion, is the epoch of persecution in the time of the Seleucid (Syrian) Empire, one of the Seleucid monarchs, Antiochus Epiphanes (176–164 B.C.), having made the destruction of the Jewish scriptures an item of his persecuting policy. At that period the death penalty was decreed against any Jew found in possession of a copy of the Law. No doubt large numbers of MSS. perished, and, when at length the victories of the Maccabees put a stop to this destruction, the scribes may constantly have been perplexed in copying from defaced or barely legible examples. Finally certain slight alterations were intentionally introduced into the text from motives of reverence, etc. Thus in many places the general term 'God' was written in place of the ancient divine name, JHVH; whilst on the other hand a word ('*bosheth*') meaning 'shame' was frequently substituted for 'Baal' ('Lord,' *i.e.* false god), especially when forming part of a compound name (*e.g.* 'Ishbosheth' for 'Ishbaal'). As some of these changes are found in the LXX whilst others are not, we may infer that this euphemistic process was in vogue during and after the period when the LXX was being formed.

On the other hand, against these tendencies towards deterioration, great weight must be assigned to the strong conservative influence which came into force during the 5th cent. from the time of Ezra onwards. As the sacred scriptures became the centre of the national aspirations of the Jews, labour was ungrudgingly bestowed by the scribes on the accurate preservation of the text. Indeed the character of the errors which were allowed to remain and now stand in the final official text is sufficient to show that from an early period the MSS. were copied with unswerving fidelity. At any rate in Jerusalem and

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Palestine the tendency towards fixity of the text was dominant in the last two or more centuries B.C.

These general conclusions as to the state of the text in the pre-Christian era are confirmed by the evidence of the two oldest witnesses—the Samaritan Pentateuch, and the Septuagint (LXX). The Samaritan Pentateuch is written in the Samaritan script, a distorted development of the archaic as contrasted with the later, square, characters. Historically it is usually considered to be the form of the Pentateuch which the Samaritans (who regarded only the Pentateuch as sacred Scripture) acknowledged after their breach with the Jerusalem community about 432 B.C.[1] This Pentateuch therefore is the earliest extant witness to the text of the O.T., and it is extremely satisfactory to find that its text agrees substantially with the Massoretic. One or two changes were deliberately introduced by the Samaritans from controversial reasons, notably the substitution of Mt Gerizim for Mt Ebal in Deut. xxvii. 4. There are also several lengthy expansions, chiefly consisting of passages repeated from other parts of the Law. Finally a large number of minor variants are found, many of which derive interest from the fact that they are supported by the LXX. They are sufficiently important to indicate that there existed at this time MSS. containing a recension of the text different from that which we possess in the M.T. An example is Gen. iv. 8 (R.V.) 'And Cain told ("talked with" A.V.) Abel his brother,' where the verb is literally 'said unto,' and after 'brother' the M.T. leaves a space, which in the Samaritan and the LXX is most suitably filled by the words 'let us go into the field' As the Samaritan Pentateuch is in the Hebrew language and cannot therefore be included in the article on 'Ancient Versions,' it is convenient to mention here that our knowledge of this Pentateuch is derived (1) from several codices all of late date, (2) from MSS. of a translation in the Samaritan dialect (Samaritan Targum), (3) from literal Arabic translations (cent. xi.–xiii.), (4) a few fragments (from Deut.) of a Greek translation of the Samaritan Pentateuch have recently been discovered.

The evidence of the famous Greek version called the Septuagint (LXX) is even more valuable. It applies to all the books of the Hebrew Canon. The divergences from the M.T. relate to the arrangement and number of the books in the Canon, to the order or length of the text (*e.g.* Jer. xxv.–xli.; Job), in some cases to the facts of the narrative (*e.g.* 1 Sam. xvii.–xviii.; 1 Kings viii., xii.), as well as to a large number of sentences, clauses and words. It does not follow that the reading of the original LXX, where it can be ascertained, is necessarily superior to that of the M.T. But, as the LXX translation for the most part had been made before 150 B.C., nearly 300 years before the authoritative settlement of the Hebrew text, it is obviously of fundamental importance as a witness to the early history of the text; and the facts first mentioned undoubtedly imply the existence at one time of Hebrew MSS., which embodied many important differences from the present Hebrew text.

[1] There are strong arguments for dating the Samaritan schism a century later.

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Lev. xx. 19–27 (Hebrew and Arabic), the Hebrew (right-hand column) according to the text preserved by the Samaritans in their own script (*see page 40*)

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2. *From the Canon* (*circ.* 135 A.D.) *to the Massoretic period.* The destruction of Jerusalem by the Romans in 70 A.D. proved a powerful incentive to the formation of the Canon of the O.T. When the life of the nation was striving to formulate itself anew round its literature, the need for an authoritative decision as to what writings were to be regarded as sacred became imperative. The questions at issue were dealt with by the leaders of the rabbinical school which centred in Jamnia, and through their labours the contents of the Jewish Canon was practically determined by the middle of the 2nd cent. A.D. That by this date the MSS. were being copied with absolute fidelity is certain, if only on account of the influence exercised at this period by the great Rabbi Aqiba who regarded not only the letters of the Law, but even minute peculiarities in their shapes, as matters of cardinal importance. Unfortunately the standard Jewish text appears to have been based upon only three MSS., doubtless the clearest or finest specimens available, and in the case of variants the reading adopted was the one favoured by any two out of the three MSS. Such is the traditional account, and its general accuracy is attested by the characteristics of all extant Hebrew MSS. It appears therefore that the present Hebrew text is derived from a single archetype, which was itself drawn from two or three MSS.

Information concerning the history of the text during the first six centuries A.D. is very meagre. Our sources are the indirect evidence furnished by the early versions, quotations, and the traditions compiled by mediaeval Judaism.

(*a*) *The Versions*[1]. These fall into two classes according as they have been made from the LXX or from the Hebrew text. To the former class belong the old Latin, Theodotion's Greek version (partly), and the secondary versions—Coptic, Gothic and Armenian. The evidence of these bears simply on the question of determining the original text of the LXX. To the latter class belong the Aramaic Targums, the Greek versions by Aquila and Symmachus, the Latin Vulgate, and the Syriac Peshiṭta. Of these, the Targums, so far as we can judge in view of their paraphrastic tendency, represent a text practically identical with the ordinary M.T. The same is true of the Vulgate and the Peshiṭta, except that the latter has been influenced occasionally by the current LXX text. The versions of Symmachus and of Aquila are preserved only in a fragmentary condition; that of Aquila is remarkable for its ridiculously literal rendering of the Hebrew text. Thus the versions of this period are of little assistance to us, except to testify to the dominance of the standard Jewish recension.

(*b*) *Quotations.* The inferences to be deduced from quotations of the O.T. in the early Christian and Jewish writings are not yet thoroughly determined. In the N.T. and Patristic literature most of the quotations are made from the LXX, and therefore do not affect the question of the Hebrew text. On the other hand quotations in the Jewish writings—Mishna, Midrashim and Talmud—are taken

[1] These are described towards the end of the present chapter.

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from the Hebrew, but they are almost always in agreement with the official text. Some scholars, however, think that they afford some slight evidence for the existence of recensions other than the standard one.

(c) *The Jewish tradition* (*Massora*). The labours of Jewish scholars from before the Christian era until the close of the 6th cent. resulted in the formation of an immense mass of textual lore. Much of the information compiled by these scholars, to whom the title 'Sopherim' (scribes) is applied, is singularly useless for modern purposes, but was once of value in safeguarding the perfect transmission of the unvocalised consonants. For instance, the words, and even the letters, in the several books were counted, and such details as the middle word of each book or any peculiarities in the shape of individual letters were carefully recorded. But there were other more important aspects of the work of the Sopherim. Within narrow limits they acted as revisers of the text, particularly in the early centuries of their activity. The typical alterations prompted by reverence, to which reference has already been made, were carefully carried out, to the end that in the public reading of the Scriptures no offence might be given to the hearers. Wherever it appeared undesirable to pronounce the words written in the consonantal text (*C'thīb*, 'what is written'), the reader was directed to substitute a different expression (*K'rī*, 'read'). An analysis of these double readings (*K'rī* and *C'thīb*) shows that very often the motive for the correction was simply the wish to secure euphemistic and more reverent expressions; for example, the universal substitution (*K'rī perpetuum*) of ADONAI (LORD) for the divine name, JHVH. But in many cases where the text was manifestly incorrect the Sopherim have ventured to suggest that an emendation should be read. An important case is Ps. c. 3 where the *C'thīb* reads "It is He that hath made us, *and not we ourselves*," and the *K'rī* suggests, in place of the words italicized, the satisfactory correction *And His we are*—a change involving only one letter in Hebrew. Sometimes the *K'rī* indicates that a word ought to be added to the text, *e.g.* 2 Sam. viii. 3, where the *K'rī* adds 'Euphrates' after the words 'at the River'; or on the other hand that a word, though written in the text, is to be omitted in reading, *e.g.* Jer. li. 3, where the consonantal text errs by repeating the verb 'bend.'

Another class of passages may be illustrated by Hab. i. 12. Here the words, *we shall not die*, were actually placed by the scribes in the consonantal text; instead of the reading, *thou diest not*, which is noted by the R.V. in the margin. This is one of eighteen similar cases called *Tiqqun Sopherim* (*i.e.* Scribes' correction), in which it has generally been supposed that the scribes must have had some MS. authority for the words thus introduced into the text. Recent investigation, however, makes it probable that these *Tiqqun Sopherim* readings are not true variants, but early homiletic interpretations devoid of critical significance.

During this period there were two centres of Rabbinic learning, one, the 'Western,' at Tiberias in Palestine, the other, the 'Eastern,'

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in certain townships of Western Babylonia. In course of time the variations between the standard texts of the two schools amounted to some three hundred items. As most of the points of difference between the Eastern and Western readings related to consonants of the text, they are presumably old, but all are of slight importance.

3. *The Massoretic period to the present day.* Although the period of the Sopherim is said to end about the beginning of the 7th cent., the statement does not imply that there was a break in the activity of Jewish scholarship. But from that time onwards a change in the objects to which the textual studies of the Rabbis were directed may be noticed. The limited revisional powers, hitherto exercised, had now attained their end, and therefore ceased to be employed. The problem was rather how to conserve the information already achieved. This task was carried through by the Rabbis to whom the title 'Massoretes' (or 'Masoretes') is given.

The work of the Massoretes: (*a*) *The Vocalisation of the text.* The greatest achievement of the Massoretes was the elaboration of a highly ingenious set of signs by which the correct pronunciation of the consonantal text was recorded. A system of points, written for the most part beneath the line of consonants, served to indicate the various vowel sounds. Even the precise intonation was preserved by means of an equally complex system of musical accents. Later Jewish tradition ascribed to these vocalic signs a hoary antiquity, but there is ample evidence to show that they were not in use before the 5th cent. A.D., and that the system was the product of Jewish scholarship during the 7th–9th centuries.

The Massoretic pointing represents the intonation current in the synagogues and thought to be identical with that used in ancient times. The pronunciation, however, had undergone some unconscious modification in the course of time, as can be seen from the transliterations of Hebrew words and place-names in such works as the LXX, Origen's *Hexapla*, and Jerome's writings. The system of pointing *below* the line, which obtained general currency and is employed in the printed editions, emanated from the Western or Palestinian school at Tiberias. Another, and somewhat simpler system, in which the points were written *above* the line of consonants, was devised by the Eastern or Babylonian Rabbis. It is exemplified in the famous St Petersburg Codex of 916 A.D.

(*b*) *The Massora.* In addition to their achievement in vocalising the text, we owe to the Massoretes the codification of the "Massora," the accumulated results of the textual labours of the Sopherim. The Massoretes secured the perpetuation of this mass of information partly by compiling separate collections of textual material, partly by the practice of writing abstracts of the Massora along the margins of the MSS. of the text (the so-called *Massora marginalis*), a device which was continued in the printed editions of the Rabbinic Bible. The addition of vocalic signs to the consonantal text provided the Palestinian and Babylonian schools with fresh materials for textual controversy. The results of their discussions were eventually summed up

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in a list of some 900 variations, drawn up in the 10th cent. for the Westerns by R. Aaron ben Asher, and for the Easterns by R. ben Naphthali. Modern editions follow the readings of ben Asher.

The subsequent history of the text may be treated in connexion with the subject of the extant MSS.

Direct evidence for the Text: (*a*) *Manuscripts.* The earliest existing MS. evidence for the Hebrew O.T. consists of a 1st or 2nd cent. fragment, containing the Ten Commandments and Deut. vi. 4 ff. It is known as the Nash papyrus, and is preserved in the Cambridge University Library. Apart from this fragment, the extant Hebrew MSS. are of surprisingly late date. The following are the earliest: (1) A Pentateuch (*c.* 820–850 A.D.) in the British Museum. (2) The St Petersburg codex of 916 A.D., containing the Latter Prophets, and pointed in the Babylonian supralinear style. (3) A codex of the Former and Latter Prophets, now at Cairo, is supposed to have been written in 895 A.D. by R. Moses ben Asher (ben Asher the Elder), but the date is disputed. One or two other MSS. claim a high antiquity, but the evidence is not accepted by the best authorities. The great majority of the earlier MSS. cannot be dated earlier than the 11th or 12th centuries. The late date of Hebrew MSS. is explained to some extent by the destruction of Jewish documents during the frequent persecutions of the Jews by Christians in the Middle Ages, but chiefly by the Jewish regulation which forbade the use of torn or inaccurate MSS., such copies being either buried in the grave of a sage or consigned to a cellar (Genizah) of the Synagogue, where they were allowed to moulder away. Hebrew MSS. of the Bible may be divided into two classes—Synagogue-rolls, and MSS. for private use. As to the former, the Talmud lays down careful rules for their preparation, specifying the nature of the skins and fastenings, the number of columns, the size of each column and of the title. Personal MSS. were in book-form of various sizes. The first attempt to collect the evidence of Hebrew MSS. was made by Kennicott, who in 1776–1780 collated some 600 MSS. for his edition of the Bible. A still wider survey was carried out by De Rossi in 1784–1788.

(*b*) *Printed Editions.* The task of printing in Hebrew was commenced by the Jews. The first part of the O.T. to be published was the Psalter (1477 A.D.—place of issue uncertain). It was followed by the Law (Bologna, 1482), and the Prophets (Soncino in Lombardy, 1485). The standard edition of the Massoretic text is the second edition published by D. Bomberg at Venice in 1525–26. A critical edition prepared by C. D. Ginsburg for the British and Foreign Bible Society was still unfinished at the time of his death.

In conclusion, the foregoing evidence may be reviewed in relation to the ultimate question, how far the text as now known to us reproduces the words of the original authors. It can at once be asserted that our modern text, apart from a few unimportant details, preserves the recension standardised about the beginning of the 2nd cent. A.D. In the next place, our knowledge of the text can be carried farther back

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by the aid of the early versions, especially the LXX and the Samaritan Pentateuch. The variants preserved by these versions show clearly that recensions other than that which is presented in the official text were once in existence, and enable us to explain not a few perplexities, historical and grammatical, of the Massoretic Text. It is unfortunate that these different recensions will never be recovered fully, although our knowledge of them may be increased. But the all-important matter is that the LXX and the Samaritan Pentateuch are in general agreement with the Hebrew, and we are thus able to conclude that in the main we possess the O.T. in the form which it had received between 400–150 B.C., when the writings of the latest authors were composed and the task of editing the earlier material was concluded. The history of the text before that date can only be retraced by means of the internal evidence furnished by the text itself, which must be studied in accordance with the recognised principles of modern literary criticism. Such literary criticism is both legitimate and valuable, for although in a sense subjective, it proceeds in accordance with logical methods of investigation which are the reverse of arbitrary. Frequently results obtained by the careful application of literary principles may obtain so high a degree of probability as to become practically certain. In this way many linguistic errors and obscurities, which arose from defects in the MSS. of very early times and were preserved uncorrected through the fidelity or the ignorance of later generations, can be noted and at times corrected with the aid of modern scholarship. Even so, there remain many instances in which the meaning of a word, a clause, or a sentence, is uncertain or manifestly incorrect. The great majority of such cases are of importance only to scholars and do not affect the spiritual teaching of the passage in which they occur. Occasionally, however, we are conscious of having sustained more serious loss through errors in the text: *e.g.* in Isai. lii. 13–liii. 12 textual obscurities beset here and there the delineation of the Servant of the Lord. But, on the whole, if the losses occasioned by the accidents of transmission be justly weighed, they must be reckoned insignificant compared with the certainty that we still possess in sum and substance the records in which the faith of Israel has found immortal expression.

2. Textual Criticism of the New Testament

By the Rev. J. O. F. Murray, D.D., Master of Selwyn College, Cambridge

Object. The object of Textual Criticism is the restoration of the exact words of a writing, when the original copy of it has been lost.

Materials. The materials available for the determination of the exact words of the lost originals of the different books of the New Testament, and the skill to use them, have varied in different ages At the present day three kinds of documentary sources are recognised,

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and have been made available for the purposes of criticism by the self-denying labours of generations of students. They are

Greek Manuscripts, or written copies of the Greek Text of the whole or parts of the different books;

Versions, or translations from the Greek into some other language;

'Fathers,' *i.e.* the testimony borne by ecclesiastical writers, directly or indirectly, to the readings of MSS. in their own day.

GREEK MANUSCRIPTS. These are divided into two classes, according to the characters in which they are written. Some are written entirely in capital letters, and are called Uncials. Others are written in smaller letters and a running hand, and are called Cursives or Minuscules. Uncial MSS. are, as a class, older than Cursives. No Uncial is later than the eleventh century; no Cursive earlier than the ninth. The oldest MSS. are written with no breaks between the words and very few stops. For purposes of reference an uncial MS. is denoted by a capital letter (A, B, Δ, Θ, ℵ); or by a number printed in thick type with **0** prefixed beginning with **046**; MSS. on papyrus are denoted by 𝔓 followed by a number; a Cursive by an Arabic numeral (1, 2, 3...). The notation employed in the great critical editions of Tischendorf and Tregelles begins afresh in each group of books (Gospels, Acts and Catholic Epp., Pauline Epp., Revelation), and so the same letter or number may denote a different MS., and the same MS. may be referred to under different letters or numbers, in different parts of the N.T. For instance, 'B' in the Revelation is a very different MS. from 'B' in the rest of the N.T. On the other hand, Δ of the Gospels and G_2 of the Pauline Epp. originally formed a single MS. To avoid confusion some editors differentiate later tenants of the same letter by a suffixed numeral, *e.g.* D_2, G_2.

Among Uncials the most important are

B. Codex Vaticanus (IV)[1] at Rome. N.T. complete except part of Hebrews, Pastoral Epp. and Revelation.

ℵ. Codex Sinaiticus (IV) at St Petersburg. N.T. complete. Discovered by Tischendorf in 1859 in the Monastery of St Catherine on Mount Sinai.

A. Codex Alexandrinus (V) in the British Museum. N.T. almost complete from Matt. xxv. 6. Presented to Charles I in 1628 by Cyril Lucar, Patriarch of Constantinople.

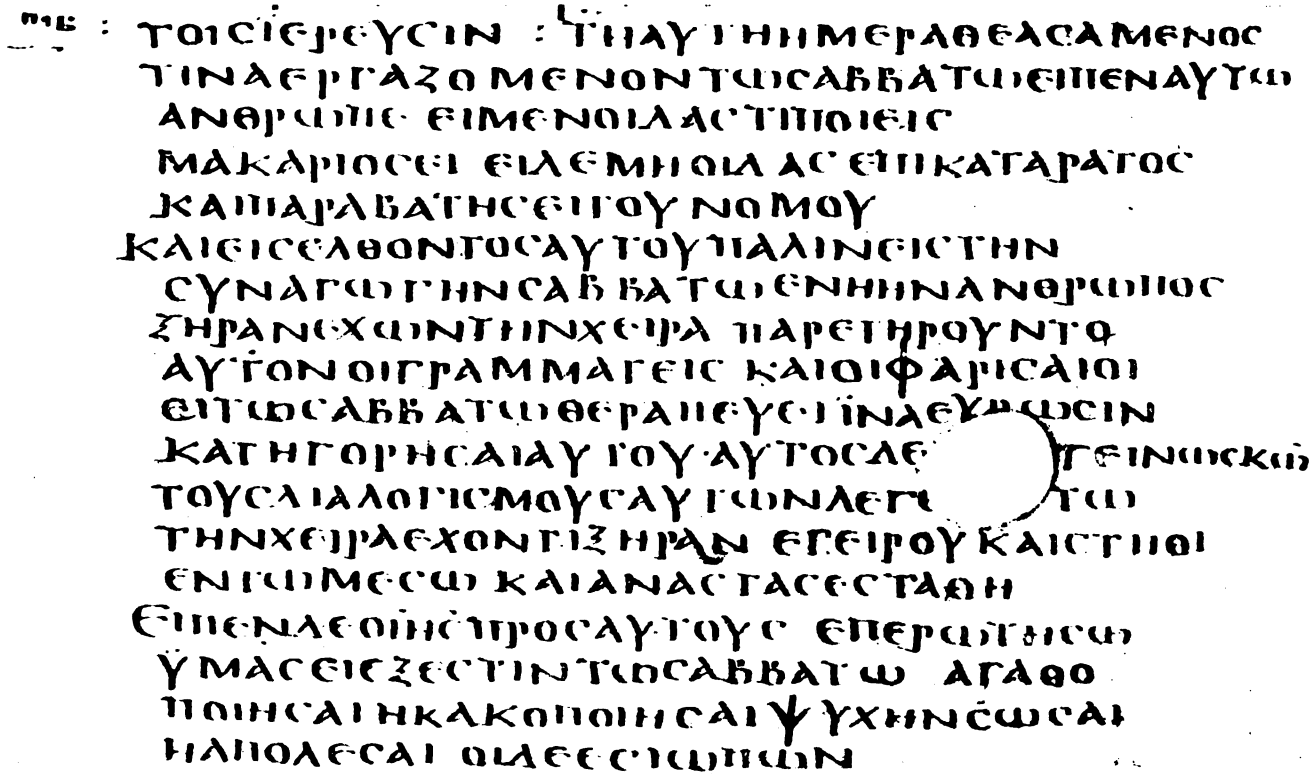
C. Codex Ephraemi (V) rescriptus, in Paris. A 'palimpsest.' N.T. originally complete, now only about three-fifths of the whole decipherable, because the earlier writing was (XII) washed off to make room for a Greek translation of some works of Ephraem Syrus.

D. Codex Bezae (VI) at Cambridge, containing the Gospels and Acts and a fragment of the Catholic Epp., in Greek and Latin. Presented to the University by Beza in 1581.

Δ + G_3. Originally part of the same MS. (IX), containing in Greek and Latin:—Δ. Codex Sangallensis, at St Gallen, the Gospels almost complete; G_2. Codex Boernerianus at Dresden, all the Pauline epistles except 'Hebrews.'

[1] Roman numerals denote the centuries, A.D.

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From Codex D. The first five lines contain the incident of the man working on the Sabbath, which is found in D immediately after Luke vi. 4. The words attributed to our Lord here are found nowhere else; *see page 33*

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E_2. Codex Laudianus (VI) at Oxford, containing the Acts almost complete in Greek and Latin. Presented to that University by Archbishop Laud.

D_2. Codex Claromontanus (VI) at Paris, containing the Pauline Epistles in Greek and Latin.

W. The Freer (or 'Washington') MS. (IV or V) containing the Gospels in the order: Matt. Jn. Lk. Mk.

Important Cursives in Dr Gregory's notation:

In the Gospels 1-118-131-209, 13-69-124-230-346-543-788-826-828-983-1689-1709, 28, 33, 565, 892.

In the Acts and Catholic Epp. 33, 36^{a}, 69, 81 (wanting in Cath. Epp.).

In the Pauline Epp. 33, 61, 69, 263, 1908.

In Revelation 1^{r}, 104, 1937, 2020, 2040.

MSS. are connected by hyphens (*e.g.* 1-118-209) when there is reason to believe that they represent, in part at least, a common original.

Of the MSS. mentioned above it may be interesting to notice that the British Museum possesses, besides A, '892' of the Gospels, '81' of the Acts, and '104' of the Apocalypse. E_2, '118' of the Gospels, and '1908' of the Pauline Epistles are at the Bodleian Library, and '36' of the Acts in the Library of New College, Oxford. Z of St Matthew and '61' of the Pauline Epp. are at Trinity College, Dublin. '69' is at Leicester.

Lectionaries. Besides these MSS. of continuous portions of the Greek Text there are numbers of MSS. of very different dates, both Uncial and Cursive, which contain selections from the N.T. for use in Church Services.

VERSIONS. The second source of evidence is that contained in versions. These also are preserved in written copies which have to be carefully compared together in order to determine as far as possible the exact words of the translation in its original form. Where this can be done the evidence of the version becomes, within certain limits, depending partly on the genius of the language and partly on the faithfulness of the translator, equivalent to the evidence of a Greek MS. of the date and place at which the translation was made. And the importance of such evidence, where it can be had, for establishing landmarks in the history of the Text can hardly be over-estimated. The versions most important for critical purposes fall into three groups—Latin, Syriac, and Egyptian. Versions must have been in existence in the first two languages before the end of the 2nd century.

Latin. MSS. of the Latin version are usually denoted by small letters (*a*, *b*, *c*, ...). The oldest form of it was produced in Africa. We have evidence of its existence in the writings of Tertullian (*c.* 200 A.D.), and of the character of its Text in the 'copious and careful' quotations of Cyprian (250 A.D.). By means of these quotations we are able to identify as substantially African two Latin MSS. of the Gospels,

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e. Palatinus (cent. IV or V).
k. Bobiensis (V) (Matt. and Mark only),
and also a few palimpsest fragments of the Acts and Revelation.
h_2. (V or VI).

Very valuable evidence towards reconstructing it in this form is also contained in the Latin portion of D.

In the 4th century another type of text, called European, perhaps derived from the African, perhaps representing an indigenous Italian version, was current in Western Europe, and especially in N. Italy. The European Text is represented among MSS. of the Gospels in

a. Vercellensis (IV).
b. Veronensis (IV or V).
c. Colbertinus (XI).
ff. Corbeiensis (VI).
h. Claromontanus (IV or V) (part of Matt.).
i. Vindobonensis (V or VI), (Mk, Lk.).
q. Monacensis (VI).
r. Dublinensis (VI or VII).

Of the Acts and perhaps of Revelation, in

g. Holmiensis (XIII).

A peculiar version of St James is preserved in

ff. Corbeiensis (X).

These forms of the Latin version are sometimes classed together as 'Vetus Latina' or 'Old Latin.'

About 383 A.D. Jerome undertook a formal revision of the Latin version and produced what afterwards came to be recognised as the authoritative text of the version, the 'Vulgate.' Probably the two best MSS. for determining the text of the Vulgate as Jerome left it are Codex Fuldensis (*Fu*) (VI), and Codex Amiatinus (*Am*). This MS. has a peculiar interest for Englishmen, as it was copied by order of Ceolfrid either at Wearmouth or at Jarrow, and taken with him on his last journey to Rome (A.D. 716) as a present to the Pope. Ceolfrid died on the way. The book, we must suppose, was taken to Rome and presented in due course. We next hear of it in the possession of the Abbat of a Lombard monastery at the end of the 9th century, who presented it to the convent of Monte Amiata.

Syriac. We may reckon five distinct Syriac versions of importance.

(1) Tatian's Diatessaron. It seems probable that the Gospels were first translated into Syriac in the form of a Gospel Harmony by Tatian and called Diatessaron. This is now known only through an Arabic version (cent. XI), and from quotations in Syriac fathers up to Ephraem Syrus. It is possible that Tatian may have used an already existing Syriac version when he published the Syriac counterpart of his Greek Harmony.

(2) The Old Syriac. In any case the Gospels must have appeared in Syriac in their separate form (*Evangelion da-Mepharreshe*) not later than 200 A.D. This version is extant in two MSS., the Sinaitic (cent. IV or early V) discovered in 1892 by Mrs Lewis and Mrs Gibson in the Monastery of St Catherine on Mount Sinai and the Curetonian (V)

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published by Dr Cureton from a MS. in the British Museum in 1858, and re-edited with the readings of the Sinaitic and the early patristic evidence by Professor Burkitt in 1904.

(3) The Peshitta (simple) version is represented with remarkable uniformity in all other Syriac MSS. (VI and onwards) and in Syriac patristic writings later than Ephraem. There are strong reasons for supposing that it was the work of Rabbula, Bishop of Edessa in 411. This version does not contain 2 and 3 John, 2 Peter, Jude, and Revelation, but these books are added (in the Harklean Text) to printed editions.

(4) The 'Philoxenian' Syriac was made for Philoxenus of Mabug in 508. In its original form it is known to us only in a few citations and in the Syriac text of the Revelation published by Dr John Gwynn (Dublin, 1897). Its present form is due to a revision made in 616 by Thomas of Harkel, who supplied throughout in the margin various readings from Greek MSS., which have great critical value. It is remarkable for its strict adherence to Greek idiom. It contains all the books of the N.T.

(5) The 'Palestinian' or 'Jerusalem' Syriac, so called from the resemblance of the peculiar dialect in which it is composed to that of the Jerusalem Talmud, has till recently been known only from a single MS. collection of Lessons from the Gospels (cent. XI) in the Vatican Library. Two complete Gospel Lectionaries have now been discovered and published by Mrs Lewis and Mrs Gibson, together with a MS. containing lessons from the Acts and Epistles, and many other fragments of Gospels, Acts and Pauline Epistles have been published by various scholars. It was made in Antioch probably in the reign of Justinian (VI). The Greek Text which this version represents is interesting from its curiously composite character.

Egyptian. There are two Egyptian versions of first-rate importance, representing the dialects of Lower, and Upper Egypt. The term Coptic,—which ought to be coextensive with Egyptian, Copt being the name given to Egyptian Christians by their Arabic conquerors,—is sometimes applied specially to the version in the dialect of Lower Egypt, more properly called Bohairic. The version of Upper Egypt is called Sahidic or Thebaic. Both these versions contain all the books of the N.T., though the Revelation seems in neither case to stand on quite the same level as the rest. Of these the Sahidic is probably the earlier and can hardly be later than the middle of cent. III. It represents a very early type of text. The Bohairic is assigned to various dates ranging from the 3rd century to the 7th. In any case it represents an Alexandrian text in a pure form.

The Bohairic version is contained completely in many MSS. The Sahidic is extant only in fragments. Both these versions have been edited with great skill by G. Horner.

There are also a variety of fragments representing versions in various dialects of Middle Egypt called by a variety of names, Bashmuric, Fayyumic, etc. The evidence with regard to these is not sufficient to justify precise statements at present. Fresh

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fragments are continually coming to light as the work of excavation proceeds.

The only other versions that call for mention here are the Gothic, made by Bishop Ulfilas (cent. IV), the Ethiopic (IV or V), and the Armenian (V).

FATHERS. The third and last source from which materials for Textual Criticism may be drawn is supplied by the writings of the Fathers. The writings of Christians in all ages, and not least in the earliest, have been full of traces, direct and indirect, of the study of the Holy Scriptures. The ascertainment of the evidence which can be derived from this source is beset by peculiar difficulties. Authors do not always take pains to quote exactly, and scribes and editors are apt to assume that anything unfamiliar in the form of a quotation is due to their author's carelessness, and to correct his work accordingly. When however we can make sure that an author quoted correctly and that his words have been faithfully transmitted, we have evidence as to the reading of Greek MSS. at a particular period, which it is worth taking a great deal of pains to secure, because it is capable of being precisely placed and dated. The authors whose works are most important for critical purposes are:

Greek:

Just = Justin Martyr, d. *circ.* 165, Palestine, Greece, Italy.
Mcion = Marcion fl. *c.* 140, Pontus, Rome.
Ir = Irenaeus, d. *c.* 200, Gaul, Rome (mainly preserved in a Latin translation, cent. II or IV ?).
Cl. Al = Clement of Alexandria, d. *c.* 220, Alexandria.
Hip = Hippolytus, d. 235, Rome.
Or = Origen, d. 254, Alexandria, Palestine (some works preserved in a Latin translation, 5th century).
Eus = Eusebius of Caesarea, d. 338, Palestine.
Euth = Euthalius (cent. IV or V) Palestine.
Ath = Athanasius, d. 373, Alexandria.
Bas = Basil, d. 379, Cappadocia.
Greg. Naz = Gregory of Nazianzus, d. 390, Cappadocia.
Greg. Nys = Gregory of Nyssa, d. 395, Cappadocia.
Chrys = Chrysostom, d. 407, Antioch and Constantinople.
Theod. Mops = Theodore of Mopsuestia, d. 428, Antioch.
Cyr. Al = Cyril of Alexandria, d. 444, Alexandria.
Thdrt = Theodoret, d. 457, Antioch.

Latin:

Tert = Tertullian, d. 220 ?, Africa.
Cypr = Cyprian, d. 258, Africa.
Hil = Hilary of Poitiers, d. 368, Gaul.
Luc = Lucifer, d. 371, Calaris (Sardinia).
Vic = Victorinus, d. *c.* 380, Rome.
Ambrst = Ambrosiaster, *c.* 380, Rome.
Tyc = Tyconius, *c.* 400, Africa.
Ruf = Rufinus, d. 409, of Aquileia.

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Hier = *Jer* = Jerome, d. 420, Rome, Palestine.
Aug = Augustine, d. 430, Africa.
Prim = Primasius, *c.* 550, Africa.
Syriac :
Aphr = Aphraates, *c.* 340.
Ephr = Ephraem Syrus, d. 378.

Methods. Such are the materials for Textual Criticism. We have now to consider the use that has been made of them. This divides conveniently into two heads : (1) the Collection, (2) the Interpretation of the Evidence.

The Collection of the Evidence is a task which requires no ordinary diligence and accuracy, and has made great progress since the first 'Critical Edition' was published by Mill in 1707; the last half century has been especially fruitful, both in the discovery of fresh material and in the more accurate examination of the old. Much, however, yet remains to be done in the collation of Cursives and Lectionaries, in the careful editing of versions, and in the verifying of Patristic citations. The different documents have been carefully described by Dr Scrivener in his *Plain Introduction to the Criticism of the New Testament* (3rd Ed., 1883), and by C. R. Gregory in the *Prolegomena to Tischendorf's last edition* (Parts I–III, 1884–1894). The variations that have been noticed, down to the very minutest variations in order and spelling, and the evidence by which they are each supported, have been collected in two great critical editions, by Constantine Tischendorf (8th Ed., 1869–72), who aims at absolute completeness, and by S. P. Tregelles (1857–1879), who gives with especial care all the evidence of a select group of authorities—all the Uncials known in his day, some select Cursives, the Fathers to Eusebius (inclusive) and the chief Versions.

A new edition involving the examination and an attempt at the classification of a large mass of fresh material, chiefly of the later MSS. has just been completed by the issue of the Text with a select critical apparatus (H. von Soden, Berlin, 1913). Unfortunately the editor has seen fit to recast the whole of the existing system of the numeration of MSS. in a way that does not seem likely to commend itself to other workers in the same field, and the presentation of the evidence depends for its cogency on the acceptance of hypotheses with regard to the genealogical relation between the authorities quoted which have not yet been subjected to the test of independent criticism. The resultant text judged on the ground of the internal evidence of the readings it adopts is not likely to command confidence. We still wait therefore for an edition that shall do for the evidence available in this generation the work done for their day by Tischendorf and Tregelles.

The multiplication of available authorities has led to a large and at first sight alarming increase in the number of observed discrepancies. The total, estimated at 30,000 after Mill's edition, has swollen to about 120,000. But there is no real cause for alarm even in such a number as this. No document of any length is ever faultlessly transcribed, and so each fresh document that is examined adds its own quota to

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the list of various readings, yet at the same time it throws a light of its own, however dim, on the subject of our investigation. It is a help and not a hindrance to us in our search, though at first sight it may seem only to add to our perplexity.

The Collection of the Evidence by itself takes us very little nearer to our goal, apart from its Interpretation. The first step towards this necessary Interpretation is found, as has been already hinted, in a study of the history of the variations. For, isolated as they seem, they are really connected. They are each and all the outcome of a continuous process of change, the factors in which are all in themselves human, and well within the bounds of comprehension. The results are no doubt complicated, but there is no reason why patience and insight need despair of unravelling even the most tangled portions of the skein; and very much has already been done, especially by the latest English editors, Drs Westcott and Hort (1881–2), towards securing this result. The variations have been classified by them under four heads, Syrian, Western, Alexandrian, and Neutral.

Syrian (which it is better to call Antiochian) Readings are so called because they seem to have originated in Syria, and because the chief Patristic authority for them is found in the writings of Fathers (*e.g.* Chrysostom) who were trained in Antioch, the capital of Syria. This group of variations has the support of the vast mass of later MSS. and Fathers. It is, in fact, certain that the Text current in Antioch in the latter half of the 4th century became without serious change "the prevalent Greek text of the Middle Ages." But the characteristic readings of this group have no support, either from Versions or from Fathers, which can be assigned with certainty to any time before the death of Origen (254). The writings of that Father, however, contain ample evidence of the existence in his day of readings belonging to each of the other three groups.

The 'Western' variations are so called because they are found mainly, though not exclusively, in the Graeco-Latin MSS. and the Old Latin Versions. They have a body of evidence in their favour of extreme antiquity and wide range. All the early versions (with the partial exception of the Egyptian), the Curetonian Syriac, and the Old Latin, were largely affected by them, and many 2nd century writers (Just., Tatian, Marcion, Ir.) used what was substantially a Western text. This evidence becomes startling when we consider the character of the readings. Over and over again they bring before us the old thought in a new dress, sometimes rearranging, sometimes amplifying the old materials with astonishing boldness. They in fact reveal unmistakably a perilous crisis, through which the Text passed before the authority of the books had become generally recognised, and while oral tradition of the Apostolic history and doctrine was still strong. Scribes seem often to have felt at liberty to paraphrase rather than to copy the document before them, and even, especially in the historical books, to improve it by alteration or addition when they thought they possessed further or more accurate information. To this feeling we owe indeed the preservation of the priceless tradition

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incorporated in so many MSS. of St John's Gospel (St John vii. 53–viii. 12), and perhaps the concluding verses of St Mark (Mark xvi. 9–20); but it is clear that if all scribes had taken the same liberty we could never hope to restore our lost originals with any certainty. This happily is not the case. The evidence shows that this lax conception of the scribe's office only affected documents gradually, and was never universal.

Alexandria, for example, remained in a marked degree free from this source of danger, though apparently the scholars who presided over its famous school of theology became in their turn responsible for a fresh series of changes, and gave rise to the third, or 'Alexandrian,' class of Text. The characteristic Alexandrian readings are neither so numerous, nor so marked, nor so important as the Western. They rarely affect more than a word or two. Their tendency is to modify the grammar and to clear away difficulties connected with proper names, *e.g.* Bethabara, Gergesenes, Jesus Barabbas. These changes are relatively more numerous in the Epistles than in the Gospels, and, like the Western readings, were only introduced gradually.

Documents preserving a text free alike from Western and from Alexandrian corruption, and so containing what has been called a 'Neutral' Text, continued to be copied in Alexandria and elsewhere. They were largely used by the translators of the Egyptian versions, especially the Bohairic, and by leading Alexandrian writers from Origen (cent. III) to Cyril (V).

These four types of Text were current side by side, in various degrees of purity, interacting one upon another, at least from the middle of the 4th century, just as the three earlier types had been interacting since the beginning of the 3rd. This interaction has left its mark in the shape of an extensive mixture of these Texts on almost every extant document to the grievous entanglement of the evidence. Fortunately, however, we have individual MSS. or fairly defined groups of MSS., which sufficiently represent each of these types, except the Alexandrian. And so we are able, by observing the company in which it stands, to refer a large proportion of the readings, even in a document that has suffered considerably from mixture, to the appropriate source in its composite ancestry. Testing our chief MSS. by this method we discover for example a Western element in the Pauline Epp., in the predominantly Neutral B, and a text fundamentally Neutral sprinkled with Western and Alexandrian readings in ℵ. It is to be observed that for the most part the later a MS. is the more purely Syrian is its Text, so completely did that Text succeed in supplanting its rivals in popular estimation.

These then are the four main groups into which the whole mass of various readings fall. In spite of much complication in the evidence, there can be little doubt of their existence. Nor is a scholar, who has once mastered their several characteristics, internal and external, by a careful study of typical examples, often at a loss to which to refer any particular variant that comes before him.

The existence of these four types being granted, and the variants in

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each particular case being grouped accordingly, it yet remains for us to ask what considerations are to guide us in our decision between them. At this point a fact to which Dr Hort has called attention becomes of the utmost importance. He has pointed out that not only is the evidence for the characteristically 'Syrian' readings late in date, but also that they can again and again be shown to be simple 'conflations,' or weldings into one, of the readings of two of these rival Texts; that they can in no case be shown to have contributed in a similar manner to the formation of any of the others; and that there is no reason to suppose that they ever represent an entirely independent and apparently pure tradition. If this can be regarded as established, and the evidence for it is certainly exceedingly strong, all 'Syrian' evidence—and that, it must be remembered, means the evidence of the vast majority of extant documents—may be disregarded: we have access to all the authorities out of which it was composed. Assuming then that we may now dismiss the whole 'Syrian' group, we are left with the other three, each demonstrably presenting a very early type of Text. And we have to decide on their relative importance; or in other words on the antecedent probability that in any particular case, where their evidence is conflicting, the true reading is to be found in one and not another of the competing Texts. Here again, if we were right in our description of the growth of these types, the problem is considerably simplified. Characteristically Western or Alexandrian readings are, according to our definition of them, corruptions, the result of changes introduced somewhere in the chain of transmission subsequent to the Original, to be rejected as soon as they are discovered, in favour of the 'Neutral' or unadulterated Text, whenever that can be identified. It is, in fact, the justification of the description given above, that this, with but rare, and those intelligible, exceptions, is found to be the case. In almost every instance where the three Texts are at variance the Neutral Text asserts its superiority unmistakably. And in the more ordinary cases, where Western or Alexandrian readings stand out in contrast to a single variant in which both the other Texts combine, the advantage in almost every case remains with the reading which has 'Neutral' support. "In almost every case"—for the origin of both the Western and Alexandrian types of Text, or rather the date of the common original to which the groups that for the most part support them lead us back, is of such extreme antiquity that we have always to bear in mind the possibility that either of them has preserved the original reading in cases where corruption has affected all other documents. And Dr Hort pointed out cases, notably in connexion with the omission of certain words and even whole verses in the last three chapters of St Luke's Gospel, in which documents characteristically Western stand alone in attesting what seems to represent most accurately at least the form of the Gospel as it first left its author's hand; and a few other, and those far less important, readings which have what seems Alexandrian support have fair claims to be considered genuine. And the claim may in both these cases be granted without damage to our description of the general relations between the types of Text;

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for nothing is claimed for the Neutral Text beyond freedom from characteristically Western or Alexandrian forms of error.

A valuable means of testing the accuracy of Dr Hort's contention has been provided by the discovery of the Sinaitic Syriac MS. and the consequent restoration of a very early form of the 'Western' text. The result is no doubt to confirm Dr Hort's suspicions with regard to the absolute purity of the Neutral Text. At the same time it is a striking proof of the soundness of his position that each elimination of characteristically 'Western' forms of corruption brings the 'Western' and 'Neutral' authorities into closer agreement with one another.

The method of interpreting the evidence collected in critical editions which we have been considering hitherto, is called the method of Genealogy, because it attempts to fit each various reading into its proper place in a genealogical tree, starting from the Autograph. There is a second method of treating the evidence which deserves notice before we leave this part of our subject, because it supplies us with a means of comparing the relative importance of the groups of documents which we find opposing one another in any particular instance, without raising the question of their genealogical relationship. And so it not only enables us to verify the results at which we have arrived by genealogy, but it also affords us invaluable assistance whenever the guidance of genealogy fails us, as it does for instance all through the Revelation, for lack of evidence. This method is laborious, but simple. It consists in examining in detail the whole set of readings supported by each of the documents, or rather groups of documents, in question, and seeing what proportion of the readings supported by them are clearly right, and what proportion are clearly wrong when judged by internal evidence alone, with reference that is, in each case, simply to the demands of the context and to capacity for affording a rational explanation of the origin of all the other variants. The result of this process is to establish the overwhelming superiority of the Text contained in B, and the groups, sometimes exceedingly small groups, that support it, in almost every part of the N.T. which it contains. Here again we have to notice that the purity claimed for the Text of B is relative, and not absolute. If followed blindly without regard to all the evidence it would again and again lead us wrong. The conviction of its worth, at which Drs Westcott and Hort arrived, was due not to any unreasoning attachment to the particular MS., but was based on, and at each step verified by, a careful study of all the evidence available. Accordingly they were enabled, with a precision which in a measure carries its own conviction with it, to point out at once the intrusion of an alien strain into the otherwise pure text of the noble document, and to use each fresh scrap of evidence as it became available to test and correct their conclusions all along the line.

Conclusion. We come now to the last and most momentous stage in our inquiry. We have considered the object of Textual Criticism, its materials, and its methods. We have to ask whether such materials and such methods are adequate for the object which we have in view.

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And there can be no doubt about the answer. Though it would not be right to pretend that the true reading can in all cases be determined with absolute certainty, or even to deny that there may be cases in which it has been lost altogether from all the available authorities, yet the materials are, beyond all comparison, more abundant, the results more secure, than is the case with regard to the text of any prose author of classical antiquity. The extremest margin of observed variation leaves seven-eighths of the Text untouched, and while it affects here and there a favourite proof-text it leaves the whole voice of Scripture on the main problems of life and conduct practically unchanged. And even this debatable one-eighth may be reduced by the careful application of the methods indicated till, in the judgment of the most competent critics, " the amount of what can in any sense be called substantial variation hardly forms more than a thousandth part of the entire Text." In a few places—not many—Westcott and Hort believe the true text to be lost, the reading of the best MSS. in these cases being a " primitive error."

Note on the Text of Secondary Books. It may be interesting for purposes of comparison to give a list here of the authorities for the text of some of the books which were not admitted to the Canon of the New Testament.

The Ep. of Clement is contained in A (almost complete), in one cursive (cent. XI), in one MS. (XII) of a Syriac version, and also in a Latin and a Coptic translation.

The Ep. of Barnabas is contained in ℵ, in ten cursives, and in one MS. (VIII) of a Latin version.

The Shepherd of Hermas, about a quarter of which is preserved in ℵ, is contained almost complete in one cursive (XIV), part of which is now at Leipsic and part on Mount Athos. It is found also in two Latin versions and an Ethiopic translation. Fragments are extant also in Sahidic.

The Teaching of the Apostles is found only in one cursive (XI), but a large fragment is preserved in a Latin translation.

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CHAPTER IV

TRANSLATIONS OF THE BIBLE

1. Ancient Translations of the Old Testament

By the Rev. W. A. L. ELMSLIE, M.A.

The relative importance of the chief ancient translations and of the Samaritan Pentateuch for purposes of textual criticism has already been noticed, see pp. 40, 44 f.

I. *The Targums.* The word "Targum" means simply "an interpretation," but the name has been specialised to denote the Aramaic Versions of the O.T. These Versions had their origin in the needs of the Jews themselves. Long before the Christian era Aramaic was the language of Government and of commerce in western Asia, and in the books of Ezra and Daniel we find passages of Canonical Scripture which have been preserved only in Aramaic. The papyri of Elephantine show that Aramaic was spoken by the Jews of Upper Egypt, and for its use at the beginning of the Christian era we may adduce the words of our Lord himself, *e.g.* the words on the Cross recorded in Matt. xxvii. (= Mk xv.). Naturally, as Aramaic came into general use among the Jews, the Hebrew scriptures became unintelligible to the common people, and officials were appointed to translate into vernacular Aramaic the lessons read at the Synagogue services. In this way a traditional translation arose, which eventually found written expression in the Targums. As they now stand, the Targums are probably not earlier than the 4th cent. A.D., but in the main they reproduce the earlier oral interpretation. The principal Targums are those called by the name of Onkelos (on the Pentateuch) and of Jonathan ben Uzziel (on the Prophets). Both these Targums aim at giving a literal translation of the Hebrew, but a number of paraphrastic renderings do occur (especially in the Targum to the Prophets), and expressions ascribing human form or feelings to the Deity were avoided, if they seemed at all irreverent or likely to mislead the people. Thus for Gen. viii. 21 "And the Lord smelled the sweet savour," the Targum has "And the Lord received his offering with satisfaction"; and Jer. xvii. 4 "Ye have kindled a fire in mine anger (*lit.* nostril)" is rendered thus, "Behold! a strong east wind like a fire bloweth before me in fury."

Aramaic.

Another Targum is the so-called Pseudo-Jonathan or Jerusalem Targum on the Law. It contains elements older than Onkelos, although

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it was not finally edited until the 8th cent. A.D. The Targums on the Hagiographa (*K'thubim*) are not so much translations as homiletic commentaries into which legends and allegorical tales were freely introduced. They are to be assigned to a late (mediaeval?) date.

Greek.

II. (i) *The Septuagint* (commonly cited as the LXX). The name Septuagint, "Version of the Seventy," is due to unhistorical traditions that the version was made by 70 elders brought from Jerusalem to Alexandria by command of King Ptolemy. Tradition however is probably right in connecting the origin of the work with the age of Ptolemy Philadelphus, a royal bibliophile, who ruled 285–247 B.C. But the popular style of the Greek proves that the translation was due to the pressing religious needs of the Egyptian Jews and not to the mere curiosity of a literary king. Just as in Palestine there arose the need for an Aramaic Version, so the flourishing Jewish colonies in Egypt came to require a translation in the vernacular Greek, which was rapidly becoming the *lingua franca* of the world. The Pentateuch was translated first, then the Prophets before 150 B.C.; the whole not being completed much before the Christian era. Into the Greek Bible thus formed some Apocrypha were admitted. The LXX is the most important of the Versions. Unfortunately the readings of the original LXX cannot as yet be determined with certainty. There was a constant tendency to assimilate the text to the Hebrew, and the influence of the later Greek Versions was naturally great: in fact the text in its present form is the outcome of a most complex literary process. The text preserved in B, the best MS. of the LXX, departs on the whole farther from the M.T. than that of the other MSS., and has probably suffered less from the influence of the versions mentioned in the following section.

(ii) *Later Greek Versions.* The popularity of the LXX is attested by the fact that in the N.T. quotations from the O.T. are generally made from the LXX. But its use by Christian Apologists and its marked divergence from the Hebrew text established by R. Aqiba caused it to fall into disfavour in Jewish circles. Accordingly new Greek translations were produced in the 2nd cent. A.D. One by Aquila, a proselyte to Judaism and possibly a pupil of R. Aqiba, is so amazingly literal as to be sometimes unintelligible apart from the Hebrew. Somewhat later, Theodotion, probably an Ephesian, issued an edition of the Greek Bible, revised to some extent in accordance with the Hebrew. Yet another translation was made by Symmachus, an Ebionite. These Versions are known to us chiefly through the fragments which survive of Origen's immense work, the *Hexapla*, which in six parallel columns gave a collation of (1) the Hebrew, (2) the Hebrew in Greek letters, (3) Aquila, (4) Symmachus, (5) the LXX, (6) Theodotion. Origen mentions other Greek Versions to which are assigned the names, Quinta, Sexta and Septima.

Syriac.

III. (i) *The Peshiṭta.* The significance of the name Peshiṭta (*lit.* "the simple") is uncertain. Possibly it denotes the fact that the Version gives a literal as opposed to a paraphrastic rendering. The Peshiṭta was adopted as the standard text in

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all Syrian Churches, and is consequently the chief Syriac Version. It contains both the O.T. and N.T., the O.T. portion being a translation from the Hebrew, made perhaps as early as the 2nd cent. A.D., and the N.T. (at any rate, the Gospels) being the work of Rabbula, Bishop of Edessa in 411 A.D. A number of O.T. Apocrypha are found in early MSS. of this version intermingled with the Canonical books, *e.g.* Wisdom of Solomon, Sirach, Judith, Tobit, 1 Esdras, the Additions to Daniel, and 1, 2 (and even 3, 4) Maccabees. This is one of several signs which show that the LXX exercised an important influence on the Peshiṭta.

(ii) *The Syro-Hexaplaric* text is a translation into Syriac of the LXX column of Origen's *Hexapla*. It was made by Paul of Tella in 617 A.D. It is our chief authority for the original *Hexapla*.

Latin.

IV. (i) *The Old Latin.* The Latin Bible (before St Jerome made the Vulgate) was not one Version but a number of incomplete translations. The Western Church possessed no standard text, and particular MSS. swarmed with faults. The O.T. portion was rendered from the LXX, and its value at the present day is chiefly that of a witness to the text of that Version. Of the O.T. the portions now preserved are (1) the bulk of the Pentateuch, Joshua, and Judges, (2) the Psalter in the Mozarabic Breviary and in Jerome's 'Roman' edition, (3) the Prophets (with important gaps). Large fragments of these and other books can be recovered from the works of the Latin Fathers, *e.g.* from the Speculum [Augustini].

(ii) *The Vulgate.* In 384 A.D. St Jerome was asked to undertake a revision of the Old Latin texts, and an edition of the N.T. was quickly made by him. Commencing in the O.T. with the Psalter, he issued two recensions, the 'Roman' and the 'Gallican' made with the aid of the LXX and the *Hexapla* respectively. Eventually between 392–405 A.D. he completed a rendering of the O.T. taken directly from the Hebrew. Not, however, until the 7th cent. did this new Version, which became known as the Vulgate, entirely supersede the Old Latin, and even then the Gallican Psalter (Jerome's second revision from the Greek) was retained, whilst the Apocryphal books remained in the Old Latin rendering.

Secondary Versions.

V. *Other Versions.* The remaining ancient Versions were translated from the LXX and therefore are of importance chiefly for recovering the original Greek text.

(i) *Egyptian.* Versions of uncertain date, the earliest perhaps dating from cent. III, were made in various Coptic (*i.e.* Egyptian) dialects. Only two need be mentioned here—the 'Bohairic,' used in Lower Egypt and the 'Sahidic,' used in Upper Egypt The Sahidic is probably the oldest of the Coptic Versions, but the Bohairic became the standard Version of the Coptic Church and is therefore the better preserved of the two.

(ii) *Armenian.* This Version, which is of the 5th cent., embodies the joint work of Mesrop, who translated from the LXX, and of Sahak the Patriarch. It includes the Apocrypha.

(iii) *Ethiopic.* A version of the 4th cent. or later, the Bible of the

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Church in Abyssinia. Its text has some striking points of agreement with cod. B of the LXX.

(iv) *Gothic.* This Version was the work of Ulfilas (Wulfila), Bishop of the Moeso-Goths in 348 A.D.

2. English Translations. History of the English Bible

By the Rev. W. F. MOULTON, D.D.,[1]
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i. The first English Bible is associated with the great name of **John Wycliffe.** Attempts had been made in the early part of the 14th century to supply the Scriptures in a language intelligible to the common people, but these had been very partial and insufficient. When Wycliffe began to send throughout the land his itinerant evangelists, he saw the necessity of providing them with the Bible in English. As in his controversial writings his leading principle was the supreme authority of Scripture, so he made it the chief duty of his 'poor preachers' "faithfully to scatter the seed of God's Word." Wycliffe himself does not lay claim to the translation which now bears his name, but we possess evidence which leaves no doubt that the work is his, though in the execution of it he received much help from friends. Of the exact character and detailed history of Wycliffe's Bible little was generally known until 1850, when for the first time the complete work appeared in print, edited by Forshall and Madden. No fewer than 170 manuscripts were examined for this edition, and the researches of the editors led them to results which are now accepted by all. It is very plain that we possess two versions, not one only, the older completed in 1382, the other about 1388. Of the earlier two-thirds must be assigned to Nicholas Hereford: the remainder (the New Testament, the last books of the Old Testament, and one-third of the Apocrypha) is in all probability from the hand of Wycliffe himself. Hereford's portion ends abruptly, in Baruch iii. 20: his citation before the Synod in London (1382) probably explains the sudden close. The later translation, which is introduced by a Prologue of remarkable interest, is mainly due to John Purvey, Wycliffe's assistant at Lutterworth. It cannot be called a distinct version, but is rather the work of a careful and skilled reviser. Purvey's aims were to secure a better original text, and to improve the English renderings; and his work shows a great advance on the early version in correctness and clearness, and in ease of style.

These Versions were of necessity made from the Latin. They include all the Canonical Books and almost all the Apocryphal Books that are usually found in English Bibles. To many books are prefixed short prefaces or prologues, and explanatory words, or 'glosses,' are often

[1] A few additions by the Editor are enclosed in square brackets.

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introduced into the text. A striking feature of the later Version is the large body of marginal notes, critical and explanatory, derived from Jerome, Augustine, and other Fathers, but especially from de Lyra, a Franciscan commentator (1270–1340 A.D.). The work, thus carefully executed, was circulated far and wide. To what extent it has influenced later English Versions is a much debated question, to which reference will again be made.

ii. **William Tindale** was born near Berkeley in Gloucestershire, about 1490. When about eighteen he entered at Oxford, where he remained seven years; from 1515 to 1521 he studied at Cambridge. Colet had left Oxford in 1505. Erasmus lectured in Cambridge as Professor of Greek from 1509 to 1514; and his first edition of the Greek Testament (the earliest Greek Testament published) bears date 1516. Hence the influences of Tindale's prolonged University career must have done much to foster the great purpose of his life, to translate the Scriptures into English. In 1523 he went up to London hoping to execute his work under the patronage of Tunstall, Bishop of London. After a year of anxious and fruitless waiting he left England for the Continent, where he remained until his death in 1536. After landing in Hamburg, it seems probable that he visited Luther at Wittenberg. In 1525 we find him at Cologne, engaged in printing a quarto edition of the New Testament at Quentel's press. When about ten sheets were printed his plan was discovered, and an interdict placed on the work. On this Tindale fled to Worms, with Roye his assistant, carrying with him the sheets already printed. Whether this edition was ever completed is uncertain; but in the same year, or early in 1526, an octavo edition of 3000 copies was published in Worms, at the press of P. Schoeffer the younger. Of the sheets printed at Cologne one fragment remains (Matt. i. 1–xxii. 12), which is now in the British Museum. Prefixed to the Gospel is a prologue of some length, which is mainly translated from Luther: the marginal notes also, and the arrangement of the table of contents, clearly show Luther's influence. Of the Worms edition we possess one complete copy, now preserved in the Baptist College, Bristol: it contains no notes or prologues, but only a short unsigned Address to the Reader. These two works differ so slightly in the translated text (as far as we can now compare them) that they are usually taken together as constituting Tindale's first New Testament. The printed copies, bearing no author's name, reached England in the course of 1526. Though proscribed, they were eagerly sought after; and the large demand led to the publication of pirated editions by Dutch printers, and also to the issue of an unauthorized revision of Tindale's translation, by Joye, one of his assistants. Tindale's second edition, published at Antwerp in Nov. 1534 by Martin Emperour, bears his own name: "the New Testament diligently corrected and compared with the Greek by William Tindale." This edition is furnished with marginal notes and prologues, and also contains a very small portion of the Old Testament and Apocrypha, namely certain 'Epistles' read in the Services of the Church. The translation was "yet once again corrected by William Tindale": the first title-page of this

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volume has the date 1535, the second 1534, and on the latter is added a trade-mark, with the letters G. H. These letters were first interpreted by Mr Bradshaw (1881), as denoting G. van der Haghen, the Antwerp publisher. To the same year (1535) belongs another edition, conspicuous for the strange spelling of the words; there is little doubt that the edition was pirated, and that the peculiarities are due to the Flemish printers. As many as forty editions of Tindale's Testament were published from 1525 to 1566; the first printed in England was a folio of 1536. The period from 1526 to 1534 seems to have been devoted by Tindale in large measure to work on the Old Testament; and in 1530 he published the Book of Genesis, printed by Hans Luft at "Malborow in the land of Hesse" (Marburg). The other books of the Pentateuch were no doubt printed at the same press, but are without name or date. A revised edition of Genesis appeared in 1534. All these books are furnished with prologues and notes, often keenly controversial. With the exception of a translation of Jonah (1531) no other portion of the Old Testament was published by Tindale himself. He laboured however to the last. A letter is extant in which he begs for the use of his Hebrew Bible, Grammar and Dictionary, in his place of imprisonment; and when the end came he had completed the translation of nine books, Joshua–Chronicles. Tindale suffered martyrdom at Vilvorde near Brussels in October 1536.

iii. **Miles Coverdale** was born in Yorkshire in 1488, and was educated at Cambridge under Robert Barnes, in the Monastery of the Augustinians. With the exception of a statement by Foxe, that in 1529 he assisted Tindale in translating the Pentateuch, we have hardly any record of Coverdale's history earlier than 1534. From that year to 1541 he is closely identified with the history of the English Bible, as given below. After the fall of his patron Cromwell (1540) he left England, and remained abroad until the accession of Edward VI. From 1551 to 1553 he held the see of Exeter. He died in 1569.

The King's proclamation (1530), which promised to the people the New Testament in their own tongue, was followed up in 1534 by a petition from Convocation for a translation of the whole Bible. Urged probably by Cromwell, Coverdale, who had long been an earnest student of Scripture, devoted himself to the work of translation; and in October 1535 gave to the world the first printed English Bible. The copies preserved contain two different forms of title-page, in foreign and in English type, respectively; but there is no mention of the printer's name or the place of publication. On the foreign title-page the translation is said to be made "out of Douche (*i.e.* German) and Latin"; but these words were omitted by the English printer. The volume is dedicated to Henry VIII; and both the dedication and the prologue bear Coverdale's name. These documents show clearly that he undertook the work at the instance of others, and also that he had no wish to claim the position of a direct and independent translator from the original texts. He refers in plain terms to Latin and German translations by which he had been helped; and declares that he had "purely and faithfully translated out of five sundry interpreters."

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Coverdale's Bible contains very little extraneous matter; his few marginal notes are limited to explanations, various readings, and alternative renderings. Two other editions were issued by Nicolson the Southwark printer in 1537; and now we read on the title-page, "Set forth with the King's most gracious license."

iv. We must leave Coverdale for a time to notice a Bible of 1537, printed abroad (probably at Antwerp), but published in London by Grafton and Whitchurch, and issued with the King's license. On the title-page the translation is ascribed to **Thomas Matthew,** and the dedication also bears this signature. In various parts of the volume we meet with the capital letters R. G., E. W., W. T., I. R. Grafton's, Whitchurch's and Tindale's initials are recognised at once: I. R. indicates John Rogers (1500–1555), Tindale's faithful friend during the last two years of his life, who was one of the first to suffer martyrdom under Mary. Rogers was the real editor of this work; and it is probable that Thomas Matthew was merely a name assumed by him, as in 1555 he is described as 'John Rogers *alias* Matthew.'

v. Closely akin to Matthew's Bible is that which bears the name of an Oxford scholar, **Richard Taverner** (1539).

vi. We now return to Coverdale, who is connected with the chief Biblical enterprise of 1539. The previous year he had spent in Paris, commissioned by Cromwell to superintend the printing of a new Bible, differing in important respects both from Matthew's and from his own work of 1535. When the printing was nearly completed, an interdict was laid upon the work by the Inquisition; but, through the help of Bp Bonner, ambassador at Paris, the sheets were saved, and the presses sent over to England. In April, 1539, 'Cromwell's Bible'—otherwise known as (the first edition of) **the Great Bible,** as being the Bible 'of largest volume'—was issued from the press. On the title-page is an elaborate engraving, which represents the king giving the Word of God to the Clergy, and, through Cromwell, to the laity of his kingdom, amid the great joy of his subjects. The Bible is here described as "truly translated after the verity of the Hebrew and Greek texts, by the diligent study of divers excellent learned men"; but there can be no doubt that the translation, which is a revision of that in Matthew's Bible, is due to Coverdale. There are no marginal notes: though promised in the Prologue, and even referred to by 'hands' and other signs in the margin, they were never added in any edition of the Great Bible. In April, 1540, an improved edition was published, containing a long Preface written by Archbishop Cranmer: as this Preface appears in all subsequent editions, the Great Bible has been widely known as Cranmer's. Five other editions of the Great Bible appeared in 1540–1; two of these purport to have been "overseen and perused" by Bishops Tunstall and Heath, but their revision can have been but slight. The points of difference indeed amongst all seven editions, though by no means few, were relatively of small account: Coverdale seems certainly to have been the reviser throughout.

vii. The accession of Mary threatened danger to all who were closely identified with the translation or circulation of the English Bible.

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Coverdale narrowly escaped with his life; Cranmer and Rogers were brought to the stake; many others sought safety in flight. The work of Bible-revision was however continued and advanced by the band of English exiles who in 1555 found their way to Geneva, the city of Calvin. Amongst these were Knox and Coverdale; but those with whom we are here most closely concerned are W. Whittingham, who succeeded Knox as English pastor in Geneva, T. Sampson, and A. Gilby. To Whittingham is ascribed the translation published at Geneva in 1557, commonly known as the Genevan New Testament. In this Testament, which was printed in Roman type, we find the now familiar verse-division, which had been introduced by R. Stephen into his Greek Testament of 1551. The volume contains "annotations of all hard places," also an introductory 'Epistle' written by Calvin: an Address to the Reader follows, from which we learn that the translation was executed by one hand.

This version however was cast into the shade by the appearance in 1560 of a volume, dedicated to Queen Elizabeth, containing a translation of the whole Bible. This is **the Genevan Bible,** of which probably 150 editions were published, in England and Scotland, between 1560 and 1616. This volume resembles the Testament of 1557 in the use of Roman type, in the division of the text into verses, and in its copious notes, explanatory and controversial. The introductory address shows that the work was the result of combined labours, extending over two years. No names are given, but it is probably to Whittingham, Sampson, and Gilby, that the work is almost wholly due. The expenses were borne by the English community in Geneva, amongst others by Sir T. Bodley, who afterwards obtained a patent for the printing of this Bible in England. The Genevan Version is familiarly known as the Breeches Bible, from the rendering in Genesis iii. 7.

viii. During the early years of Elizabeth's reign the English Versions chiefly in circulation were the Great Bible and the Genevan Bible. The strong ecclesiastical bias often shown in the Genevan notes was unwelcome to many who owned the excellence of the translation. Archbishop Parker devised a plan for a revision of 'Cranmer's' Bible by the joint labour of a number of learned men, mostly Bishops. The revisers were instructed to follow "the common English translation used in the Churches," unless alteration were necessary, and to avoid bitter and controversial notes. In three or four years **the Bishops' Bible** was completed, and was presented to the Queen in 1568. There is no Dedication. Cranmer's Prologue is reproduced, and there are Prefaces (written by Parker) to the Old and New Testaments. This edition was very carelessly printed, but many of the blunders were removed in a quarto edition of 1569. A revision of the Bishops' Bible appeared in 1572. Attention had been called to errors in the New Testament of 1568, and in this part of the work the edition of 1572 gives proof of careful revision; but the Old Testament fared ill, for many corrections that had been made in 1569 were now passed over, and old blunders restored. The influence of Convocation secured

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a large circulation for the Bishops' Bible, of which nearly 20 editions were published, besides as many of the New Testament in separate form. There seems to have been considerable irregularity and license in the printing, many unauthorized changes finding their way into the text. In the Psalter, the Bishops' Version failed to maintain its ground against the Great Bible: in the edition of 1572 the two versions stand side by side, but in all later editions except one (1585) the old Psalter stands alone. The marginal notes are much less numerous than those of the Genevan Bible, and are very uneven in quality and in distribution. Inequality is indeed the most marked characteristic of the whole work.

ix. In 1582 was published a New Testament "translated faithfully into English out of the authentical Latin, according to the best corrected copies of the same, diligently compared with the Greek and other editions in divers languages...In the English College of Rheims." The whole Bible was translated at the same time, but the publication of the Old Testament was delayed until 1609–10. The two parts of the version are usually named from the places at which they were published, **Rheims** and **Douai.** The Prefaces explain with care and ability the plan of the translation which, it is alleged, had been rendered necessary by the wide circulation of "heretical translations poisoning the people." No names are given; but there is no doubt that the translation of both Testaments is mainly due to Gregory Martin, formerly Fellow of St John's College, Oxford, a man of great learning. With him were associated other Oxford scholars, chiefly Reynolds, Bristow and Worthington, the two last-named supplying the notes, an essential part of Roman Catholic Versions. In modern editions the Douai translation has been very freely altered, many renderings being taken from the Authorized Version.

x. The first impulse towards the preparation of a **new Version of the Bible** was given at the Hampton Court Conference, held in January 1604. The leader of the Puritan party, Dr Reynolds, "moved his Majesty that there might be a new translation of the Bible, because those which were allowed in the reign of King Henry VIII and Edward VI were corrupt, and not answerable to the truth of the original." The King in reply affirmed that there existed no good translation in English, and that the Genevan was worst of all; he also strongly condemned some of the marginal notes in the Genevan Bible. The King also gave an outline of a plan for this new version: that the work should be assigned to the Universities, and the translation then reviewed by the Bishops and the chief learned of the church, presented to the Privy Council, and ratified by himself. In July 1604 the King announced that he had chosen 54 translators, to meet in various companies at Westminster, Oxford, and Cambridge. Whatever preliminary work may have been done by the scholars selected, we hear nothing further of the project until 1607; and in the list of names, which is then for the first time supplied, 47 only are mentioned. The Books of the Bible were thus allotted: Genesis–2 Kings to the first Westminster Company, consisting of 10 members; 1 Chronicles–Canticles to the first Cambridge Company, of 8 members; Isaiah–

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Malachi to the first Oxford Company, of 7 members; the Apocrypha to the second Cambridge Company, of 7 members; the Gospels, Acts, Revelation, to the second Oxford Company, of 8 members; and the Epistles to the second Westminster Company, of 7 members. The accounts which we possess differ in some degree as to the names of the revisers, but enough is known to show the general excellence of the choice. Of the rules laid down for the work the following are the most important: the Bishops' Bible to be followed, and "as little altered as the truth of the original will permit"; the translations of Tindale, Matthew, Coverdale, Whitchurch (*i.e.* the Great Bible), Geneva, to be used when they agree better with the text than the Bishops' Bible; the old ecclesiastical words (*church*, etc.) to be retained; no marginal notes to be affixed, unless for necessary explanation of some Hebrew or Greek words. Provision was made for consulting scholars outside on special points, for the revision of the work of each company by their colleagues, and for a final revision or review for the harmonizing of details. As "directors in each Company" were appointed, the Deans of Westminster and Chester for the two Westminster Companies, and the King's Professors in the Hebrew or Greek in either University. The final revision by a small Committee occupied nine months. The new translation was published in 1611. The familiar Dedication to the King, and also a long Preface, ably setting forth the principles and aims of the work, are said to have been written by Dr Miles Smith, afterwards Bishop of Gloucester. The words on the title-page, "appointed to be read in churches," would seem to imply express authorization; but we have no evidence that the book ever received formal sanction. It was however naturally regarded as the legitimate successor of the Bishops' Bible, which had been directly sanctioned by Convocation; just as the Bishops' Bible had succeeded to the position of the Great Bible, which was "authorized and appointed by the commandment of Henry VIII." But no kind of authorization would have enabled this version to maintain its ground, had not its intrinsic excellence ultimately commended it to all.

["The text of modern English Bibles differs very considerably from that of the original Authorized Version of 1611.... Words and phrases, spelling and punctuation have been altered." (W. Aldis Wright.) In particular the A.V. as a popular version once contained many popular spellings, which have been altered for the worse. Thus, *Anker* (Heb. vi. 19) becomes *anchor* (Latin *ancora*); *beleeve* is now spelt *believe*; *lancers* (1 Kings xviii. 28, 'lances' in modern English) has been corrupted into *lancets*; *receit* (Matt. ix. 9) has passed into *receipt*; *sailer* into *sailor*; *sent* (from Latin *sentio*) into the modern *scent*; and *sythe* into *scythe*. In all these cases the changes are for the worse, and the general contrast between modern spelling and archaic diction in the Authorized version as now printed is singularly unpleasant. It must however be allowed that the lack of uniformity (in the earliest issues) in spelling the same word tempted Editors to undertake some revision.]

Dr Paris (Cambridge 1762) and Dr Blayney (Oxford 1769) bestowed great labour on the marginal notes and references: in the Bible of

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1611 these were comparatively scanty. The marginal dates (mostly from Ussher) were first inserted in 1701.—King James's Version had a formidable rival in the Genevan Bible, and it was not until the middle of the century that the Authorized Version held the field. In 1652 the Long Parliament made an order for a new translation, but the scheme was abandoned. Until 1662 the Epistles and Gospels in the Prayer Book were taken from the Great Bible, with but slight alteration: in that year, when the Prayer Book assumed its present form, the translation of 1611 was adopted throughout, except in the Psalter, the various Canticles, the Commandments, and a few isolated quotations of Scripture. The Psalter is Coverdale's, as we have seen: the translation of the Canticles, etc., differs more or less from all our versions.

xi. In 1856 the subject of **a revised translation** was brought before Convocation, but without any definite result. Fourteen years later the discussion was revived, and a Committee was appointed by the Convocation of Canterbury to consider the desirableness of revising the Authorized Version. The Convocation of York resolved to stand aloof. On receiving a favourable report from its Committee, in May 1870 the Convocation of Canterbury appointed a Committee of its own members to undertake the work of revision, and authorized this Committee to invite the cooperation of other scholars, "to whatever nation or religious body they may belong." Two companies of revision were formed without delay, and invitations issued to scholars belonging to the Church of England and various bodies of Nonconformists. To the Old Testament Company were assigned nine members of Convocation and fifteen invited members; for the New Testament Company the numbers were seven and eighteen respectively. Both Companies entered on their work in the course of June, 1870, holding their meetings in the Jerusalem Chamber, Westminster. The chief rules of revision laid down by the Committee of Convocation were the following: the alterations to be as few as possible, consistently with faithfulness, and to be made in the language of the Authorized and earlier Versions; the text adopted to be that for which the evidence is decidedly preponderating; each portion to be revised twice; all changes to be made on the first and provisional revision by the decision of simple majorities, but not to stand finally unless approved by a two-thirds vote; the work of each Company to be communicated to the other, as completed; external scholars to be consulted on difficult points, if necessary.

Many changes were made in the constitution of both Companies, through death and retirement, and the appointment of new members; but during the greater part of the work the Old Testament Company consisted of nearly thirty members, the New Testament Company of twenty-five. In 1871 the cooperation of American scholars was sought; and two Revision Companies were formed in the United States.

In the New Testament the work of revision occupied about ten years and a half; in the Old Testament fourteen years. The Revised New Testament was published on May 17, 1881; the whole Bible on

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May 19, 1885. The main body of results rests on the authority of English and American Revisers alike; but Appendices are added, specifying certain points as to which the American Companies had formed and wished to place on record a different judgement. The Prefaces to the Old Testament and New Testament furnish information as to the principles of revision, and notice some important points of detail.

Having reviewed the history of the several English Bibles, we will now notice the characteristics and **mutual relations of the Versions** themselves, taking separately the New Testament, the Old Testament, and the Apocryphal Books. The Wycliffite versions, however, stand by themselves, and may be considered as a whole. They depend entirely on the Vulgate, and upon manuscripts of the Vulgate which were often faulty and inaccurate. Each version is carefully executed and generally faithful; but the earlier is at times obscure through excessive literalness of rendering. The Vulgate itself varies greatly in quality: a translation of the Vulgate therefore must be of unequal value. The chief question before us now, however, is the relation of these versions to those which follow them. Some hold that Tindale "is merely a full-grown Wycliffe," and that the excellence of the Authorized Version is thus in large measure inherited from the Bible of 1382. Tindale on the other hand denies that he was "holpen with English of any that had interpreted the same or such like thing in the Scripture beforetime." Internal evidence is fully consistent with this statement, for most of the direct coincidences are explained by the common use of the Vulgate. The earliest translation may have exerted great indirect influence by showing the language and style most fitting for the Bible of the people; current proverbial expressions and familiar technical terms would naturally be retained: direct imitation is most improbable. Tindale's work bears the clear stamp of originality.

I. **New Testament.** i. The Greek text from which Tindale translated was that of Erasmus (editions of 1519, 1522). His renderings show that, whilst aided by the Vulgate and Luther, and still more by Erasmus's Latin Version, he made it his chief aim faithfully and independently to follow the Greek. His second New Testament differs very frequently from the first, mainly in a more exact rendering of the original text; and his latest edition (1534 G. H.) shows in some four hundred places the hand of the careful reviser. The characteristics of his style may be learnt from the Authorized Version itself; for from 85 to 90 per cent. of the New Testament of 1611 is to be found in Tindale. No doubt much had been gained between 1535 and 1611; but we cannot study Tindale's work without being impressed by his general accuracy, and acknowledging that he furnished to all later translators a wonderful pattern of simple and dignified English.

ii. The 'Latin and Dutch' (German) authorities followed by Coverdale in the New Testament were the Vulgate, Luther, and the Zürich Bible—a German-Swiss translation by Zwingli and others,

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founded on Luther's in the New Testament and a large portion of the Old. He appears to have taken Tindale's Testament of 1526 as the basis of his own, making alterations here and there in deference to Tindale's later revision or Luther's version or the Zürich Bible, or in accordance with his own true feeling for rhythm and ease of style. The amount of change is small.

iii. The New Testament of Matthew's Bible is Tindale's latest edition: the differences do not average one for each chapter.—Taverner's New Testament is interesting, but is very unequal in different parts. His variations from Tindale, which are not very numerous, show appreciation of the Greek, and are often good and vigorous renderings. Not a few have held their ground.

iv. In his work upon the Great Bible (1539), Coverdale had before him Tindale's translation (in Matthew's Bible) and his own revision of 1535. In the main he follows Tindale; where he differs, it is usually in deference to the Vulgate or Erasmus. The chief characteristic of the Great Bible is seen in the additions to the text, mainly derived from the Latin: *e.g.*, it is here that Luke xvii. 36 first finds a place.

v. In the two Genevan Testaments (1557, 1560) the influence of Beza is very marked, both in the Greek text translated and in the interpretation of the Greek. As a critic Beza was often rash; but his translation and commentary were used by Whittingham and his associates with the greatest advantage. The basis of their work in the New Testament was not the Great Bible, but Tindale's translation as given in Matthew's Bible. It is necessary carefully to distinguish between the Testaments of 1557 and 1560: the latter is a much more mature and important work, which exercised great influence on the translation of 1611.

vi. Of the Bishops' Bible it is very difficult to speak, as the several portions greatly differ in merit, according to the revisers' care and skill. Some books give proof of excellent work. In accordance with the instructions given, the Great Bible was throughout taken as the basis of the revision; but we find numerous proofs of the influence of the Genevan Version.

vii. The carefully executed, but eccentric, Rhemish Testament might seem to have no place in this family of English Versions, as being derived from the Vulgate. Whilst however this version stands apart from the rest in its Latinized diction, its strange and obscure terms, its perverse literalness, yet it has links of connexion both with preceding and with later Versions. In a multitude of places the Rhemish Testament adopted earlier renderings, and the influence which in turn it exerted on the Authorized Version was considerable. The Latin text before the translators (though often faulty) is frequently nearer the original than was the Greek text of their time, for the best Greek manuscripts were then unknown. It is also clear that in rendering the Latin the translators had constant reference to the Greek text, so that the influence of the Greek is often manifest where the Latin could have been no guide. The use made of the Wycliffite Versions, likewise derived from the Latin, is apparently very slight.

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viii. The elaborate Preface to the Bible of 1611 tells us very little about the revisers' principles and plans of work. In one passage they make reference to helps used, but only in general terms. "Neither did we think much to consult the Translators or Commentators, Chaldee, Hebrew, Syrian, Greek or Latin, no nor the Spanish, French, Italian, or Dutch (German)." Besides the English Versions which they were directed to consult, they studied the Rhemish Testament, though its eccentricities found no favour with them. They were instructed to make the Bishops' Bible the basis of their revision; the distinctive renderings of the Bishops' Bible, however, are very frequently set aside, in favour of others suggested by the Genevan or Rhemish translations. In various parts of the New Testament the proportion of new renderings is but small; but even here the ability of the revisers, who have used old materials with admirable discrimination and skill, is clearly manifest. They cannot be said to have followed consistently any one Greek text. The texts most widely known at that time, those of Beza (ed. 4, 1589) and Stephen (1550), are very nearly akin; when they differ, the revisers usually follow Beza. His influence on their interpretation of the text is manifest throughout, usually as an influence for good. The separation of the revisers into six companies introduced many inconsistencies of rendering; and these were multiplied through the avowed preference of the revisers for varying the translation of the same Greek or Hebrew word. But the chief weakness of the Authorized Version in the New Testament lies in the character of the Greek text translated. Few important manuscripts were known, and these were not rightly estimated. This defect however belonged not to the men, but to the age.

II. **Old Testament.**—i. The portions of the Old Testament published by Tindale (not reckoning the 'Epistles of the Old Testament') were the Pentateuch and Jonah. Early writers assert that he also left in manuscript a translation of the books from Joshua to Chronicles, which first appeared in Matthew's Bible; and the statement receives strong support from the character of the translation itself. Tindale's independence as a translator of the Old Testament has been denied, but on altogether insufficient grounds. The internal evidence of his translations confirms what we gather from his own writings as to his knowledge of Hebrew. Hebrew study indeed had attracted great attention, in Germany especially, during the early years of the 16th century. Tindale had no lack of helps and authorities; and he used them as he used Erasmus in the New Testament. An examination of his translations, which are all of the same general character, shows that he made use of the Vulgate and Luther, and the Latin Version of Pagninus; but the whole is clearly the work of a man who is translating from the Hebrew for himself. His frequent appropriation of Luther's notes does but bring into relief the independent manner in which he makes use of Luther's translation. As in the New Testament, a large portion of Tindale's work still lives in the Authorized Version: in the Pentateuch, probably, more than 80 per cent.

ii. Coverdale in his Bible of 1535 avowedly translates from the

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German and the Latin. Careful study of his text and notes has made it probable that in the Old Testament his "five interpreters" are Tindale (Pentateuch, Jonah), the Vulgate, Pagninus's Latin Version, Luther, and the Zürich Bible. Of these the last-named stood first with him: at all events in those parts of the Bible in which Tindale had not preceded him, Coverdale is mainly a translator of the Zürich Version.

iii. Of Matthew's Bible little remains to be said. The Pentateuch is Tindale's, with very slight alteration; the nine following books are from the same hand: but Tindale's Old Testament Epistles and Jonah are passed over. What remains in the Old Testament is nearly identical with Coverdale's Version; there are however throughout the volume minute alterations which show careful editing. Taverner's Old Testament has little that is distinctive: in his variations from 'Matthew' he seems usually to follow the Vulgate.

iv. The Old Testament of the Great Bible (1539) is a careful revision of 'Matthew' with the help of Münster's valuable Latin Version. In the first fourteen books the amount of change is comparatively small: the Prophetical Books are dealt with more freely. The same kind of revision was continued in the editions of the next two years, especially that of April, 1540. The Book of Psalms in this Bible is of peculiar interest, as being nearly identical with the Prayer Book Psalter, so widely known and highly prized. The additions to the text which the reader who compares Bible and Prayer Book will discover illustrate a marked feature of this Bible, to which we have already called attention. The Psalter contains as many as 70 or 80 of these additions, mainly derived from the Vulgate. Such added words and clauses were freely admitted by Coverdale, but were placed within brackets, printed in different type, and marked by a special sign.

v. The chief tendencies of the Genevan revision of the Great Bible (1560) were towards faithful literalness in the rendering of the Hebrew, and the improvement of the English. In both respects this version takes a very high place. The French Bible of Olivetan, revised by Calvin (1558), exerted some influence on the translators; but their chief aids were the Latin Versions of Pagninus and Münster, and another, mainly by Leo Juda, published in 1543.

vi. The various editions of the Bishops' Bible contain a large amount of irregular and unauthorized alteration, especially in the Old Testament. As a rule this version returns to the Great Bible (usually, however, removing the interpolations in the text), and much valuable aid given by the Genevan translators is disregarded.

vii. The Douai Bible, not published until 1609, 1610, probably exerted no influence on the Authorized Version. The general characteristics of the translation are the same in both Testaments—excessive literalness, Latinized words and style, obscurity. In the Old Testament, however, their original text is usually better than in the New Testament; and the excellence of Jerome's Version not unfrequently led the translators to excellent results. In the Psalter, where the ordinary Latin Text is poor and inaccurate, the Douai Version is often unintelligible.

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viii. The helps available for the Revision of 1611 have been in great part already mentioned. It is only necessary to add three valuable Latin translations, by Castalio (1551), Arias Montanus (1572), Tremellius (1579). Of earlier English Versions the Genevan exerted by far the greatest influence; and in most books the improvements introduced seem in large measure to be traceable to this version and one or other of the Latin translations mentioned above. As however the different portions of the Bishops' Bible differ widely in excellence, the extent of divergence in the revision varies accordingly; it is in the Prophetical Books that the power of the Genevan Version asserts itself with greatest effect. The general characteristics of the Authorized Version are the same in the Old Testament as in the New. No examples of its excellence are more striking than those furnished by some chapters in the Prophetical Books, in which the translation is wrought out with wonderful felicity, built up in part with earlier materials, but receiving its last touches from the Revisers themselves. In such passages the English of this Bible "lives on the ear like a music that can never be forgotten."

III. **Apocrypha.**—The Apocryphal Books have had a place in every English translation of the Bible; and the table of books included has in the main agreed with that which is familiar to us in the Authorized Version. In the Bibles of Coverdale and Matthew, in the Great Bible (but not in the edition of November 1541), and in the Genevan Bible, the Apocryphal Books have a special Preface in which attention is called to their exceptional character. As regards the translation, Coverdale is as elsewhere mainly dependent on the Zürich Bible; and Rogers differs but little from Coverdale, except by adding the Prayer of Manasses, translating it from a French Bible. A great advance was made by the Genevan translators, who were the first to render the Greek text in a number of passages in which a widely different (Latin) text had been followed by their predecessors. Strange to say, these corrections were set aside in the Bishops' Bible; but they were restored in 1611. In other respects, however, the Authorized Version usually follows the Bishops' Bible very closely in the Apocrypha. [The Apocryphal Books were issued in the Revised Version in 1895.]

[The Revised Version met with hasty and bitter criticism when the New Testament was issued in 1881. The number of changes was very large, for the work was thoroughly done, but the gain in accuracy over the old version could only be estimated after careful study. It is difficult to find a passage of six verses or more in St Paul's Epistles which does not contain one or more striking improvements. The Revisers translated from a Greek text incomparably better than that which existed in King James's day, and they were far better equipped in knowledge of Greek grammar and diction than their predecessors. Some few renderings savour of pedantry, but as a whole the scholars of 1881 were remarkably successful in preserving the style of the older version. When however an archaism had to be removed, the work was carefully done, *e.g.* Matt. vi. 25; James i. 21. Particularly

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valuable is the information as to the results of Textual Criticism which is given in the margin. In fact the R.V. is much more than a mere translation; it warns the reader wherever there is uncertainty as to the text or as to the meaning of the original Greek.

The Old Testament is a less satisfactory piece of work. It is true that a great number of real improvements have been introduced into the text, but the Revisers frequently allowed the better rendering to get no further than the margin. (This is conspicuously the case in the book of Job.) As regards the text from which they translated the Revisers followed the Massoretic closely and hardly ever ventured to depart from it in their renderings. On the other hand they give a number (perhaps too small) of important variants (collected mainly from the Septuagint) in the margin; *e.g.* Gen. iv. 8; 1 Sam. xiv. 18; Isa. xvii. 9.

The changes introduced into the Apocrypha were considerable, for these books had been somewhat neglected in previous revisions. For this part of their work the Revisers were able to avail themselves of a very striking discovery by Prof. Bensly and to add a passage of seventy verses which had been missing from 2 Esdras vii. in the earlier English versions. The translation of the book of Wisdom was greatly improved. The Wisdom of Ben Sira ("Ecclesiasticus") on the other hand suffered some loss from the work of the Revisers. These following the text of the great uncial MSS. removed as glosses many half-verses which are found in the more recently discovered Hebrew text, and are probably to be looked upon as original. In 1 Maccabees the R.V. returns to the usage of the original Greek in the curious avoidance of the Divine name, which is a characteristic of that book. Thus the A.V. reads "God" in i. 59; ii. 21, 26; iii. 18, 53; while the R.V. has it only in the first instance and then in italics.

In America no revision of the Apocrypha was undertaken, but the labours of the Committee on the Canonical books were continued for some years after the publication of the Old and New Testaments in 1881–5. The readings preferred across the Atlantic were at first presented in Appendices, but this was only a provisional arrangement. The general work of revision was resumed; many readings given in the Appendices were introduced into the text; many returns were made to the Authorized Version; many archaisms retained by the English Revisers were removed; many Hebraisms were paraphrased. Thus in the Gospel according to St Luke all the recommendations given in the Appendix to the English edition are accepted in the American revision, except that given on Luke xxii. 70. Job xix. 25–27 also appears in the form recommended in the Appendix. In the Old Testament the Sacred Name is regularly given in the form "Jehovah" (thus printed); so that, *e.g.* in Exod. xiv. 31, xv. 1 (two consecutive verses) the name "Jehovah" occurs *five* times. This "Standard Edition" of the Americans bears the date "A.D. 1901."]

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CHAPTER V

INTRODUCTIONS TO THE BOOKS OF THE OLD TESTAMENT

The Hexateuch

By the Right Rev. J. J. STEWART PEROWNE, D.D.,
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The Hexateuch. The common term "Pentateuch" is a misleading title if it suggests that the first *five* Books of the Old Testament are sharply distinguished by their character and contents from the book which immediately follows. The Book of Joshua is in fact a close continuation of the five books of Moses in general and of Deuteronomy in particular. The one book takes up the thread of the story at the very point at which the other drops it. Canaan is promised to Israel in Genesis (xv. 18–21); it is shown to Moses in Deuteronomy (the last chapter) ready to be conquered; it is conquered and given to Israel in Joshua. Moreover the book of Joshua is linked to the Pentateuch not only in subject matter but also in form and style. Both works are of composite authorship, and the striking style of the author of Deuteronomy passes over into Joshua (see *e.g.* chs. i. and xxiii.). It has therefore become usual to treat the first six books of the Old Testament as a Unit, and to call them the Hexateuch ("Six volumes").

The composite authorship of the Pentateuch is now generally acknowledged. The work as we have it did not proceed from Moses, but grew up "by diverse portions" during many generations. One portion, the Prophetical Narrative ("JE"), starts from the Beginning of things as described in Gen. ii. 4 ff., and continues through the Pentateuch into Joshua. The second often called the Priests' Code ("PC") though it contains a large element of narrative, begins with the Six Days of Creation, and is also continued into Joshua. The third consists of the book of Deuteronomy ("D") together with many passages from Joshua. So different indeed is Deuteronomy in style from the rest of the Pentateuch that it has been well said, that if Moses wrote the Pentateuch he could not have written Deuteronomy. Another portion different from the three preceding has been called the Book of Holiness; it is contained in Lev. xvii.–xxvi.

After careful study scholars have come to the conclusion that these four portions or strands of the Hexateuch proceed not only from

[1] Revised by the Editor.

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different authors, but also from different ages. Each contains legislation with peculiarities of its own; it is not even conceivable that all four should have been drawn up at the same time. It is clear that they presuppose different stages of development in Israel's history. Thus in Exod. xxi. 1–xxiii. 19 there is a simple code which could only have been meant for a very simple (" primitive ") condition of society. It is much more elementary than anything else contained in Exodus; the Passover for instance appears simply as a harvest feast of unleavened bread with no Paschal Lamb. The code of the book of Deuteronomy is far more fully developed; institutions are defined; a king and judges and a Levitical priesthood appear; regulations are varied as they apply to the city or to the country. Outside Deuteronomy again and apart from Exod. xxi.–xxiii. we find a code meant for yet a different stage of society, one namely in which ecclesiastical authority is dominant even in civil affairs. Thus Numbers and the earlier chapters of Leviticus contain a code, the *Priestly Code* (" PC "), which is to be administered to a predominant degree by priests and Levites even in matters which seem to belong to ordinary civil life.

Genesis falls naturally into four divisions, the first of which gives the story of the beginnings of things as far as the Call of Abraham. The three remaining divisions may be designated by the names of Abraham, Isaac, and Joseph.

Gen. i. 1–xi. 32. From the Creation to Abraham

Gen. i. 1–ii. 3. An account of Beginnings including the creation of Man (i. 26–28).

ii. 4–25. Another account of Beginnings including the making of Man. Man's first home (in Eden).

iii. 1–24. Man's disobedience and his expulsion from the Garden.

iv. 1–24. Cain driven away as a manslayer to become a wanderer. His descendants invent edged tools and weapons.

25, 26. The descendants of Seth (Adam's youngest son) begin to call on the name of Jehovah.

v. 1–32. History told by genealogy from Adam to Noah. The short life of Enoch (*vv.* 23, 24).

vi. 1–viii. 19. The story of the Flood. This is constructed out of two documents which lay before the author of Genesis; parts of the earlier contained in vi. 1–8; vii. 1–10; viii. 6–12; and parts of the later in vi. 9–22; vii. 13–21; viii. 1–5.

20–22. Noah's sacrifice accepted by Jehovah.

ix. 1–17. God's Covenant of the Rainbow with Noah.

18–29. Shem, Ham, and Japhet. The curse of Ham

x. The geographical distribution of the sons of Noah.

xi. 1–9. The dispersal of the nations from one centre.

10–32. Genealogy from Shem to Terah the father of Abram (Abraham).

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xii. 1–xxv. 18. ABRAHAM

xii., xiii. Abraham enters Palestine from the north, is separated from his nephew Lot (ancestor of Moab and Ammon), and finally settles in southern Palestine at Hebron.

xiv. Abraham rescues Lot from captivity.

xv. God promises the land of Canaan to the descendants of Abraham.

xvi. Birth of Abraham's first son Ishmael (ancestor of certain Arab tribes) from a secondary wife (Hagar).

xvii. God makes the Covenant of Circumcision with Abraham, Ishmael being included in it.

xviii. 1–15. Promise of the birth of an heir to Abraham from his chief wife (Sarah).

xviii. 16–xix. 38. Abraham rescues Lot from the destruction which overtakes Sodom by his intercession with JEHOVAH.

xx. Abraham denies his wife Sarah in Gerar, the land of the Philistines (in the extreme south on the border of the Egyptian and Arabian desert).

xxi. 1–21. On the birth of Isaac Abraham at the instigation of Sarah casts out Ishmael and his mother.

22–34. Beer-sheba the scene of a covenant between Abraham and the Philistines.

xxii. 1–19. Abraham's frustrated sacrifice of Isaac.

20–24. List of Aramaean (Syrian) tribes akin to Israel.

xxiii. Abraham obtains a burial-place in Canaan.

xxiv. Abraham provides that his son Isaac marries an Aramaean wife, and not one of the women of Palestine.

xxv. 1–18. Arabian connexions of Israel. Death of Abraham.

The incidents of religious significance in the life of Abraham which are singled out in the N.T. are chiefly these:

(*a*) Gen. xii. 2, 3; xviii. 18; xxii. 17, 18. God's blessing of Abraham and his seed.

(*b*) Gen. xiv. 17–20. The Blessing of Abraham by the priest-king Melchizedek. Heb. vii. 1–17.

(*c*) Gen. xv. 1–6. Abraham's faith in believing God's promise. Rom. iv. 1–5; Gal. iii. 6.

(*d*) Gen. xvii. 9–27. The subsequent Circumcision of Abraham. Rom. iv. 9–11.

(*e*) Gen. xxi. 10 ff. Abraham's rejection of the son of the slave. Gal. iv. 22 ff.

(*f*) Gen. xxii. 1–19. Abraham's obedience to the command to sacrifice Isaac. Heb. xi. 17; James ii. 21, 22.

xxv. 19–xxxvi. 43. ISAAC AND HIS SONS, ESAU AND JACOB

xxv. 29–34. Esau sells his birthright.

xxvi. 1–33. Isaac's difficulties with the Philistines.

34, 35 – xxvii. 46 – xxviii. 1–9 } Questions of intermarriage with Hittite and other foreign women. Kinship acknowledged with Aram (the Syrians).

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[xxvii. 1–45. The struggle between Jacob and Esau for their father's blessing. This is a type of that between Israel and Edom.]

xxviii. 10–22. Jacob's vision of JEHOVAH at Beth-el.

xxix.–xxxi. The alliance and disagreements between Jacob (Israel) and Laban (Syria).

xxxii. 1–xxxiii. 17. Jacob (Israel) appeases Esau (Edom).

xxxiii. 18–xxxv. 29. Treacherous dealings of Jacob's sons in central Palestine. Flight of Jacob southward to Hebron. Death of Isaac.

xxxvi. Lists of the Rulers of Edom given as an appendix to the story of Esau.

The incident of spiritual signification in this division which is singled out in the New Testament is Esau's sale of his birthright for a mess of pottage (xxv. 29–34). This event is treated as the turning point in Esau's life by the writer of the Epistle to the Hebrews (xii. 16, 17).

Jacob's vision at Beth-el is glanced at in our Lord's words recorded in John i. 51.

xxxvii.–l. JOSEPH AND HIS BRETHREN

xxxvii. Joseph envied by his brethren and sold to the Midianites.

xxxviii. An account of the origin of two clans of the tribe of Judah.

xxxix. Joseph in Egypt is tempted by his master's wife and cast into prison.

xl., xli. Joseph through his power of interpreting dreams is released from prison and made Pharaoh's vizier.

xlii. Joseph's brethren are forced by famine to come to Egypt to buy corn of Joseph, whom they do not recognise. Joseph protests to them that they will not be allowed to come again, unless they bring Benjamin, the son of Joseph's own mother, with them.

xliii. 1–xlv. 15. They bring Benjamin, but Joseph on a pretext detains him. This brings about a crisis. Judah offers himself for Benjamin, and Joseph touched to the heart makes himself known to his brethren.

xlv. 16–xlviii. 22. Joseph's brethren are invited into Egypt and settle in the land of Goshen (south-east of the Delta).

xlix. Jacob before his death blesses his twelve sons. (These blessings are partly personal, but they have reference also to the later history of the twelve tribes.)

l. The Burial of Jacob in Canaan. Joseph dies predicting the return of the sons of Israel into Canaan. He directs that his bones be buried there.

Some of the stories told of the Patriarchs in Genesis may be traditions of experiences which were in fact those of Israel or of tribes of Israel, and not those of individuals. Thus the story of Abraham's deliverance of Lot (ch. xiv.) may embody a tradition of timely help given by Israel to their kindred the Moabites. Again the narrative of the sack of Shechem by Simeon and Levi and the subsequent

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retirement of the sons of Jacob to Beth-el (ch. xxxiv. 1–xxxv. 6) may preserve the memory of an unsuccessful Israelite expedition during the period of the Conquest of Canaan. This Conquest (it must be remembered) was less sudden and complete than would appear from a hasty reading of the first twelve chapters of Joshua. But in dealing with the stories of Genesis we cannot go beyond the stage of suggestion. Some of the Patriarchal stories suit individuals well enough, while others suit nations or tribes far better.

Exodus. Genesis and Exodus are in fact continuous, and Exodus begins with the word "And" (Hebrew).

Exod. i. 1–xii. 36. ISRAEL ENSLAVED

i. 1–14. Death of Joseph. Rise of a new king "which knew not Joseph." Israel put to taskwork.

15–22. Attempt of Pharaoh to destroy the Hebrew male children.

ii. 1–22. Birth, education, and flight of Moses from Egypt.

23–25. God takes notice of the oppression of Israel.

iii. 1–iv. 28. God finds Moses in the wilderness and sends him back to Egypt to deliver his people. God directs Moses to announce him to Israel as "JEHOVAH the God of Abraham, Isaac and Jacob." By a kind of play upon the name, as though it signified "He will be," the name is used to convey the promise that JEHOVAH will be to Israel something which is not yet revealed. In iii. 14 we should read "I will be that I will be," *i.e.* I will be more than you can at present understand: and again "I WILL BE hath sent me unto you." Moses shrinks from the commission, and God then allows him to associate his brother Aaron with him.

29–31. The people acknowledge the mission of Moses and Aaron.

v. 1–19. Moses and Aaron go to Pharaoh and are contemptuously dismissed. The tasks laid upon the people are increased.

20–23. The officers of the people turn against Moses. Moses is tempted to despair.

vi. 1–13. JEHOVAH gives reassuring promises to Moses and charges him to return to Pharaoh.

A comparison of *vv.* 2, 3 with Gen. xv. 2, 7, 8, shows that there were two different traditions in Israel with regard to the use of the name JEHOVAH. In Genesis xv. Abraham twice calls upon God with the address, O Lord JEHOVAH; in Exod. vi. however we read, "God spake unto Moses and said unto him, I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty (Heb. *El Shaddai*), but by my name JEHOVAH I was not made known to them." The later passage represents the view of the writer of the Priests' Code, while the earlier is in accordance with the belief of the writer of the Prophetical Narrative, who states that men began to call on the name of JEHOVAH in the days of Enosh the son of Seth (Gen. iv. 26).

14–30. The family tree of Moses and Aaron.

vii. 1–xii. 36. Pharaoh after enduring ten plagues yields to Moses

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and allows Israel to begin their Exodus from Egypt. Just before the tenth plague JEHOVAH appoints the Passover to be observed.

Of the ten plagues *eight* are described in the earlier source ("JE") while the remaining two (the "Lice" and the "Boils") come from the later writer ("PC"). In the account of the Passover two things are to be noticed (1) that it was a Feast of Joy qualified by a remembrance of the sufferings (typified by the Bitter herbs and the hard Unleavened bread) endured in Egypt; (2) that it consisted of two parts each complete in itself, first, the sacrifice and eating of a lamb (xii. 2–14), and secondly, the eating of Unleavened bread coupled with the removal of all leaven from houses.

xii. 37–xviii. 27. ISRAEL DELIVERED

xii. 37–xiv. 31. The successful Exodus from Egypt. Failure of the Egyptians to stop Israel at the Red Sea. The people led in the wilderness by the pillar of cloud and fire. JEHOVAH commands that the firstborn both of Man and of Beast is to be set apart unto him.

xv. 1–21. Israel's Song of Triumph at the Red Sea.

xv. 22–xvii. 16. Sufferings, Dangers and Deliverances in the Wilderness on the way to Sinai.

xviii. 1–27. Moses at the suggestion of Jethro, priest of Midian, establishes judges over Israel.

xix. 1–xl. 38. ISRAEL SET APART FOR JEHOVAH

xix. 1–xx. 26. JEHOVAH'S offer of a Covenant to Israel. The essential basis of the Covenant stated in the Ten Commandments.

The Commandments are called in Hebrew, "The Ten Words" (Deut. iv. 13, R.V. marg.). Their text should be compared with the somewhat different form given in Deut. v. 6–21. According to the division marked in the Hebrew Bible the First Word includes *vv.* 2–6, *i.e.* is equivalent to our first two Commandments; and on the other hand *v.* 17 is divided into two Words, the first being, "Thou shalt not covet thy neighbour's house." Thus the number of Words or Commandments is the same in Hebrew and English, but the division of them is different.

xxi. 1–xxiii. 33. Israel's earliest and simplest Code of Law.

xxiv. 1–11. The making of the Covenant. Moses and the heads of the people have a vision of the God of Israel.

12–18. Moses called up to God on mount Sinai.

A lengthy section (xxv. 1–xxxi. 17) now follows containing directions given to Moses on mount Sinai.

xxv. 1–9. The people to be called on for offerings in kind for the building and furnishing of a Tabernacle (compare xxxv. 4–xxxvi. 7).

10–40. Certain furniture, *i.e.* an Ark, a Table for Shewbread, and a Candlestick (or rather Lampstand) of seven branches to be made (compare xxxvii. 1–24).

xxvi. 1–37. A Tabernacle to be constructed of Curtains and

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Boards, and to be provided with a Vail for dividing it into two parts (compare xxxvi. 8–38).

xxvii. 1–21. Other furniture: the Great Altar, an Enclosure of Hangings and Pillars for the Court of the Tabernacle (compare xxxviii. 1–20). A Lamp to be kept burning all night outside the Vail.

xxviii. 1–43. What vestments are to be prepared for the Priests.

xxix. 1–37. The form of Consecrating Priests.

38–46. A continual burnt offering to be made morning and evening (*cp.* Dan. xi. 31; xii. 11).

xxx. 1–10. An Altar of Incense to be constructed (*cp.* xxxvii. 25–28; 2 Chron. iv. 19; Rev. viii. 3).

11–16. A poll-tax of half a shekel to be paid for the Sanctuary, when there is a numbering of the people (*cp.* xxxviii. 24–26; 2 Sam. xxiv. 1–25; 1 Chr. xxi. 1–30; Matt. xvii. 24–27).

17–21. A laver of brass for the Priests to wash in (*cp.* xxxviii. 8).

22–33. Composition of the Anointing oil (*cp.* xxxvii. 29).

34–38. Composition of the sacred "Perfume" (A.V.) or "Incense" (R.V.).

xxxi. 1–11. Two Artificers chosen for the work of the Tabernacle (xxxvi. 1–3; xxxvii. 1; xxxviii. 22, 23).

12–17. A charge to keep the Sabbath (*cp.* xxxv. 1–3).

A historical section now intervenes (xxxi. 18–xxxiv. 35) giving an account of the apostasy of Israel during the absence of Moses on Mount Sinai, and of a second ascent of the Mount by Moses to receive a revelation. Thus according to our present text (xxxiv. 1, 4) Moses ascended Mount Sinai twice, and twice tarried on the mountain for a period of 40 days (xxiv. 18; xxxiv. 28). On the one occasion he received instructions about the Tabernacle and its services (xxv. 1–xxxi. 11), on the other religious teaching parallel partly with Exod. xx. 2–17, partly with Exod. xxi.–xxiii. It has however been urged with great force that the passage xxxiii. 12–xxxiv. 35 does not form an appropriate sequel to the story of Apostasy given in xxxii. 1–xxxiii. 6. In particular Moses could not have spoken of an apostate people waiting for its punishment (xxxiii. 4–6) in the terms used in *vv.* 12–16. In fact the whole passage xxxiii. 12–xxxiv. 35 reads much more naturally, if it be taken as an account *parallel* with chs. xix.–xxiv. which narrate the Making of the Covenant.

The only objection to this view lies in half a dozen words found in xxxiv. 1, 4 *a*, but these were probably supplied by the editor of the Book who supposed (wrongly) that the second account was a sequel to the first.

In this second account is found a passage (xxxiv. 10–26) containing what may be called a second version of the "Ten Commandments" (xxxiv. 27, 28). Taken from the comment in which it is embedded it runs as follows:

I. Thou shalt not bow down thyself unto any other god (*v.* 14).

II. Molten gods thou shalt not make unto thee (*v.* 17).

III. The feast of Unleavened bread thou shalt keep (*v.* 18).

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IV. All the firstborn of thy sons thou shalt redeem (*v.* 20).

V. Six days shalt thou labour, and on the seventh day thou shalt keep Sabbath (*v.* 21).

VI. The feast of weeks thou shalt make and the feast of in-gathering (*v.* 22).

VII. Three times in the year shall all thy males appear before the Lord (*v.* 23).

VIII. Thou shalt not offer the blood of my sacrifice with leavened bread (*v.* 25).

IX. The first of the firstfruits of thy ground shalt thou bring to the house of JEHOVAH (*v.* 26).

X. Thou shalt not seeth a kid in its mother's milk (*ibid.*).

Thus it may be said that Israel had *two* Decalogues, both starting with the fundamental requirement of faithfulness to JEHOVAH, but developing along different lines. The Commandments of Exod. xx. may be described as *moral*, those of Exod. xxxiv. as *ritual*. Indeed it is not surprising in an ancient Semitic religion to find the importance of right ritual so strongly emphasized that it is reckoned to belong to the Essence (" the Ten Words ") of the Covenant between God and Man.

The last section of the book (xxxv. 4–xl. 38) corresponds to the long section xxv. 1–xxxi. 17. The one contains JEHOVAH'S instructions to Moses for the making and furnishing of the Tabernacle, the other tells how Moses carried them out. xl. 34–38 tell of the movements of the Pillar of Cloud.

Leviticus by its opening words is seen to be a continuation of Exodus (*cp.* Lev. i. 1 with Exod. xl. 34, 35). It consists of the following sections: I. The sacrificial ordinances (i.–vii.). This may be sub-divided into (*a*) the general law respecting sacrifice (i.–vi. 7), the burnt-offering i. 1–17, the meal-offering ii. 1–16, the peace- or thank-offering iii. 1–17, the sin-offering iv. 1–v. 13, the guilt-offering v. 14–vi. 7; and (*b*) supplementary instructions as to the various sacrifices for the priests, vi. 8–vii. 38. Particularly to be noticed is the prohibition against eating blood. The blood of the sacrifices was to be sprinkled upon the altar or else poured out at the base of the altar.

II. The ritual observed in the consecration of the priests, viii. (exactly following Ex. xxix.) and ix., x. (In x. 1–7 is narrated the death of Nadab and Abihu, slain by the fire of the LORD, because they offered strange fire to Him.)

III. Laws relating to ceremonial uncleanness xi.–xv.: (*a*) Animals which may not be eaten, and contact with which is forbidden, xi. 1–47; (*b*) uncleanness of childbirth xii.; (*c*) uncleanness of leprosy, six different forms of it being enumerated and the separation of the leper enjoined; leprosy in a house, xiii.–xiv.; occasional states of the body causing uncleanness; these laws being given as a protection from Death, which is the penalty for defiling the tabernacle of JEHOVAH (xv.).

IV. The Day of Atonement and its ordinances, xvi. This section is of great importance as illustrating pre-Christian ideas as to the removal of guilt; *cp.* Heb. ix. 7 ff.; x. 19 ff.

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V. The Law of Holiness, xvii.–xxvi. This (often designated by the letter "H") was originally it would seem a distinct lawbook; an older stratum of priestly legislation lying at the basis of it. There are many similarities both in language and contents between this section of Leviticus and the book of Ezekiel (especially xliv. 20–31) and various suggestions have been made to account for them. Some have conjectured that Ezekiel himself was the author of these chapters. The sub-divisions of this section are as follows.

The blood of all slain animals must be offered with the fat at the door of the tent of meeting so long as the Israelites live in the camp, xvii. 1–9; all eating of blood forbidden, or that which dies of itself or is torn of beasts (10–16). A series of enactments follows touching incestuous commerce, unnatural lusts, sacrifice of children to Molech, etc., with a warning of the consequences of transgression (xviii.). Then come a number of detached precepts, introduced by the solemn formula, "Ye shall be holy, for I JEHOVAH your God am holy" (xix. 1–2); parents to be reverenced, the Sabbath to be kept and idolatry to be avoided; directions respecting the Peace-offering (3–8); Gleaning to be permitted (9, 10); breaches of the Law of Love enumerated and the observance of the Second Great Commandment, "Thou shalt love thy neighbour as thyself," enjoined (11–18); forbidding of Mixture in breeding cattle, in sowing the field, and in garments (19); of Uncleanness with a betrothed bondmaid; law concerning Fruit-trees; superstitious observances forbidden, as Using enchantments, Cutting of the hair and flesh, Prostitution and all recourse to Wizards forbidden; reverence for the Aged, kindness to the Stranger, just weights and balances enjoined (31–37). Ch. xx. is usually regarded as a kind of appendix to ch. xviii. repeating its prohibitions and enumerating the punishments for transgression which are omitted here, but they are rather two independent though substantially parallel passages. Holiness in the priests, their marriages, their families, and their service at the altar (xxi.), and especially in the high priest (10–15); further directions with regard to the ceremonial purity of the priests. Sacrificial victims are to be without blemish (xxii.). The Feasts which are holy convocations: the Sabbath (xxiii. 1–3); the Passover (4–8) and the offering of firstfruits (9–14); Pentecost, the Feast of Weeks, seven sabbaths complete or 50 days (15–22) with a repetition of the enactment about gleaning from xix. 9; the Feast of Trumpets (23–25); the Day of Atonement (26–32); the Feast of Tabernacles (33–44). Chapter xxiv. gives directions concerning the pure olive-oil for the lamp which is to burn continually before JEHOVAH (1–4, *cp.* Ex. xxvii. 20, 21); and the continual shewbread (5–9, *cp.* Ex. xxv. 30, xl. 23); tells the story of a half-breed who in a quarrel blasphemes the Name and is sentenced to death by stoning; and this is followed by certain civil laws which are to be the same for the stranger as for the Israelite (10–23). Chapter xxv. contains the Law of Jubilee directing the redemption of the land (which JEHOVAH claims as His own), houses and persons. Chapter xxvi. repeats the laws forbidding idolatry and enjoining the keeping of the sabbath and reverence of the sanctuary,

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and then pronounces the Blessing and the Curse as the Covenant is kept or broken. The code presents in this respect a certain analogy to Deuteronomy which closes with a similar peroration. It is marked by a peculiarity which distinguishes it from other portions of the Law, viz. the frequent recurrence at the close of each paragraph of the phrase: "I am JEHOVAH."

Chapter xxvii. is supplementary, dealing with vows and the principles on which things that have been devoted may be redeemed. The book opens with the formula "And JEHOVAH called unto Moses and spake to him out of the tent of meeting, saying, etc." and each section of the code is prefaced by the formula "And JEHOVAH spake unto Moses saying" (iv. 1, vi. 1, viii. 1, xii. 1, *al.*). In xi. 1, xiii. 1, xv. 1, it runs "unto Moses and Aaron." It closes with "These are the commandments which JEHOVAH commanded Moses for the children of Israel in Mount Sinai."

Numbers, so called from the double *Numbering* or census of the people; the first of which is given in chaps. i.–iv., and the second in ch. xxvi. It contains notices of events in the wilderness, more especially in the second year after the Exodus and the close of the wandering, interspersed with legislation.

I. The first principal section (i. 1–x. 10) is the preparation for the departure from Sinai. Israel is about to occupy the Promised Land and must be organized as JEHOVAH'S army for that purpose. Hence there is recorded (*a*) the numbering of the 12 tribes (i. 1–54); their position in the encampment (ii. 1–34); the tasks of the Levites and their numbering by families (iii. 1–51); the tasks of the Levites on the march (iv. 1–49), (*b*) certain laws apparently supplementary to the legislation of Leviticus; the removal of the Unclean from the camp (v. 1–4); the law of Restitution (v. 5–10); the trial of Jealousy (v. 11–31); the law of the Nazirites (vi. 1–21); the Priestly Blessing (vi. 22–27), (*c*) final arrangements before breaking up the encampment at Sinai; the Offerings of the princes at the dedication of the Tabernacle (vii.); Aaron's charge to light the lamps (viii. 1–4); the consecration of the Levites (viii. 5–26); the second observance of the Passover (the first in the wilderness); certain provisions made to meet the case of those who by reason of defilement were unable to keep it (ix. 1–14); the Pillar of cloud and the Fire regulate the march and the encampment (ix. 15–23); two Trumpets of silver to be used by the priests to give the signal for moving the camp and on other occasions (x. 1–10).

II. March from Sinai to the borders of Canaan (x. 11–xiv. 45). The first moving of the camp after the erection of the Tabernacle, and order of march (x. 11–28); Moses entreats Hobab to remain with him (x. 29–32); Israel's departure from Sinai, led by the Ark (x. 33–36); an account of the several stations and events connected with them, as the murmuring, and the consuming fire at Taberah (xi. 1–3); the Lusting after flesh (xi. 4–9); the complaint of Moses that he cannot bear the burden of leadership, and the appointment of 70 elders to help him (xi. 10–30); the Quails sent and the judgment following thereon

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which gave its name to the station Kibroth-hattaavah (the graves of lust); arrival at Hazeroth (xi. 31–35), where Aaron and Miriam are jealous of Moses, and Miriam is smitten with leprosy, but healed at the intercession of Moses (xii. 1–16). The sending of the Spies, their report, the refusal of the people to enter Canaan, notwithstanding the efforts of Joshua and Caleb; the anger of JEHOVAH kindled but partly averted at the intercession of Moses; the Doom pronounced that the nation shall wander 40 years in the wilderness, and the rash attempt to invade the land which results in defeat (xiii. 1–xiv. 45).

III. The section which follows is partly legislative, partly narrative, but without any note of time. There are Laws touching the meal-offering, drink-offering, offering for sins of ignorance, etc. (xv. 1–31); the Stoning of one who gathered sticks on the Sabbath (32–36); the direction to put fringes on their garments as mementoes (37–41); the rebellion of Korah, Dathan and Abiram, and the murmuring and punishment of the people (xvi.); the budding of Aaron's rod as a witness that the tribe of Levi was chosen (xvii.); the direction given that Aaron and his sons should bear the iniquity of the people, and the duties and remuneration of priests and Levites clearly defined (xviii.); the law of ceremonial defilement caused by death; the water of purification (xix.).

It is to be noticed that the rebellion of Korah, Dathan, and Abiram, was of a double character, partly ecclesiastical, and partly civil. The Levites under Korah rose especially against Aaron and his family and demanded a share in the Priesthood (xvi. 2–11). On the other hand Dathan and Abiram who belonged to Reuben, the senior tribe, rose especially against Moses, a member of the tribe of Levi, complaining that he had brought them into the desert with all its hardships simply that he might make himself a prince over them all (12–14). The fate of the malcontents was also different. Korah's 250 Levites were slain by fire from JEHOVAH, as they attempted to usurp the priests' office of burning incense (16–18, 35); Dathan and Abiram with their families were swallowed up by an earthquake (27–31).

IV. The history of the last year in the wilderness from the second arrival of the Israelites in Kadesh till they reach "the plains of Moab by the Jordan at Jericho" (xx. 1–xxxvi. 13). Miriam dies (xx. 1); the people murmur for want of water; Moses and Aaron for their unbelief are not permitted to enter the Promised Land (xx. 2–13); Edom refuses the people permission to pass through his country (14–21); the death of Aaron at Mount Hor (22–29). The Canaanite king of Arad attacks Israel but is defeated (xxi. 1–3); the people Murmur again by reason of the hardships of the way, and are bitten by serpents, but healed by looking at the Brazen Serpent (4–9). Here is a gap in the narrative. Nothing is said of the march along the eastern frontier of Edom, but the Israelites appear on the borders of Moab. Here they successively encounter and defeat the kings of the Amorites and of Bashan, wresting from them their territory and permanently occupying it (xxi. 10–35); their successes alarm the king of Moab, who distrusting his superiority in the field sends for Balaam (a Gentile seer or diviner) to curse his

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enemies, but Balaam is inspired by JEHOVAH, and on the contrary, pronounces a blessing on Israel (xxii. 1–xxiv. 25); the Israelites under the influence of the Moabitish women join in the worship of Baal-Peor, and are punished. The everlasting priesthood is promised to Phinehas because of his zeal for God in this matter (xxv.).

A second numbering of the people takes place preparatory to their crossing the Jordan, no one included in the first census was found in this except Caleb and Joshua (xxvi.); a question arises as to the inheritance of daughters, and a decision is given thereon (xxvii. 1–11); Moses warned of his approaching death consecrates Joshua by the laying on of hands to succeed him (12–23); a catalogue of the Festival Offerings of the community, with details of sacrifice for *each day* of the Feast of Tabernacles (xxviii., xxix.); the laws of Vows (xxx.); narrative of the Vengeance taken on the Midianites and Balaam (xxxi.); the Partition of the country East of the Jordan among the tribes of Reuben and Gad and the half tribe of Manasseh (xxxii.); a recapitulation, though with some difference, of the various encampments of the Israelites in the desert (xxxiii. 1–49); the command to destroy the Canaanites and the symbols of their worship (50–56); the boundaries of the Promised Land, and the men who are to divide it (xxxiv.); the appointment of the Levitical cities and Cities of Refuge, together with laws concerning murder and manslaughter (xxxv.); further directions respecting heiresses with special reference to the case mentioned in xxvii. (xxxvi. 1–13). The book is remarkable for the number of fragments of ancient poetry preserved in it; see vi. 24–26; x. 35, 36; xxi. 14, 15; *ib.* 17, 18; *ib.* 27–30.

Deuteronomy contains an account of the discourses of Moses delivered in the plains of Moab just before his death. It is however in style quite unlike the earlier books, and expressions occur in it which seem to indicate that it was written in Palestine, *e.g.* the phrase "the other side Jordan," denoting that the writer was on the western side (i. 1, 5, *al.* R.V.), *cp.* the historical statement in ii. 12 which refers to what took place after the occupation of Canaan.

It is more homogeneous than any other book of the Pentateuch. It contains the following sections: I. chaps. i.–iv. 44, the first Discourse, and the statement of the circumstances under which it was delivered. II. chaps. iv. 45–xxvi., second Discourse, introduced by the superscription in iv. 45–49. Chaps. v.–xi. are hortatory in character, while chaps. xii.–xxvi. contain the legislative portion of the book. III. chaps. xxvii.–xxxiv. a section of varied contents, hortatory, poetical, historical.

(i) The legislative section opens with an emphatic command to destroy all places and objects of idolatrous worship in the land of Canaan, only one central place for the worship of JEHOVAH is to be allowed, thither all sacrifices, tithes, freewill offerings, etc., are to be brought; animal food however may be eaten at home; blood must not be eaten; this is again and again forbidden; a solemn warning against the abominations connected with heathen worship, and an urgent exhortation to obedience, conclude the first division of the

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Code (xii.). Then follow special instances of enticement to false worship: the prophet or dreamer of dreams, even the near member of the family, the city which is gone after idols, all these are to be exterminated lest they become a snare (xiii.). Israel is to remember that he is holy unto JEHOVAH and to keep himself from superstitious observances and unclean food (xiv. 1–21); tithes of the fruits of the field and firstlings of the cattle are to be consecrated to JEHOVAH in the place which He appoints, etc., and the tithe of every third year is to be for the Levite, the stranger, the fatherless, and the widow (22–29). Every Seventh year is to be a year of Release by creditors (only this is not to prevent the exercise of charity to the poor), and the slave is to be manumitted after seven years' service (xv. 1–18); precise directions are given as to the sanctifying and eating of firstlings, whether at the Sanctuary (19, 20) or at home (21–23). The three Great Festivals, Passover (xvi. 1–8), Pentecost or Feast of Weeks (9–12), Ingathering or Tabernacles (13–17).

(ii) The next group of laws deals chiefly with orders of persons in the state and the administration of justice; with the Judges (xvi. 18–20), the Supreme Court at the central sanctuary (xvii. 8–13); the King (14–20); the Priests (xviii. 1–8); Seers and Prophets (9–22); the Cities of Refuge (xix. 1–13); the removal of landmarks (14); the requirement of two witnesses for a conviction (xix. 15); but these are broken somewhat abruptly by the prohibition of Ashérim and maççéboth (xvi. 21, 22), by the command to offer beasts without blemish to JEHOVAH (xvii. 1), and by a law on the stoning of idolaters (2–7), which however by its requirement of two witnesses is brought into connexion with the general precepts concerning the administration of justice (xix. 15–21). Then follow the laws for War (xx.); shorter laws concerning expiation of murder in the open field; marriage with women taken in war; Rights of Firstborn sons; punishment of Rebellious sons; Removal of bodies of Malefactors from the gibbet before evening (xxi.); laws enforcing Brotherly Dealing, kindness to Animals, protection to life; against Mixing unlike sorts in sowing seed, in using beasts, or making clothes; fringes on the four corners of the garment; punishment of a man who Slanders his bride, laws concerning Adultery, Rape, Fornication before marriage; incest (xxii.); Qualification for admission into the assembly; to secure the Cleanness of the camp; against surrender of Runaway slaves; prohibition of Prostitution in the worship of JEHOVAH; laws concerning usury, vows, the use of a Neighbour's cornfield (xxiii.); Divorce; Newly Married men exempted from public duty for a year; a Millstone may not be taken in pledge; Kidnapping forbidden; the law of Leprosy to be strictly observed; of taking Pledges; justice to the Day-labourer; punishment to be inflicted only on the culprit himself; regulations in favour of Foreigners, Orphans and Widows; Scourging as a punishment; provision for the ox that treads the corn; marriage with a Deceased Brother's wife; observance of decencies where two men are at blows; unjust Weights and Measures forbidden (xxiv. 1–xxv. 16). The corpus of laws ends with a re-assertion of the righteous character of JEHOVAH;

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Amalek is to be rooted out; the Firstfruits are to be offered at the one sanctuary; the tithes are to be offered with prayer for blessing in the third year, and the people are to pledge themselves to observe the laws and ordinances and to keep the covenant of JEHOVAH, who on His side will bless and exalt Israel (xxvi.). This last chapter is an Epilogue to the legislation, and shows that in spite of the want of anything like sequence in many of the separate enactments, the whole section xii.–xxvi. constitutes "a single book of law."

Then follow: The command to write the words of the law on Plastered Stones; the Blessings to be pronounced on Mount Gerizim and the Curses on Mount Ebal (xxvii.); the last exhortation of Moses announcing the blessings of obedience and the curses upon disobedience; the Confirmation of the Covenant, with the solemn appeal that he has set before them life and death and the warning that the choice rests with themselves (xxviii.–xxx.). The closing scenes of Moses' life. He writes this Law and delivers it to the Levitical priests and elders, it is to be kept by the side of the Ark and read at the Feast of Tabernacles every seventh year (xxxi. 9–27); Moses' song (xxxii.); his Dying Blessing of each tribe (xxxiii.); his death and burial by JEHOVAH (xxxiv.).

The book, or at least the main portion of it, is by modern critics assigned to the age of Josiah or at the earliest to that of Manasseh. It is believed to be in substance the Lawbook discovered in the Temple in the reign of Josiah (2 Kings xxii. 8), and chiefly on the ground that it insists so strongly on the centralization of the cultus, which though attempted by Hezekiah was not accomplished till Josiah's Reformation. The legislation itself is a repetition and expansion in hortatory form of the earliest code, *i.e.* that given in Exod. xx.–xxiii.

The Book of Joshua, so called, not because he is the author, but because he is the principal figure in it, opens with the entrance of Joshua on his office as Leader of the people in succession to Moses and closes with his death and burial. It consists of two nearly equal parts: I, the conquest of Canaan under Joshua (i.–xii.); II, the allotment of the land among the tribes, with Joshua's final exhortations before his death (xiii.–xxiv.). The book is thus a complete whole in itself. The Jewish tradition as has been said separates it from the Five Books of the Law and places it in a different division of the Sacred Writings. It belongs however to the Five Books as containing (*a*) the fulfilment of the promises made in Genesis concerning the possession of Canaan; (*b*) the accomplishment of the commands given by Moses to Joshua (*cp.* i. 1 ff. with Num. xxvii. 15 ff., Deut. iii. 28, xxxi. 1–8; Josh. i. 12 ff. with Num. xxxii., Deut. iii. 18 ff.; Josh. viii. 30 ff. with Deut. xi. 29 ff., xxvii. 1–8, 11–14; Josh. xiii. with Num. xxxiv.; Josh. xiv. 6–15 with Num. xiv. 24, Deut. i. 36; Josh. xvii. 1–6 with Num. xxvii. 1–11, xxxvi. 1–12; Josh. xx. with Num. xxxv.); (*c*) the establishment of the theocracy for which the whole Pentateuch is a preparation; (*d*) as being of the same literary structure as the preceding books, the main documents out of which the Pentateuch is composed reappearing here.

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I. (*a*) i. 1–v. 12. The LORD speaks to Joshua and Joshua to the people; (i.) the Preparations for the conquest of the land, the sending of the Spies (ii.), the Crossing of the Jordan which parts miraculously before the Ark (iii., iv.), the Renewal of the Covenant by the circumcision of the people, the observance of the Passover, the ceasing of the Manna (v. 2–12); (*b*) the beginning of the holy war, the captain of JEHOVAH'S host appears to Joshua and directs him how to compass Jericho; the miraculous Fall of the city (v. 13–vi. 27); the war interrupted by the sin of Achan, who takes of the spoil which had been devoted; Joshua fails in consequence to take Ai. Achan is discovered, his confession and punishment (vii.); a second attack on Ai successful, Bethel taken, the covenant confirmed at Mount Ebal (viii.); the southern Confederacy against Israel; the Gibeonites by an artifice make peace with Joshua; Five Kings of the Amorites combine to punish them, but are defeated by Joshua in the battle of Beth-horon, when Sun and Moon stand still at the command of Joshua; the Amorite army destroyed, the five kings hanged; other successes of Joshua (ix., x.); the northern Confederacy, Jabin king of Hazor uniting with other kings in the north of Canaan; Joshua defeats them and destroys their cities (xi. 1–15); result of the conquest, extent of territory covered by Joshua's campaigns (xi. 16–20); the war in the south renewed against the Anakim (xi. 21–23); the territory of the two kings east of the Jordan whom Moses smote, which he divided to the two tribes and a half (xii. 1–6); thirty-one kings west of Jordan smitten by Joshua (xii. 7–24).

II. The allotment of the land (xiii.–xxi.); the command to allot the land, though much still remained to be conquered, having respect to what Moses had done and also to the rule that Levi was to have no share in it (xiii. 1–14); first, the inheritance given by Moses to Reuben (15–23); secondly, to Gad (24–28); thirdly, to half the tribe of Manasseh (29–31); summing up of this work of Moses (32, 33). The allotment of western Palestine; the provision to be made for nine tribes and a half by Joshua with Eleazar the high-priest and the heads of the Fathers' Houses (xiv. 1–5); Caleb's claim to Hebron being acknowledged by Joshua (xiv. 6–15). The territorial division; first, Judah (xv. 1–12); Caleb's portion and conquest (13–19); the cities of Judah (20–62); Judah unable to expel the Jebusites from Jerusalem (63); next Joseph, *i.e.* Ephraim and Manasseh; Ephraim (xvi. 1–9); who fails to drive out the Canaanites from Gezer (10); Manasseh the firstborn of Joseph has a double portion, west as well as east of Jordan (xvii. 1–11), but fails also to drive out the Canaanites (12, 13). The claim of the house of Joseph for more territory (xvii. 14–18). The Tabernacle set up at Shiloh. Joshua reproaches the seven remaining tribes for their slackness in occupying the land, orders a survey and casts lots for them (xviii. 1–10); territories and cities of Benjamin between Judah and Ephraim (11–28); Simeon, within the portion of Judah (xix. 1–9); Zebulun (10–16); Issachar (17–23); Asher (24–31); Naphtali (32–39); Dan (40–48); the gift of a city to Joshua and summing up of the section (49–51). Appointment of the cities of refuge

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(xx.); of the Levitical cities and distribution of Levitical families among the tribes (xxi. 1–42); summing up of the history of the conquest (43–45).

Closing scenes (xxii.–xxiv.); the Return of the Eastern tribes to their own home (xxii. 1–8), their Memorial Altar on the west side of Jordan with the remonstrance of the other tribes and the explanation given and accepted (xxii. 9–34); a solemn warning addressed to the people by Joshua (xxiii.); his last words; Renewal of the covenant at Shechem, which he writes "in the book of the law of God," setting up a great stone as a witness to the transaction "by the sanctuary of JEHOVAH" (xxiv. 1–28); the death of Joshua, and of Eleazar; their burial and the burial of Joseph's bones (29–33).

THE HISTORICAL BOOKS, JUDGES TO ESTHER[1]

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Judges. *Title.* Hebrew *Shôph'ṭim*, LXX Κριταί. The term occurs first in ii. 16, but it conveniently sums up the main theme of the book, viz. the deliverance of the people from various oppressors by certain Judges or Rulers, raised up by God at times of special trial.

Structure. There are three main divisions:

(*a*) i–ii. 5. A brief narrative of the conquest of the land, parallel to that contained in the book of Joshua.

(*b*) ii. 6–xvi. A narrative of the various Judges, and of the deliverance which they severally wrought.

(ii. 6–iii. 6 is strictly an alternative Introduction prefixed by a Redactor or Editor. So ii. 6 picks up the story from Josh. xxiv. 28, whereas Judg. i. 1 follows naturally after Josh. xxiv. 29–33. Judges ix. is of the nature of an interlude. Abimelech is not a Judge but a king, and the wars that he wages are civil wars, not directed against a foreign oppressor.)

(*c*) xvii.–xxi. Two appendices.

These three sections differ considerably in their style and outlook. The first is more or less closely connected with the main bulk of the book of Joshua, and is probably derived from the same sources. The second deals with the history rather from the standpoint of the book of Deuteronomy. The writer is evidently a firm believer in the hand of God moulding the history of the nation, and in the troubles which came upon them he sees a fitting reward for their desertion of God. Hence there are certain formulas which constantly recur: "And the children of Israel again did that which was evil in the sight of the LORD...and the LORD sold them into the hand of...And the children of Israel cried unto the LORD...and the LORD raised up...And the land had rest (forty) years."

The third section reproduces two very ancient stories which are

[1] *Esther* by the late Professor Lumby revised by the Editor.

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of special value as illustrating the social and religious condition of the people in these primitive times.

[As to the *date* of the Book no summary statement can be made. Some sections may even be post-exilic, while on the other hand the Song of Deborah (ch. v.) is probably one of the very earliest passages in the Bible.]

Chronology. Notices of time are frequent throughout the book, and the task of constructing a chronology seems at first sight easy. Adding together the various numbers given, we arrive at a total of 410 years for the period covered by this book. But this is considerably longer than can be allowed for the age of the Judges. When we look into the individual dates we are struck by the frequency with which the number 40 (or 20 or 80) occurs, and it seems probable that in several instances a round figure is given where the actual date is not known. The fact that these numbers occur most frequently (5 times out of 7) in the earlier Judges before the interlude of Abimelech, may point to a less certain chronology of this period.

The Judges themselves may not have been strictly consecutive, but may have exercised authority at the same time in different parts of the country. And in the same way there may have been contemporaneous oppressions by different foes, as in Judges x. 7 we read of Israel being sold "into the hand of the Philistines, and into the hand of the children of Ammon."

Analysis.

A. i.–ii. 5. *An introduction. The conquest of the land.*
 i. 1–21. The exploits of the house of Judah.
 22–26. The exploits of the house of Joseph.
 27–36. The failures of various tribes.
 ii. 1–5. The apostasy of Israel, and the message at Bochim.

B. ii. 6–xvi. 31. *The stories of the Judges.*
 ii. 6–iii. 6. An Introduction to these stories.
 iii. 7–11. The first judge, Othniel, delivers from Cushan-rishathaim, king of Mesopotamia.
 12–30. Ehud delivers from Eglon king of Moab.
 31. Shamgar delivers from the Philistines.
 iv.–v. The deliverance wrought by Deborah and Barak.
 iv. 1–3. Jabin, king of Canaan, oppresses Israel.
 4–16. Deborah and Barak overthrow his army under Sisera.
 17–24. Sisera murdered by Jael.
 v. The Triumph-song of Deborah and Barak over the defeat and death of Sisera.
 vi.–viii. Gideon delivers from Midian.
 vi. 1–10. The Israelites cry to God.
 11–40. The call of Gideon and his preparations.
 vii. 1–8. Gideon's army is reduced to three hundred men.
 9–14. He hears the soldier's dream.
 15–25. His stratagem and victory.
 viii. 1–3. The jealousy of the men of Ephraim appeased.
 4–21. The capture and slaughter of Zebah and Zalmunna.

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22–28. Gideon refuses an invitation to become king. He makes an image (probably of JEHOVAH) which becomes a source of idolatry.
29–35. Gideon's death and Israel's fresh apostasy.
ix. 1–5. Abimelech, a man of mixed descent, being made king in central Palestine, slays all his brethren except Jotham.
6–21. Jotham's parable.
22–45. The revolt of Gaal crushed.
46–57. Abimelech captures Shechem, but is killed while besieging Thebez.
x. 1–5. Tola and Jair, two obscure Judges.
6–18. Oppression by Philistines and Ammonites. Prelude to the stories of Jephthah and Samson.
xi.–xii. 7. The deliverance wrought by Jephthah.
xi. 1–11. Jephthah having been banished by his brothers is recalled to fight against Ammon.
12–28. His message to the king of Ammon rejected.
29–33. His vow and victory.
34–40. He fulfils his vow upon his daughter.
xii. 1–6. The Ephraimites, murmuring again, are defeated with great slaughter.
7. Death of Jephthah.
xii. 8–15. Ibzan, Elon, and Abdon, minor Judges.
xiii.–xvi. Samson's exploits against the Philistines.
xiii. The story of the birth of Samson.
xiv. Samson's betrothal and riddle.
xv.–xvi. 4. He incurs the enmity of the Philistines, who seek in vain to bind him.
xvi. 5–22. Delilah finds out the secret of his strength, and he is captured.
23–31. His death.
C xvii.–xxi. *Two appendices.*
xvii.–xviii. The migration of the Danites, and the story of Micah's image.
xix.–xx. The crime of the Benjaminites at Gibeah, and the punishment inflicted on them by all Israel.
xxi. The means taken to avoid the extinction of the tribe of Benjamin.

The Narrative of the conquest of the land (i.–ii. 5). Of all the tribes, Judah and the house of Joseph alone meet with any marked success. The former, after the defeat of Adoni-bezek, are said to have captured Jerusalem (i. 8). But when we compare this verse with *v.* 2 and the parallel passage in Josh. xv. 63, it is obvious that the men of Judah, though they may have penetrated into the lower city, did not succeed in taking the stronghold of Zion, which remained in the possession of the Jebusites till it was captured by David. The exploit of Othniel in the capture of Kiriath-sepher has already been described in similar terms in Joshua xv. 16–19. The mention of the taking of Gaza, Ashkelon, and Ekron (i. 18) presupposes that they were not yet Philistine cities.

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Apart from the exploits of the tribes of Judah and Joseph, the chapter is a record of failure, town after town successfully defying attack. Recent excavations at Gezer, Taanach, and Megiddo have gone far to explain this, in making clear the astonishing skill of the ancient Canaanites in the science of fortification.

Hence at the beginning of the book of Judges we find that the Israelites had obtained a real footing in the land, and had spread all over it, in some cases occupying it effectively and enslaving the former inhabitants. But the Canaanites were in general left in possession of the fortresses and of the plains, and their presence there tended to split up the Israelites into sections, and to make any effective co-operation difficult, if not impossible.

The Judges (ii. 6–xvi). The main section of the book is occupied with the story of the troubles that came upon Israel from the oppression of its enemies, and of the heroes who were raised up by God from time to time to afford a temporary relief.

Of the nations which are reckoned among those that "oppressed Israel," most were immediate neighbours. The Moabites, from whom Ehud the Benjaminite delivered Israel, were a Bedouin tribe whose territory lay east of the Dead Sea. They were famous a little later as sheep breeders. The Philistines, whom we meet in the brief notice of Shamgar (iii. 31) and in the longer story of Samson (xiv.–xvi.), had come, in all probability from Crete, not long before this period, and, after an unsuccessful attack on Egypt, had settled down in the low lying lands that border on the Mediterranean. The Canaanites under Jabin king of Hazor and Sisera his captain held possession of the fertile plain of Esdrelon; by their mastery of all the trade routes they were enabled to paralyse the Israelites completely. The Midianites, against whom Gideon won his victories (vi.–viii.), were a nomadic and predatory people, who were always ready to make an incursion against their more settled neighbours when opportunity arose. The Ammonites, who were so signally defeated by Jephthah, had at one time possessed all the territory on the east bank of the Jordan from the Arnon to the Jabbok, but had been dispossessed by the Amorites of the most fertile part of it.

[The only distant foe who oppressed Israel at this time was Cushan-rishathaim, king of Mesopotamia (iii. 8–11). His true name is lost, for *Cushan-rishathaim* is an adaptation signifying in Hebrew, "Cushan of double wickedness."]

The Judges, if we exclude Abimelech, are twelve in number, but only in the case of five (Ehud, Deborah [Barak], Gideon, Jephthah, and Samson) is the history given at considerable length. It is possible that Shamgar (iii. 31) was not one of the Judges, but that his name was introduced from ch. v. 6 to make up the number twelve.

It is evident that during all this time Israel was in no sense an united nation. Isolation from their kinsfolk had made many tribes selfish and inactive. The Song of Deborah gives a vivid, and, perhaps contemporary, picture of the straits to which the Israelites were reduced, and the varying response given to the call to arms. Issachar,

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Zebulun, and Naphtali were the tribes who distinguished themselves most by their valour, whereas Reuben, Gilead, and Dan bore no part in the fighting. If there was one tribe throughout this period that aspired to any preeminence, it was that of Ephraim. On two occasions they expressed fierce resentment at not having been called upon to fight (viii. 1–3 ; xii. 1–6). On the former occasion Gideon appeased them with a polite speech : but on the other occasion Jephthah was not so gentle, and administered a very severe lesson to them.

The lack of unity in the nation was obviously felt to be a drawback, and it is possible to trace certain attempts to overcome it. The Judges were in no case more than special men (or, as in the case of Deborah, women) who were invested with a certain authority to meet some crisis, and even allowed to retain this authority during their lifetime. But with Gideon there comes a definite invitation from the people to found an hereditary monarchy. Gideon, indeed, refused the invitation, but his son Abimelech had himself made king at Shechem (ix. 6), and it is possible that if he had been a more capable, or a more fortunate, man, he might have handed down the kingdom to his sons. As it was he died ignominiously at Thebez, and we hear no more of a king for Israel till the days of Saul.

From a religious point of view the period was one of stagnation. Disaster did indeed turn the people's heart to God, and it was in God's name that their victories were won. But the seasons of religious activity were, in general, short-lived. We find it regarded as an ordinary thing that Joash the father of Gideon should have an altar of Baal before his house, and an Asherah, or idolatrous pole, beside it (vi. 25, 26). It is evident that the worship of JEHOVAH and Baal was not carefully distinguished. It may have been with some recollection of his early days, thus tinged with idolatry, that in his latter years Gideon made an ephod or image of the deity, which became a source of sin to the people. Whether originally it was merely intended to represent JEHOVAH or not, the incident is noted as a serious religious scandal. The prevalence of religious vows is attested by the stories of Jephthah and Samson. In the former case Jephthah is evidently regarded as having done right in carrying out his vow even at the expense of his daughter's life. Samson is interesting as the first instance of a life-long Nazirite, whose consecration began even before his birth (xiii. 4, 5).

The last five chapters of the book must be considered by themselves as a kind of appendix. The background of the story of Micah (xvii., xviii.) is the migration of the tribe of Dan from their original territory on the sea-coast to the extreme north of the land, possibly under pressure of the Philistine invasion. But the interest of the story lies in the vivid picture which it gives of life in those rough times. Micah sets up a private chapel of his own, with images and furniture all complete, and is much gratified when he secures as his priest a young Levite, who, according to a probable reading of xviii. 30, is a grandson of Moses. But the young man's principles are not proof against the temptation of following the Danites to their new home, and in deserting

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Micah he carries off the furniture of his chapel. In the new Dan the image was set up, and the young man founded a line of priests which lasted till the time of the captivity. Evidently there were already professional priests or Levites, for the terms seem at present to have been synonymous, and images of the Deity were not looked upon as idolatrous.

The last tragic story of the Levite shows the nation in a new light. Under the spell of indignation for a grievous moral wrong, they unite together to execute vengeance on the tribe of Benjamin. The number of warriors (xx. 17) is surprisingly large, and it is probable that the original story has been to a certain extent embellished.

Ruth. *Title and Structure.* There is no variation in the title. Ruth is so obviously the heroine that she naturally gives her name to the book. The name itself is apparently a contraction for r'ûth, *a (female) companion.*

The structure of the book is simple:

i. Naomi migrates from Bethlehem to Moab in a time of famine with her husband and her two sons. All three of them die there, and Naomi returns with only Ruth a Moabite woman, the widow of her younger son.

ii.–iii. Ruth gleans in the field of Boaz, a wealthy relation of her dead husband, and at her mother-in-law's advice claims from him the right to be taken as his wife.

iv. On the refusal of the next-of-kin to perform the duties which in accordance with the law devolved upon him, Boaz marries Ruth, and from their union springs Obed, the grandfather of David.

No detailed analysis is necessary. The story moves on in a straightforward way, and gives an entirely pleasing picture of quiet country life, in striking contrast to the rough times of the Book of Judges.

Purpose and Date. Beyond the actual story it is possible to detect two further purposes in the book. One is to give some account of the ancestry of David, the other to lay stress upon the duties of the Gô'êl or next-of-kin. The general law given in Deut. xxv. 5–10 applies only to the brother of a deceased husband: in Ruth it includes the next-of-kin generally. The form in Ruth may be *the older.*

A third purpose may possibly underly the book. One of Nehemiah's most vigorous measures was the suppression of mixed marriages among the Jews of the Return; and it is suggested that this story of the faithfulness of Ruth the Moabitess is intended as a protest against the harshness of Nehemiah's measure. If this supposition is true, then the date of the book must be towards the end of the 5th century. But the style and language of the book are rather against this. Though there are a few late words, the Hebrew is on the whole pure and early, and there is no convincing reason why the book should not have been written somewhere in the century before the Exile.

1 and 2 Samuel. *Title.* The two books were originally one, as we see by the Massoretic note at the end of the second book. The division is found first in the LXX, from which it passed into the Vulgate, and into printed editions of the Hebrew. In the LXX the

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books of Samuel and Kings are treated as one history, divided into four "Books of Kingdoms." Hence 1 and 2 Samuel are 1 and 2 Kingdoms. Jerome in the Vulgate altered this to the first and second "Books of the Kings," and this is still given as an alternative title in the A.V.

Structure. 1 Sam. i.–vii. The end of the period of the Judges.
viii.–xii. The transition to the kingdom.
xiii.–xxxi. The reign of Saul.
2 Sam. i.–iv. The divided kingdom.
v.–xxiv. David sole king.

Sources and Date. There is evidence in the book itself of certain written sources. In 1 Sam. x. 25 there is mention of a work which might be called "the Charter of the Kingdom" composed by Samuel. In 1 Chron. xxix. 29 we read of the acts of David being written "in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer" (R.V.); and it is probable that there were original records at the disposal of the writer of the book of Samuel. In 2 Sam. i. 18 mention is made of "the book of Jashar" from which David's elegy is taken. It seems to have been a collection of national poems which may also have contained the lament for Abner (2 Sam. iii. 33, 34) and, less probably, Hannah's song (1 Sam. ii. 1–10), David's Psalm of thanksgiving (2 Sam. xxii.), and his last words (2 Sam. xxiii. 1–7).

When we come to examine the use made of the sources, it appears that in several instances the writer has a double tradition of the same event, which he has interwoven without any very careful adjustment. This may be seen in the stories of the anointing of Saul and of the first appearance of David, of which some account is given below. The LXX has in more than one instance attempted to soften down the discrepancies by considerable omission and transposition.

The late Jewish tradition that "Samuel wrote his book" could obviously only refer to 1 Sam. i.–xxiv. In 2 Sam. v. 5 mention is made of the whole reign of David, and in two passages (2 Sam. viii. 7, xiv. 27) the LXX mentions Rehoboam. In all probability the book was compiled not long after David's death.

Character. The book begins in the period of the Judges (Eli and Samuel), and ends during the reign of the second king. It may be said to have three heroes, Samuel, Saul, and David, but the last named occupies by far the most space. It is a good instance of the religious interpretation of history. The writer is careful to point out how the finger of God was working through all that occurred. In the story of Saul he traces the gradual decline of one who had begun his reign under the happiest auspices, and ascribes it to the fact that he grew to trust more and more to himself, and to forsake God. Again, in his treatment the history of David affords a striking illustration of the consequences of sin, all the troubles of his later reign being traced to his double crime in the matter of Bath-sheba.

Chronology. There is great difficulty in arriving at any definite system. The life of Eli belongs to the period of the Judges, and it

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has been suggested that the 40 years of Philistine oppression mentioned in Judg. xiii. 1, was brought to an end by the battle of Ebenezer (1 Sam. vii. 12, 13). Samuel's judicial work must have occupied many years, for at its close he is "old and grayheaded" (1 Sam. xii. 2). Saul is said in Acts xiii. 21 to have reigned 40 years. He is apparently a young man when he is made king, but shortly afterwards his son Jonathan appears as a full grown warrior (1 Sam. xiii. 22). We should be on surer ground if we could arrive at the correct text in 1 Sam. xiii. 1. The rendering of the A.V. ("Saul reigned one year, and when he had reigned two years over Israel") cannot be justified, and the R.V. follows a late text of the LXX ("Saul was [*thirty*] years old when he began to reign," etc.), the older copies omitting the verse altogether. David is according to one account a stripling (1 Sam. xvii. 42), and according to another "a mighty man of valour, and a man of war" (1 Sam. xvi. 18) when he first comes under the notice of Saul. A period of not less than ten years must be allowed for between David's first appearance and the battle of Gilboa. The reign of David lasted 40 years.

Analysis.

1 Samuel. i–vii. *Eli and Samuel.*
- i.–ii. 11. Samuel's birth and childhood.
- ii. 12–iii. 18. Samuel's call, and the doom of Eli's house.
- iii. 19–iv. 1. Samuel established as a prophet.
- iv. 2–22. Capture of the Ark. The doom on Eli's house fulfilled.
- v.–vii. 1. Restoration of the Ark.
- vii. 2–17. Samuel's military and judicial work.

viii.–xii. *The establishment of Saul as king.*
- viii. The demand for a king.
- ix.–x. Two accounts of the anointing of Saul.
 - (*a*) ix.–x. 16. Saul is led by God to Samuel, who is bidden to anoint him.
 - (*b*) x. 17–27. Saul is chosen by lot at Mizpah.
- xi. Confirmation of Saul as king.
- xii. Samuel's last charge to the people.

xiii.–xv. *Saul rejected.*
- xiii.–xiv. 46. War against the Philistines. Saul's first disobedience.
- xiv. 47–52. Summary of Saul's reign.
- xv. War against Amalek. Saul's second disobedience.

xvi.–xviii. 9. *The rise of David.*
- xvi. 1–13. Samuel chooses David from the sons of Jesse, and anoints him.
- xvi. 14–23. First account of David's Introduction to Saul.
- xvii.–xviii. 9. Second account of David's Introduction to Saul.

xviii. 10–xx. *Saul's jealousy leads to David's flight.*
- xviii. 10–16, xix. 8–24. Direct attempts to kill David.
- xviii. 17–30. Attempt to compass David's death by treachery.
- xix. 1–7, xx. Jonathan the friend of David.

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xxi.–xxvii. *David's life as an outlaw.*
xxi.–xxiv. Constant pursuits.
xxv. 1. Samuel's death and burial.
xxv. 2–44. David and Abigail.
xxvi.–xxvii. Renewed pursuit. David as a Philistine vassal.
xxviii.–xxxi. *The tragic end of Saul.*
xxviii. 1, 2. Preparations of the Philistines.
xxviii. 3–25. Saul's visit to the witch of Endor.
xxix.–xxx. David's exploits.
xxxi. The battle of Gilboa, and the burial of Saul and his sons.
2 Samuel i.–v. 5. *David becomes king over Israel.*
i. News of Gilboa and David's lament.
ii.–iv. The civil war between David and Ishbosheth ended by the murder of the latter.
v. 1–5. David accepts kingship of Israel.
v. 6–ix. *David's kingdom consolidated.*
6–10. Capture of the stronghold of Zion.
11–16. David's prosperity.
17–25. The Philistine Domination broken.
vi. Removal of the Ark to Jerusalem.
vii. 1–17. David's desire to build a Temple.
18–29. His prayer and thanksgiving.
viii. 1–14. His foreign conquests.
15–18. His officers.
ix. His kindness to Mephibosheth.
x.–xii. *David's great sin.*
x.–xi. The cause of the war with Ammon.
xi. 2–27. David's adultery, and Uriah's death.
xii. 1–23. David's repentance.
24, 25. Birth of Solomon.
26–31. Capture of Rabbah.
xiii.–xx. *The consequences of David's great sin.*
xiii. 1–22. Amnon's outrage.
23–39. Absalom's revenge and flight.
xiv. His recall.
xv.–xix. Absalom's rebellion and death.
xx. 1–22. Sheba's insurrection.
xx. 23–26. State affairs.
xxi.–xxiv. *Appendices.*
xxi. 1–14. The execution and burial of Saul's sons.
15–22. Deeds of daring.
xxii. David's Psalm.
xxiii. 1–7. David's last words.
8–39. David's heroes.
xxiv. David's sin in numbering the people.

The narrative. For the first twelve chapters the main interest centres around Samuel. His importance as the first of the prophets is attested by the detailed account of the circumstances attending his birth. He grows up in troublous times. Eli's failure to rise to the

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responsibilities of his position, and the open sins of his sons, bring religion into contempt, and God's anger is manifested by the defeat of Aphek and the capture of the Ark. The news of this disaster breaks Eli's heart: but the Philistines are miraculously plagued till they return the Ark, and this event is the dawn of a brighter day.

Samuel's active work now begins, and before long he wins a great victory over the Philistines at Ebenezer, which once more sets Israel free, at least for a time. An important result follows in the people's demand for a king to lead them in battle. Samuel protests against this demand as an act of disloyalty to God, but God bids him comply, and Saul is chosen.

Of the actual choice of Saul there are two different accounts. In the one Saul is led, as it were by accident, to the house of Samuel, who has been warned to look out for him and anoint him (ix.–x. 16). In the other the people come to Samuel with the demand for a king: Saul is chosen by means of the sacred lot, and subsequently ratifies his election by his rescue of the men of Jabesh-gilead from Nahash the Ammonite (x. 17–xi.).

Samuel's work is not quite finished yet, but the main interest is now transferred from him to Saul.

Towards the beginning of his reign Saul, like Samuel, wins a great victory over the Philistines. Jonathan is the hero of the day, but, owing to his transgression of a hasty oath of Saul's in the pursuit, he is condemned by his father to death, and only saved by the intervention of the people. The incident is introduced as an indication of a certain headstrongness in the character of Saul, which is later to prove his ruin.

The rejection of Saul as king is referred to two causes: his failure to carry out to the uttermost the ban laid upon Amalek, and his impatience in presuming to offer sacrifice himself before an engagement with the Philistines instead of waiting for the coming of Samuel.

Similarly there are two accounts of the anointing of David. In the one (1 Sam. xvi.) he is anointed by Samuel in his own house, and is then introduced to Saul as a man skilled in playing the harp, and at the same time a mighty man of war. In the other account David is a stripling who happens to come to the Israelite camp while Goliath is issuing his challenge to a single combat, and who wins renown by slaying the giant. The two traditions appear to be quite distinct, but the oldest copies of the LXX get rid of most of the difficulty of the double narrative by omitting xvii. 12–31, 41, 48 (part), 50, 55–58; xviii. 1–5, 6 (most) 10, 11, 17–19, 29 *b*, 30. This is interesting as being, in all probability, a very early attempt at harmonizing.

The latter part of 1 Samuel is mainly occupied with the story of Saul's growing jealousy of David and his repeated attempts to slay him. His brief moments of remorse only serve to accentuate the deepening infatuation that possesses him. Finally the mysterious visit to the witch of Endor makes a fitting prelude to the story of the battle of Gilboa, in which Saul and his sons and his army are involved in a common doom.

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In the Second Book David is the sole hero, but here again the history is treated strictly from the religious standpoint, and no attempt is made as in Chronicles, to idealize the king or to gloze over his faults. He is represented rather as a man who, from a fair beginning, fell into grievous sin, and was gradually purified by a long course of suffering.

The book falls into three parts with a supplement. Chs. i.–iv. relate the fortunes of Ishbosheth, son of Saul, and David's gradual rise to supreme power in Israel. Throughout this section David is represented in a very favourable light.

In the second section (v.–ix.) we have the golden period of David's reign previous to his great sin. Three points are specially noted. First the capture of the "stronghold of Zion," followed by the building of the "City of David" at Jerusalem, then his matrimonial alliances, and finally his wars. These last were of great importance and resulted in the extension of the kingdom from Damascus to the Red Sea. The tiny kingdom had grown into an empire, and Jerusalem was a worthy capital.

It was David's great desire to build in Jerusalem a fitting house of God, and although this was denied him, yet he was promised that his son should be allowed to do so.

The third section of the book (x.–xx.) hinges on David's great sin, which, it is implied, was the result of his taking his ease at home, instead of enduring the hardships of the camp. It is followed by a train of evil consequences. Amnon's shameful act leads on to his murder by Absalom, and the consequent exile of David's favourite son. On his recall Absalom steals away the hearts of the people, and finally raises the standard of revolt at Hebron. The story of the revolt is told in much detail, and the king is represented throughout as full of dignity and generosity. The dispute between Judah and Israel at the restoration of David is interesting as presaging the disruption of the kingdom.

David had one more revolt to deal with, but Sheba's rising was not a very serious danger.

Like the Book of Judges, 2 Samuel has an appendix in chs. xxi.–xxiv. The arrangement of it is somewhat curious. It may be divided into six sections. (*a*) xxi. 1–14, (*b*) xxi. 15–22, (*c*) xxii., (*d*) xxiii. 1–7, (*e*) xxiii. 8–39, (*f*) xxiv. Of these (*a*) and (*f*) deal with transgressions of Saul and David and God's punishment of them; (*b*) and (*e*) are occupied with military matters in connexion with wars with the Philistines; and (*c*) and (*d*) are poetical extracts. The records are probably very ancient and therefore of great value, but the order is curiously artificial.

In the religious development of the Israelite nation the period covered by the books of Samuel was one of great importance. Throughout the age of the Judges religion had been at a low ebb in the land. We find perhaps its worthiest representative in the person of Eli. Of his personal piety there is no question, and the book of Samuel commences with a pleasing picture of the kindly priest growing old in the service of the sanctuary. But we are made conscious of a certain

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weakness of moral character in him, and his sons are openly scandalous. Into such discredit did they drag the priesthood that "from the battle of Aphek till the middle of Saul's reign we do not so much as hear of a priest."

The old era closed with the capture of the Ark by the Philistines, and the sack of the sanctuary at Shiloh, which, although not explicitly mentioned, is alluded to in Jerem. vii. 14; xxvi. 6. The new era commenced with the work of Samuel, the greatest religious reformer since Moses. He lived in an age of transition. In a sense he may be reckoned as the last of the Judges: he was at the same time the first of the Prophets, in the later sense of the word, and it fell to him, although unwillingly, to anoint the first king. His own work was of conspicuous importance: he established law and order in the land, and made religion once more an important factor in daily life. Though we are not told that he was a priest himself he performed priestly functions, and sternly rebuked Saul for offering sacrifice before a battle, instead of waiting for his arrival.

Still more noteworthy was his connexion with the order known as the Sons of the Prophets. Such orders helped to keep alive the worship of JEHOVAH, for by their ecstatic forms of devotion they appealed strongly to the people. Passages like 1 Sam. x. 10, xix. 20 imply that they were endued with supernatural gifts, and in the subsequent history of the nation these prophets occupy a very important place as spokesmen of the people and counsellors of kings. The story of the coming of Saul to Samuel to inquire about the lost asses of his uncle, is a good illustration of the way in which prophets were consulted in the humbler difficulties of life.

Saul's reign has its own interest from the religious point of view. It was as God's choice that he was elected king, and as God's anointed his person was regarded by David as inviolable. He began his reign by the purifying of religion and by driving out necromancers and followers of the black art. It is implied in 1 Sam. xxviii. 6 that he was able in his earlier days to receive messages from God by means of dreams, of the Urim, and of Prophets. The beginning of his declension from God is traced primarily to disobedience, as shown in his failing to carry out to the full the ban on Amalek, and in his offering sacrifice himself. This was followed by his being possessed with "an evil spirit from JEHOVAH," by God gradually departing from him, and finally by his resort to those necromancers whom in his happier days he had attempted to expel. His slaughter of the priests of Nob, and his massacre of the Gibeonites to whom Israel had pledged protection, are further illustrations of his estrangement from God.

David is not pictured in the books of Samuel quite as the ideal king which he appeared to later generations to be. But alike from his character and his actions he was unquestionably a great religious reformer. It is probable that his own conception of God broadened and developed. In his days of exile he is represented as saying to Saul, "they have driven me out this day from abiding in the inheritance of the LORD, saying, Go, serve other gods" (1 Sam. xxvi. 19), as

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though he thought that JEHOVAH was only powerful in the territory of Israel. He has advanced further than this in the Psalm which is incorporated in 2 Sam. xxii. But indeed the essential godliness of his character is shown by the depth of his repentance after his sin, the religious fervour with which he brought the Ark of God to his new capital at Jerusalem, and his earnest desire to build a worthy habitation for God in that city.

The two stories in the appendix to 2 Samuel deserve a word of notice. The execution of Saul's sons at the request of the Gibeonites in order to avert a famine is a curious instance of the conception of the moral government of God, and a striking testimony to the value attached to an oath. And the narrative of David's sin in numbering the people reads strangely to modern ears. It is to be explained partly by the Eastern fear of counting heads, and partly as an indication of self-glorying on the part of the king.

1 and 2 Kings. *Title.* The two books, like 1 and 2 Samuel, were originally one. No Hebrew MS., and no printed Hebrew text before the great Rabbinic Bible of 1516, has the division. But it is found in the LXX and in the Vulgate. In the former the books are known as the 3rd and 4th Books of Kingdoms, in the latter as the 3rd and 4th Books of Kings.

Structure. There are six main divisions.

(*a*) 1 Kings i.–xi. The reign of Solomon.

(*b*) xii.–xvi. The disruption and the early kings of Israel and Judah.

(*c*) xvii.–2 Kings viii. The history of the house of Ahab with special reference to the work of Elijah and Elisha.

(*d*) 2 Kings ix., x. The revolution of Jehu.

(*e*) xi.–xvii. The history of the two kingdoms till the fall of Samaria.

(*f*) xviii.–xxv. The history of the Southern Kingdom, with a brief notice of the Exile.

The period covered is a wide one, from the death of David till the thirty-seventh year of the Exile. The history is unequally treated, some reigns which we have reason from other sources to know to have been of considerable importance (such as that of Omri) being passed over in a few verses, while others are described in detail. But the general result is to give a sufficient sketch of the whole period, and to describe graphically certain crises of particular importance. A Hebrew never wrote history solely or principally for its own sake: he always had in mind its religious teaching. This comes out clearly in the Books of Kings. Their subject is the Decline and Fall of the kingdoms of Israel and Judah from the picture of Solomon in all his glory, to the city and Temple lying waste, and the people dispersed in the Exile. The first landmark in the history of this tragedy is Solomon's aspiring to the magnificence of an Oriental despot, as shown by the establishment of his many wives, and the excessive taxation which his court required. This leads to discontent and finally to the Disruption, and the consequent weakening of the whole force of the people. Of the northern

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kingdom all the kings, as judged by the standpoint of this book, were bad, and in spite of the efforts of the prophets, and more especially of Elijah, to stem the tide, the nation proceeds, as it were inevitably, to its downfall. The sister kingdom of Judah presents a more varied history: its annals show the reigns of several good kings, and religious reformations were not unknown. But on the whole the evil triumphed over the good, and Jerusalem fell like Samaria.

Of the writer's standpoint the history of the Northern kingdom supplies two significant hints. Solomon's taking to himself many foreign wives is the beginning of his fall, and the sin of Jeroboam, to which allusion is so constantly made, consisted in his setting up images to represent JEHOVAH. These are two keynotes of the Book of Deuteronomy, and they suggest that the compiler lived under the influence of the Reformation connected with the publishing of that book. A study of the style and language suggests further the dependence of the one book on the other.

Sources and Date. The books were compiled in the main from certain written sources which are in some cases named. These would include the following:

i. The book of the acts of Solomon (1 xi. 41).
ii. The book of the chronicles of the kings of Israel (1 xiv. 19 etc.).
iii. The book of the chronicles of the kings of Judah (1 xiv. 29 etc.).
iv. Temple archives.
v. Narratives connected with the prophets and probably preserved among the prophetic guilds. Among them may be classed the so-called Northern Palestinian narrative including the greater part of 1 Kings xvii.–2 Kings x., distinguished by certain peculiarities of style.

The first three of these sources were probably kept by a court official, called the Recorder (1 Kings iv. 3) corresponding to a similar officer at the Assyrian court.

With regard to the date, the history extends at least as far as the thirty-seventh year of the captivity, *i.e.* 561 B.C. (2 Kings xxv. 27). But it is probable that the main bulk of the book is not later than the fall of Jerusalem. In support of this we find the expression "unto this day" used continually in describing circumstances existing at the time narrated, and other expressions which seem to imply that the Temple was still standing (*e.g.* 1 Kings ix. 3). The connexion with Deuteronomy mentioned above supplies a further clue, for it is still generally held that Deuteronomy was first published in its main bulk about 622 B.C. So we may conclude that the book of Kings was compiled some time about 600 B.C., and edited with some additions between 561 B.C. and the end of the Exile.

Chronology. The course of events is carefully marked by chronological notes throughout the books. Solomon is said to have reigned forty years, and in the case of later kings, both of Israel and Judah, not only is the length of their reigns given, but also the year of the corresponding reign of the other kingdom in which each came to the throne. We have further help from the scientific chronology of Assyria. But in spite of this, it is not possible to construct an exact scheme.

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In two instances the chronology of the two kingdoms coincides, and several dates are fixed with accuracy by the help of Assyrian records. The Disruption took place very near 937 B.C., and the revolution of Jehu, which swept away the kings of both Israel and Judah, about 842 B.C. Beyond this Samaria fell in 722 or 721 B.C., and the final capture of Jerusalem occurred about 586 B.C. The Assyrian annals mention Menahem as paying tribute to Assyria in 738 B.C., and Hoshea as being made king in 733 B.C. From these data a fairly satisfactory chronology can be established. The main points of doubt are the accession of Hezekiah which according to varying traditions took place either in 727 or 715 B.C., and the length of the reigns of Menahem and Pekah, which must have been considerably less than the years ascribed to them in 2 Kings.

Analysis.

A. i.–xi. *The reign of Solomon.*
 i.–v. Solomon's accession and the prosperous beginning of his reign.
 vi.–viii. His buildings, especially the building, furnishing and dedication of the Temple.
 ix.–xi. Incidental notices of his reign.

B. xii. *The Disruption.*

C. xiii.–2 Kings xvii. *History of the kingdoms of Israel and Judah (mainly Israel) to the fall of the Northern kingdom.*
 xiii. 1–xiv. 20. Jeroboam, king of Israel.
 xiv. 21–xv. 24. Rehoboam, Abijam, and Asa, kings of Judah.
 xv. 25–xvi. 20. Nadab, Baasha, Elah, and Zimri, kings of Israel.
 xvi. 21–34. Rise of the house of Omri in Israel. Ahab.
 xvii.–xix., xxi. The work of Elijah.
 xx., xxii. 1–40. Wars between Israel and Syria and death of Ahab.
 xxii. 41–50. Jehoshaphat, king of Judah.
 1 Kings xxii. 51–2 Kings i. 18. Ahaziah, king of Israel.
 ii. 1–18. The Ascension of Elijah. His mantle rests on Elisha.
 19–25. Beginning of the work of Elisha.
 iii. 1–27. Israel and Judah war against Edom.
 iv.–viii. 15. The work of Elisha.
 viii. 16–24. Jehoram, king of Judah.
 25–29. Ahaziah (Judah) and Joram (Israel).
 ix. The revolution of Jehu. Death of Ahaziah and Joram.
 x. Jehu, king of Israel.
 xi. 1–21. Athaliah seizes the throne of Judah, but after seven years she is slain, and Joash made king.
 xii. Reign of Joash.
 xiii. Jehoahaz and Jehoash, kings of Israel.
 xiv. 1–22, xv. 1–7. Amaziah and Azariah, kings of Judah.
 xiv. 23–28. Jeroboam II, king of Israel.
 xiv. 29, xv. 8–31. Zechariah, Shallum, Menahem, Pekahiah and Pekah, kings of Israel.
 xv. 32–xvi. Jotham and Ahaz, kings of Judah.
 xvii. Hoshea, and the fall of Samaria.

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D. xviii.–xxv. *The History of Judah from the fall of Samaria to the Babylonian Captivity.*

xviii.–xxi. The reign of Hezekiah, and the Assyrian Invasion.
xxi. 1–18. The evil reign of Manasseh.
19–26. Amon.
xxii.–xxiii. 30. Josiah. The Finding of the Book of the Law.
xxiii. 31–33. Jehoahaz.
xxiii. 34–xxiv. 7. Jehoiakim.
xxiv. 8–16. Jehoiachin.
xxiv. 17–xxv. 21. Zedekiah. Fall of Jerusalem.
xxv. 22–26. Gedaliah murdered.
xxv. 27–30. Evil-Merodach shows kindness to Jehoiachin.

The narrative. Solomon was a merchant and a man of peace. His reign was marked by no campaigns of conquest, and his attention was rather directed to the fortification of certain points of strategic importance such as Hazor, Megiddo, Tamar, and Gezer, the last of which towns he acquired as the dowry of his Egyptian wife. His empire rather diminished than increased: he ceded certain towns in Western Galilee to Hiram in payment of services rendered by the Tyrians to his building operations, and he lost Damascus, and possibly Edom as well. But the earlier part of his reign was a very brilliant time. His alliance with Hiram, and his marriage with the daughter of the Pharaoh, were signs that Israel had taken its position in the commonwealth of nations. As a result the character of the nation changed considerably. The Israelites became more cosmopolitan: their mariners went for long voyages, and brought back strange cargoes: their merchants became middlemen in the commerce between Egypt and the East. Egypt especially exercised a great influence. Not only were Solomon's palace and Temple modelled to a large extent upon the Egyptian plan, but his Egyptian marriage led him to assume the pomp of a great king, and to grind down his subjects with excessive taxation. He also tolerated the worship of many strange gods, and is even said to have practised it himself.

The Disruption, therefore, at the beginning of the reign of Rehoboam was not an unconsidered and spasmodic event: it was the natural sequel to a train of events which had lasted over many years. In it the jealousy between Israel and Judah, which had long been latent, was brought to a head. But it was a real disaster to the nation at large. Both sides were weakened at a time when the strength of union was most necessary. Yet the Disruption was largely the work of the prophets, for it was Ahijah who carried to Jeroboam his first message that he was to be king of the ten tribes.

Jeroboam's sin in the matter of the Golden Calves was a natural sequel to the Disruption. It must have seemed necessary to do something to counteract the influence of Jerusalem as the religious centre of the whole nation, and Bethel and Dan were ancient sanctuaries. Nor is the idolatry to be judged according to the standard of later ages. The Calves were probably intended as a representation of, rather than as a substitute for, JEHOVAH. But the compiler is right

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in regarding this episode as a serious set back in the development of religion in Israel.

The histories of the two kingdoms moved on different planes. From its position, Israel was open to the assaults of foreign foes. Its kings lacked the prestige of the house of David, and, the monarchy being essentially a military one, it was open for a successful soldier at any time to become king. Hence there was all the instability that attaches to frequent changes of dynasty. Nadab, Elah and Zimri had all brief reigns and came to a violent end, and Omri was the first king of any note after Jeroboam. He is chiefly famous as the builder of the new capital at Samaria, which stood in a particularly favoured position. His military fame is attested not only by the Moabite Stone, but also by the fact that generations afterwards the territory of Israel was known to the Assyrians as the land of Humri (Omri). However he seems to have suffered some reverses at the hands of the Syrians.

His son and successor Ahab is singled out for special reprobation, chiefly on account of his marriage with Jezebel, daughter of the priest-king of Tyre. In her ambition to impose the worship of the Tyrian Baal upon Israel, she seems to have been weakly seconded by her husband, and the people appear to have generally acquiesced. At this critical moment Elijah came forward, and in the contest upon Mt Carmel vindicated the right of JEHOVAH to be the God of Israel. Ahab's weakness is shown also in the matter of Naboth's vineyard, in which Elijah again intervened. But in his Syrian wars, and especially in his death before Ramoth-gilead, Ahab displayed something like heroism. The account of these wars apparently comes from another source: in them the king is confronted not by Elijah, but by the otherwise unknown Micaiah.

The work of Elijah is evidently regarded by the Compiler as of exceptional importance. The crisis that he met was a very real one. There were enough affinities between the worship of JEHOVAH and Baal in popular practice to make it appear to many that they might both be worshipped more or less together. Elijah's definite alternative "JEHOVAH *or* Baal" brought the issue to a point, and the trial upon Mt Carmel was a landmark in the religious history of the nation.

Elisha, who took up the mantle of Elijah and succeeded him, was a very different type of man in spite of the parallels which the writer implicitly draws between several details of their lives especially between their miracles. Elijah was a rough man, generally friendless, and at home rather in the deserts than in the haunts of men. Elisha was a man who moved about in king's courts and had many friends. But both were alike in their unyielding devotion to JEHOVAH, and in their stern rebuke of sin.

The work of these two prophets marks a break in the succession of kings and leads up to the revolution of Jehu. If it was not Elisha himself who promoted this change, but it was at his bidding that a nameless prophet anointed Jehu to be king. And Jehu's accession promised to crown the work of Elijah in the extermination of the

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worshippers of Baal. But his zeal was soon exhausted, and before he died it became obvious that the decline of Israel had not been finally arrested. His descendants were, when judged by the Prophetic standpoint, doers of evil. Jehoahaz indeed repented and gained some mitigation of his punishment, but by the end of his reign the Syrian wars had crippled the Israelite kingdom. Jehoash, his successor, was enabled, according to the death-bed prophecy of Elisha, to win relief by three victories over the Syrians, but it was Jeroboam II (2 Kings xiv. 23–29) who was the first real restorer of the glories of Israel. In his reign Israel reached a high standard of material prosperity. We gain a vivid picture of the conditions of life from the prophecies of Hosea and Amos. Great wealth has accumulated in the hands of the few, with its accompaniment of luxury, intemperance, and immorality, while the poor are ground down by oppression. The outward circumstance of religion is carefully observed, and the sanctuaries are thronged with worshippers, but the spirit of worship is dead. So, although Jeroboam won great successes in war, yet the heart of the nation was rotten.

His reign of 40 years ended about 740 B.C., and only eighteen years later Samaria lay in ruins. Zechariah was slain by Shallum after a reign of six months, and Shallum succumbed to Menahem only a month later. In the latter's reign the pressure of Assyria began to be seriously felt. Israel was situated between the great rivals Assyria and Egypt, and felt constrained to submit to one or other. Menahem gained the support of Pul or Tiglath-Pileser (745–727) by sending him a thousand talents, but about the year 734 B.C. his son and successor Pekahiah was slain by Pekah after a very short reign. About this time the armies of Assyria were occupied with campaigns in the East, and it seemed to the kingdoms of Palestine a fitting opportunity for a concerted attempt to throw off the Assyrian yoke. An alliance for this purpose was formed between Pekah, king of Israel, and Rezin, king of Damascus. Ahaz, king of Judah, was apparently invited to join it, and when he refused, his territory was invaded by the allied kings. Ahaz appealed to Tiglath Pileser, and the Assyrian king promptly invaded Palestine with resistless force. Israel found most of its territory shorn away, and Pekah himself was slain by Hoshea, who ascended the throne as an Assyrian vassal. In 732 B.C. Tiglath-Pileser captured Damascus, and held there a court, which was attended by a number of vassal princes, including Ahaz. Israel had had a severe lesson, but some two years after the death of Tiglath-Pileser, Hoshea attempted to enter into an alliance with Egypt; but Shalmaneser the new Assyrian king advanced rapidly against him, and captured him. He then laid siege to Samaria, but the Israelites resisted bravely for two years, and it was Sargon, the successor of Shalmaneser, who finally captured the city in 722 B.C. According to the Assyrian policy, the inhabitants were transported to distant lands, and fresh colonists were sent from Babylon, Cuthah, Avva, Hamath, and Sepharvaim.

The Southern kingdom had a longer and, on the whole, a less chequered career. Though small and insignificant in territory and

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resources, it had the advantages of being homogeneous, of having a settled dynasty, and, above all, of possessing in Jerusalem a splendid centre both for its political and its religious life.

During the reigns of Rehoboam, Abijam, and Asa there was more or less constant war with Israel, and the last king was constrained to buy help from Benhadad, king of Syria. In Rehoboam's reign an Egyptian force captured Jerusalem and carried off much spoil. The reign of Jehoshaphat the son of Asa was of considerable importance. He seems to have made himself master of the South country as far as the Red Sea, and to have attempted to emulate Solomon by building a fleet, but it was destroyed at the port of Ezion-geber.

Jehoshaphat carried further the religious reformation which Asa had begun. In his reign the strife between Israel and Judah was healed, and we find him fighting side by side with Ahab in the Syrian wars, though apparently as a vassal. The alliance thus begun was cemented by the marriage of his son Jehoram with Athaliah, daughter of Ahab. Jehoram's reign was marked by the loss of Edom and Libnah, and his son Ahaziah had reigned but one year before he, together with Jehoram, king of Israel, was swept away by the revolution of Jehu.

His mother Athaliah then showed herself a true daughter of Jezebel; she seized the throne, slew all the seed royal on whom she could lay her hands, and for six years maintained a reign of terror and wickedness at Jerusalem. But Joash, the youngest son of Ahaziah, had been rescued by his aunt Jehosheba, and when he was seven years old, a rising headed by Jehoiada the priest destroyed Athaliah and set him on the throne. His reign was chiefly notable for the restoration of the Temple, which had been allowed to fall into very bad repair: but his latter years were troubled by a threatened invasion of Hazael, king of Syria, who was only bought off by all the treasures of the Temple and of the king's house. It may have been the unpopularity caused by this episode which led to Joash's assassination, but there was no change of dynasty, for his son Amaziah succeeded him peacefully. The new king, as soon as he felt himself secure, had his father's murderers put to death, but it is specially mentioned as evidence of a more enlightened public opinion that he took no action against their sons. He won great renown by a victory over Edom, but it led to disastrous results: for his heart was so uplifted with pride that he sent a challenge to Jehoash king of Israel, and suffered a crushing defeat. He was led captive by the conqueror to Jerusalem, and saw the Temple spoiled, and part of the wall of Jerusalem pulled down. A defeated king is always in a precarious condition in the East, and Amaziah was eventually slain at Lachish by a conspiracy, and his son Azariah (Uzziah) succeeded him at the age of sixteen, and reigned for fifty-two years.

Azariah's reign, like that of his contemporary, Jeroboam II of Israel, was a very brilliant one. In 2 Kings the only exploit ascribed to him is the rebuilding of Elath on the Red Sea, but in 2 Chronicles many more particulars are related. There we find mention of successful expeditions against the Philistines and the Arabian tribes, a great

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revival of commerce partly in consequence of the rebuilding of Elath, extensive building operations, and a great interest taken in agriculture. But trouble came upon him in his later years (according to 2 Chron. xxvi. 16 ff. in consequence of his over presumption) and he was smitten with leprosy, and had to dwell by himself apart, and associate his son Jotham with himself in the government. At the end of his reign danger was already threatening from Assyria, and during the short time that Jotham reigned alone, the situation became more and more disquieting. In his days falls the beginning of the prophecies of Micah and Isaiah. Ahaz succeeded to the throne about 737 B.C. and soon afterwards he was confronted with the invasion of Pekah, king of Israel, and Rezin, king of Syria, of which mention has already been made. The territory of Judah suffered severely and according to 2 Chron. xxviii. 6, 8, 120,000 men were slain, and 200,000 captives were carried off, but subsequently released at the bidding of the prophet Oded. At the same time Elath was lost to Judah, its captors being either Syrians or Edomites. Ahaz extricated himself from his immediate difficulties by an appeal to Tiglath-Pileser, king of Assyria, to whom he sent a large sum in tribute. He attended the court which that king held in Damascus, and it is noted that he caused an altar to be fashioned in Jerusalem after the pattern of one which he saw in Damascus.

Ahaz's son Hezekiah came to the throne in either 727 or 715 B.C. The prophecies of Isaiah are of special importance for illustrating his reign. Two events stand out as critical. In 711 B.C. several of the petty states of Palestine combined together against Assyria, and made strong overtures to the Jews to join them. Isaiah however succeeded so far in preventing them from compromising themselves, that when the revolt was crushed Judah was not dragged down in the general catastrophe. The death of Sargon in 705 B.C. led to another uprising on a still larger scale, and this time Judah was involved. It is probable that the embassy sent by Merodach Baladan to Hezekiah, related in 2 Kings xx. 12 ff., Isa. xxxix. 1 ff., was a preparation for this revolt. Sidon and Ekron joined with Judah, and Padi the king of Ekron, who remained faithful to Assyria, was sent in chains to Jerusalem. It was three years before Sennacherib, the successor of Sargon, could give his attention to events in this part of the world. Then he swooped down and carried all before him, deporting more than 200,000 of the inhabitants of Judaea, together with their allies, to Assyria. According to Sennacherib's own description, Hezekiah was shut up like a bird in Jerusalem, and obliged to send hostages and a large sum of money. By these means the city was saved from actual capture, but a little later Sennacherib sent a message by his servants, demanding that the city itself should be delivered up. By Isaiah's advice this summons was rejected, and a later and more urgent message drew forth from the prophet a reply of triumphant confidence. Events justified this prophecy. Sennacherib met with a crushing disaster, possibly from an outburst of plague, on the borders of Egypt and returned home in haste to Nineveh. He was eventually murdered by his sons (or son).

This was the culminating point both in the prophecy of Isaiah and

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Assyrians attacking a fortress with a battering ram and a tower ("fort")

Ezek. xxi. 22

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in the life of Hezekiah. The king died (perhaps in 686 B.C.) and was succeeded by his son Manasseh, who in his long reign succeeded in undoing all the good that his father had done. Idolatry and immorality were openly practised in Jerusalem, and the city was filled with innocent blood. An early tradition represents Isaiah as having been one of the victims of persecution. In 2 Chron. xxxiii. 11 ff. it is related that an Assyrian army carried Manasseh captive to Babylon, and that on his repentance and supplication God restored him to his kingdom.

Amon, the son of Manasseh, had reigned but two years when a conspiracy of his servants caused his death, and Josiah succeeded him at the age of eight, about the year 639 B.C. Some eighteen years later Hilkiah the priest discovered in the Temple the book of the Law. It was read before the king first of all, and then before the assembled people, and an attempt was made to carry out a thorough reformation on the lines of it. It is generally supposed that the book discovered was (substantially) our Deuteronomy, which may have been written during the dark years of Manasseh's reign by one or more religiously minded men, who wished to apply to their own time the kind of lessons which Moses had taught of old, or might have been expected to teach at such a time. The book made a great impression on the religious thought of the next half century, and its influence is plainly seen in the writings of Jeremiah, and in the compiling of literary records which marked the years of Exile.

Josiah's death was a real tragedy. For many years the Assyrian Empire had been showing signs of weakness, and in 609 B.C. Pharaoh Necoh led a large Egyptian army up the West coast of Palestine to try to secure for himself some of the spoils of the great Empire. Josiah led out his little Judaean army to bar his progress, and fell in the battle of Megiddo (so Chron.). For some reason his elder son Eliakim was passed over for the succession in favour of Jehoahaz, but Pharaoh Necoh, returning some three months later, deposed the latter and took him captive to Egypt, placing Eliakim on the throne under the name of Jehoiakim. Two years later Nineveh fell, and Nahum uttered his triumph song over "the bloody city." But the Babylonian Empire proved quite as formidable as the Assyrian had been, and Jehoiakim soon found himself obliged to transfer his allegiance from Egypt to Babylon. After three years' submission he revolted, but Nebuchadrezzar lost no time in sending an army against him. Jehoiakim died before the catastrophe came, but his son Jehoiachin (called Coniah in Jer. xxii. 24, and Jeconiah in Jer. xxiv. 1) had reigned but three months before Jerusalem fell before the Babylonian assault, and he and all the pick of the land were carried into captivity (597 B.C.). Mattaniah, the brother of Jehoiakim, was set up as a puppet king by Nebuchadrezzar, who gave him the name of Zedekiah. For a time he reigned in peace, but finally he was induced to revolt, and in the eleventh year of his reign the city fell once more after a prolonged siege, and this time it met with no mercy. Zedekiah himself was captured while attempting to escape, taken before the king at Riblah, and sent

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blinded into captivity. The city was destroyed, and none but the poorest and meanest were left in the land.

All through these last years Jeremiah had been the most prominent man in the city. In vain had he counselled submission to Babylon, and had been subjected in consequence to constant ill-treatment. When the city fell he was offered a choice as to where he would live, and he elected to remain in Palestine. For a time he assisted Gedaliah, who had been entrusted by Nebuchadrezzar with the government of the few who were left in the land. But after the murder of Gedaliah by Ishmael, Jeremiah was dragged into Egypt where he is said to have suffered martyrdom.

So at last Judah had followed her sister into captivity, and the land had her sabbath.

1 and 2 Chronicles. *Title and Position.* The Hebrew title translated literally is "The Acts of the Days." Of this "Chronicles" is a fair translation, which can be traced back as far as Jerome. The LXX style the books Παραλειπομένων Α′ Β′, which is merely transliterated in the Vulgate. The meaning of the word is doubtful; it may be "omissions" (*i.e.* in the narrative of Samuel and Kings) but this does not accurately describe the books. The books were originally a unity, but the division, as in the case of Samuel and Kings, is earlier than the earliest MSS. of the LXX.

In the Hebrew Bible Chronicles generally stands last in order, occurring at the end of the Hagiographa (in some MSS. at the beginning). This may be owing to the late date at which it was written. In the LXX and Vulgate, as in our Bible, it follows the books of Kings.

Structure. Chronicles covers in the main the same period as 2 Samuel and Kings, but actually it begins with Adam and ends with the decree of Cyrus at the end of the Exile. The books fall into four main divisions.

(*a*) 1 Chr. i.–ix. chiefly composed of genealogies, i.–iii. tracing the descent of David from Adam, and then continuing the line of David as far as the seven sons of Elioenai, and iv.–ix. giving the genealogies of the patriarchs, with an appendix on the priests and other officers or servants.

(*b*) 1 Chr. x.–xxix. the death of Saul, and the reign of David.

(*c*) 2 Chr. i.–ix. the reign of Solomon.

(*d*) 2 Chr. x.–xxxvi. the history of Judah, with occasional reference to Israel.

The history is continued, probably by the same writer or writers, in the book Ezra-Nehemiah.

Sources and Date. In many cases reference is made to specific sources for further information on a definite subject. Among these sources we find the following:

(i) The book of the kings of Israel and Judah, 2 Chr. xxvii. 7 etc.

(ii) The book of the kings of Judah and Israel, 2 Chr. xvi. 11 etc.

(iii) The acts of the kings of Israel, 2 Chr. xxxiii. 18.

(iv) The commentary (Midrash) of the book of the kings, 2 Chr. xxiv. 27.

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(v) The commentary of the prophet Iddo, 2 Chr. xiii. 22, *cp.* also xii. 15.

(vi) The vision of Isaiah the prophet the son of Amoz, in the book of the kings of Israel and Judah, 2 Chr. xxxii. 32.

(vii) The history of Samuel the seer, and the history of Nathan the prophet, and the history of Gad the seer, 1 Chr. xxix. 29, *cp.* also 2 Chr. ix. 29.

(viii) The history of Hozai (marg. the seers; 2 Chron. xxxiii. 19).

There is every reason to suppose that the Chronicler drew upon our books of Samuel and Kings, but it would appear that besides these he had access to various records, many of them connected with the deeds of the prophets, and probably preserved in the prophetical schools. He seems also to incorporate certain family and local traditions, and in his earlier chapters he depends on genealogies taken from the earlier books of the Bible, especially Genesis–Joshua.

In considering the date of the book it is necessary to have regard also to Ezra-Nehemiah, for the books are one continuous history. Actual marks of date are hardly existent, but in 1 Chr. iii. 24 we find mention of a man named Anani who, with his six brothers, is in the sixth generation from Zerubbabel 520 B.C. This would bring us down to about 400 B.C., and if we take the LXX rendering of *v.* 21 (which implies that Anani is in the eleventh generation from Zerubbabel) to about 300 B.C. A date such as the latter is suggested also by the position in the Canon at the end of the Hagiographa, and also by the character of the Hebrew.

Character. The history proper begins with the death of Saul, and the reigns of David and Solomon are told with some fulness: then follows the story of the Disruption, told us in Kings, and a considerably fuller account of the history of the kingdom of Judah. A comparison of the narrative of 2 Samuel and Kings reveals several obvious facts. In the first place several important events, some of them vital to the proper understanding of the history, are omitted. Among these are David's great sin and its consequences, Absalom's rebellion, the difficulties of Solomon's accession, his foreign wives and idolatry. The northern kingdom has no interest for the Chronicler, except in so far as it comes into contact with Judah; this involves the omission of the work of Elijah (except for the mention of the letter in 2 Chr. xxi. 12) and of Elisha. On the other hand Chronicles preserves several additions to the narrative of Kings; among such are the victory of Abijah (2 Chr. xiii. 3–20), of Asa (2 Chr. xiv. 9–15), and of Jehoshaphat (2 Chr. xx. 1–30), and the repentance of Manasseh (2 Chr. xxxiii. 11–13).

Other additions contain speeches (*e.g.* 1 Chr. xxviii. 2–10) and prayers (*e.g.* 2 Chr. xx. 6–12), and details of ritual and ceremony (*e.g.* 1 Chr. xxiii.–xxvi., 2 Chr. viii. 14–16). A special peculiarity of the Chronicler is his fondness for using large numbers (see 1 Chr. xii. 23–37; xxii. 14; 2 Chr. xiii. 3, 17, *al.*).

It is, therefore, not difficult to arrive at the conclusion that the history is idealized rather than literally recorded. David and Solomon are represented as practically faultless; great stress is laid upon the

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elaborate ritual which was in reality practically unknown before the Exile (*cp.* 2 Chr. xxxv. 1–19 with 2 Kings xxiii. 21–23, and 2 Chr. xxix.–xxxi. with 2 Kings xviii. 4), and there are many passages of a moralizing tone intended to bring out both the justice and the long-suffering of God.

The main interest of Chronicles, therefore, lies in examining how this Compiler, writing centuries after the events which he records, traces out the meaning of his nation's history. Incidentally, also, it shows how large a space in the religious life of the 4th century was occupied by the Temple and its services.

Ezra-Nehemiah. *Title.* The two books were originally one, and formed one continuous work with the Book of Chronicles. The first evidence of the division between the two books comes from Origen, who, however, is careful to state that in the Hebrew they are but one. It is suggested that the division was first made at Alexandria, probably by Christians. The first printed Hebrew Bible to make the division was that published by Daniel Bomberg at Venice in 1525.

In the xxxix Articles, Ezra and Nehemiah are called First and Second Esdras. In the LXX the books are combined as Esdras B, the First Book of Esdras in the Apocrypha being Esdras A.

Historical Introduction. 2 Chronicles ends with the decree of Cyrus authorizing the return of the Jews to Jerusalem, and Ezra opens with the result of that decree. The history therefore is intended to be continuous, but in order to understand the events related in Ezra-Nehemiah it will be necessary to go back a little, and give a brief historical sketch of the condition of the Jews in the 6th and 5th centuries B.C.

For the period of the Exile our main authorities are the book of Ezekiel, Isaiah xl.–end, and some of the Psalms; see especially Ezek. xxxiii. 10–xxxiv. 31; Ps. cxxxvii.

There seems to have been nothing to revive the nationalist hopes of the Jews in Exile until about 561 B.C. when Evil-merodach, the Babylonian king, showed signal honour to Jehoiachin, the captive king of Judah (2 Kings xxv. 27–30). Not many years after this the political horizon was overcast, and in the troubles which threatened the Babylonian Empire the Jews recognised the hand of God preparing for the Restoration. The rapid rise of Cyrus aroused especial enthusiasm, and he was hailed as the "servant of the LORD" to effect His purpose. Cyrus comes into history first of all as king of Anshan, an insignificant mountainous country north-east of Babylon. His first great victory was over the Medes, whose capital Ecbatana he took. Then he attacked Croesus, king of Lydia, and after an indecisive battle took his capital Sardis by a brilliant feat of arms. Finally in 538 B.C. Babylon itself fell before him. From a cylinder in which Cyrus relates his exploits these words occur: "Agade, Eshnunak, Zamban (and other cities)—the gods who dwelt in them I brought back to their places, and caused them to dwell in a habitation for all time. All their inhabitants I collected and restored them to their dwelling places." The decree of Cyrus mentioned in Ezra vi. 3 ff. indicates that this edict of toleration

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was extended to the Jews, and that Cyrus took some definite steps with a view to the rebuilding of the Temple, and the restoration of the sacred vessels that had been carried away. His aim seems to have been mainly to consolidate the Jews that were left in Palestine, but a body of Jews under Sheshbazzar came from Babylon to help in the work, and there is little doubt but that they were reinforced by others who had fled to Egypt.

In Ezra iii. 8–10 it is said that one of the first acts of the returned exiles was to lay the foundations of the Temple "in the second year of their coming unto the house of God," but it would seem that, although preparations may have been made, little actual building could have been accomplished. Though we have practically no definite information for the history of the years immediately succeeding the Return, it is easy to see that it was a time of disappointment and of little real progress. But once again political events far off exercised their influence on the Jews. The death of Cyrus in 529 B.C. was followed by internal commotions, until Darius was able in 521 B.C. to seat himself firmly on the Persian throne. These events called forth prophecies from Haggai and Zechariah bidding the people bestir themselves and especially raise again the Temple. Their efforts were so successful that by 516 B.C. the restored Temple was completed and dedicated. For the next sixty or seventy years Jewish history is practically a blank page, unless the prophecy of Malachi is to be placed somewhere in this interval. We then get to that period of history which is associated with the work of Ezra and Nehemiah.

Structure and Sources. The book is a difficult one to analyse. Its contents have been put together somewhat roughly, and apparently not always in chronological order. We may distinguish three main divisions.

(*a*) Ezra i. 1–iv. 6: iv. 24–vi. 22. Return under Cyrus, Rebuilding of Temple and Dedication under Darius, son of Hystaspes.

iv. 7–23. The Jews (under Artaxerxes) prevented from rebuilding the walls of Jerusalem.

(*b*) Ezra vii.–x. The work of Ezra in the reign of Artaxerxes.

(*c*) Neh. i.–xiii. The work of Nehemiah in the same reign.

The sources are more easily distinguished. We find

(*a*) Personal memoirs of

(1) Ezra, Ezra vii. 27–viii. 34, ix. 1–15.

(2) Nehemiah, Neh. i.–vii. 5, xii. 27–43, xiii. 4–31.

These are distinguishable by their use of the 1st person singular.

(*b*) Various official lists.

Ezra i. 9–11, ii. 1–70 (= Neh. vii. 6–73), x. 20–43, Neh. iii., x. 1–27, xi. 3–36, xii. 1–26.

(*c*) Aramaic sections.

Ezra iv. 8–vi. 18. A historical record.

vii. 12–26. Firman of Artaxerxes.

(*d*) Extract from a chronicle probably based on Ezra's memoirs.

Neh. vii. 73 *b*–x., compare Esra vii.–x.

(*e*) Editorial additions.

Ezra i. 1–8, iii.–iv. 6, vi. 19–22, vii. 1–11, x. 1–19, Nch. xii. 44–xiii. 3.

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In these sections style and language resemble closely that of Chronicles. The history, so far as it concerns Ezra and Nehemiah, is written in the 3rd person.

Chronology. The period covered, in its widest limits, extends a little over a century, from the decree of Cyrus (538 B.C.) to the 32nd year of Artaxerxes (432 B.C.), *cp.* Neh. xiii. 6. But the history is not treated continuously, and there are large gaps, the most conspicuous being the periods between the return and the real beginning of the work of rebuilding the Temple (536–521 B.C.), between the completion of the Temple and the Mission of Ezra (516–458 B.C.), between Ezra's mission and the first visit of Nehemiah (456–445 B.C.), and between the two visits of Nehemiah (444–432 B.C.).

The order of events in this main period is briefly as follows.

458–456. Ezra sets out from Babylon and reaches Jerusalem in safety. There he deals with the question of mixed marriages apparently with little lasting result.

445–444. Nehemiah gains permission to go to Jerusalem as Governor. He finds everything in a pitiful state, but succeeds in building the walls of Jerusalem in 52 days. He then carries out various reforms. Ezra reads out the law which is solemnly accepted.

432. Nehemiah's second visit. He sets himself especially to reform the abuse of mixed marriages and the violation of the Sabbath.

In this scheme of history there are two difficulties, (i) the relation of Ezra to Nehemiah, (ii) the apparent failure of Ezra's work. It is noticeable that Nehemiah mentions Ezra only once in his memoirs, and when he deals with the question of mixed marriages in 432 B.C. that is no hint that it had already occupied the attention of Ezra some 24 years before. It has been remarked that these difficulties would to some extent disappear if we could place Ezra's mission after the second visit of Nehemiah, and that this could be done by reading "the thirty-seventh year" instead of "the seventh year" in Ezra vii. 8. This would bring Ezra's arrival in Jerusalem down to 427 B.C., and his reading of the Law would, of course, be later. But any similar suggestion involves too much alteration of the text to be regarded as more than conjectural. Equally hazardous is the conjecture that the Artaxerxes referred to is the second of that name, the seventh year of whose reign would be 398 B.C.

Date. There are several indications that when the book was written the days of Ezra and Nehemiah were long past. In Neh. xii. 22 the Darius mentioned must be Darius Codomannus who reigned 336–332 B.C. Further the title "king of Persia" in Ezr. i. 1, 2, 8, iii. 7 *al.* would have been contrary to contemporary usage, while the Persian Empire was still standing. There is nothing in this book to render improbable the date suggested for Chronicles, *i.e. circ.* 300 B.C.

Analysis.

Ezra i. 1–6. The decree of Cyrus.

7–11. Catalogue of the vessels captured from Jerusalem.

ii. Catalogue of the people who returned.

iii. The altar set up, and the foundations of the Temple laid.

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iv. 1–6, 24. Opposition from the adversaries.
7–23. Correspondence with Artaxerxes concerning the city walls.
v. 1, 2. Haggai and Zechariah encourage the people.
v. 3–vi. 12. Correspondence between Tattenai and his friends, and Darius.
vi. 13–22. Completion and Dedication of the Temple. The Passover kept.
vii. Ezra's mission from Artaxerxes.
viii. Catalogue of his companions. Levites summoned. The journey to Jerusalem.
ix.–x. The reform of strange marriages. List of offenders.

Nehemiah i. Nehemiah hears of the sad state of Jerusalem.
ii. 1–11. By permission of Artaxerxes he visits the city.
12–20. After a survey by night, he determines to build the walls.
iii. The catalogue of the builders.
iv. Nehemiah's measures to frustrate opposition.
v. He reforms the abuse of mortgages.
vi.–vii. 4. Sanballat and Tobiah try in vain to frighten him. The work completed, and a governor of Jerusalem appointed.
vii. 5–73[a]. Catalogue of those who returned from Babylon.
vii. 73[b]–ix. The reading of the Law by Ezra, and the solemnities that followed.
x. Catalogue of those who sealed the covenant.
xi. Catalogue of those who dwelt at Jerusalem.
xii. 1–26. Catalogue of priests, Levites, and high priests.
xii. 27–43. Dedication of the walls, Ezra " the Scribe " taking part.
44–47. Offices of the priests and Levites.
xiii. Various reforms.
1–9. Tobiah ejected from the Temple as an Ammonite.
10–14. Payment of tithes enforced.
15–22. Vindication of the sabbath.
23–31. Mixed marriages dissolved.

Narrative. The decree of Cyrus authorizing a return of the captives of Babylon to their native lands was a general one, and was not confined to the Jews. The decree itself is given in three different forms in 2 Chron. xxxvi. 23, Ezra i. 2–4, vi. 3–5, but it is not probable that any of these forms preserve the actual words of it. Cyrus was no monotheist, nor was he specially concerned with his Jewish subjects. The officer in charge of the returning exiles is called Sheshbazzar, who is generally identified with the Zerubbabel mentioned in iii. 2, 8, iv. 3, v. 2. The former would be his Babylonian, and the latter his Jewish name. His title in Ezra i. 8 is " the prince of Judah," but in ii. 63 he is called the Tirshatha, a Persian word apparently equivalent to the Babylonian *pekhah*. In Ezra ii. there appears a catalogue of those who returned with him. A similar catalogue is

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found in Neh. vii. 8–69 and in 1 Esdras v. They differ slightly in detail, but it is noticeable that whereas in every case the same total is given as 42,360, in none of the three accounts does the addition of the numbers mentioned reach anything like this total. The number is certainly much too large, and the catalogue appears to be out of place where it stands.

Ezra iii. gives an account of the ceremonies connected with the laying of the foundation of the house of the Lord, and of the mingled feelings of joy and sadness which it evoked. In Haggai ii. 15 we read that not one stone had been laid upon another before 520 B.C. The two accounts are not so mutually contradictory as they seem at first to be, but in any case very little progress can have been made, owing to the opposition caused by the jealousy of the neighbouring peoples, and especially of the Samaritans, which lasted till the reign of Darius I (521–486).

The section iv. 7–23 has obviously been misplaced, since it belongs to the reign of Artaxerxes I (465–425). Ezra v. 1 ff. is then the sequel of iv. 5 and relates how Haggai and Zechariah roused the people to bestir themselves and build the Temple, and how, in spite of the action of the Persian governor Tattenai (called Sisinnes in 1 Esdr. vi. 3) in drawing the attention of Darius to what was going on, the Temple was completed and dedicated in 516 B.C.

Of the years between 516 B.C. and the mission of Ezra we have no information in this book beyond that which is conveyed in the section iv. 7–23. It was evidently a time of difficulty and growing despair. The number of Jews in Palestine was by no means large, and they were surrounded by hostile or jealous peoples. If the reading in Ezra vii. 7 is correct, it was in 458 B.C. that Ezra the scribe set out with certain companions from Babylon, armed with a rescript similar to, but more comprehensive than, that ascribed to Darius in vi. 3–12. When the register of his companions was called, no Levites were found to be included, so some were specially summoned from Casiphia. Then the vessels which were being brought back were weighed and given into the charge of certain of the priests, and in due course the caravan reached Jerusalem safely. Ezra's religious reforms were chiefly connected with purifying the land from the pollution of mixed marriages between the Jews and their heathen neighbours. He summoned the men of Judah to Jerusalem, and obtained their promise to put away once for all their foreign wives. The book ends characteristically with a list of the offenders.

The book of Nehemiah begins in 445 B.C. with the reception of the news of the sad plight of Jerusalem by Nehemiah, the cup-bearer of king Artaxerxes at Shushan. The king noticed his sad countenance, and asked him the reason, and in great fear Nehemiah told him and asked permission to go in person to Jerusalem. This the king granted, and gave him in addition letters to the provincial governors to enlist their help. Nehemiah's arrival in Jerusalem excited the ill will of the adversaries of the Jews, of whom Sanballat the Horonite and Tobiah the Ammonite were the chief. Nehemiah's first act was to view by night

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the desolation of the city walls. He enlisted the support of the people to such good purpose that in fifty-two days the walls were repaired in spite of constant opposition. Then his attention was drawn to the heavy mortgages which had put the poorer Jews into the power of their richer brethren. This evil Nehemiah remedied, largely by the example of his own generosity. Some account is then given of the schemes by which Sanballat and Tobiah and Geshem sought to discredit Nehemiah with his people, and there follows a catalogue similar to that found in Ezra ii.

Nehemiah's memoirs end in vii. 5, and in viii. Ezra appears again, in company with Nehemiah, if the text of viii. 9 is correct. The occasion was the holding of a solemn assembly to listen to the words of the Law, which Ezra read out from a wooden pulpit, explaining as he went along. After the fear which this reading first evoked was calmed, the people were invited solemnly to seal their allegiance to the Law, and a list is given of those who did so. It is generally supposed that the book of the Law which was thus solemnly accepted consisted of the Pentateuch, more or less in its present condition, but with certain variations and omissions. We have some account of the reforms based on it which were immediately put in hand. These had to do with the prohibition of intermarriage with the heathen, with the observance of the sabbath and the sabbatical year, with the imposition of a poll tax of a third part of a shekel (contrast the half-shekel in Exod. xxx. 11–16) for the maintenance of the Temple services, and with the firstfruits and tithes. This, then, was the central part of Ezra's work, to promulgate the more or less completed system of the Jewish Law, and to bind it on the people as a hedge to surround their daily life. The remainder of the book goes back to the work of Nehemiah, and relates especially his measures for increasing the permanent population of Jerusalem, for securing the sanctity of the Temple, for seeing that the Levites received their dues regularly, for vindicating the holiness of the sabbath, and for eliminating mixed marriages. In all these matters Nehemiah acted with characteristic thoroughness, and apparently with success.

This was a most important period in the religious history of the nation. At a time when the Jews of Palestine were few in number and weak in power, their most obvious policy would have been to come to terms with the Samaritans, and those others of their neighbours who were nearly akin to them. This policy apparently always had supporters among the Jews, but Ezra and Nehemiah opposed it to the utmost of their powers. The acceptance of the book of the Law put into the hands of the Jews their most formidable weapon of exclusiveness, and the fierce opposition to all kinds of mixed marriages secured the purity of the race. So the influence of Ezra and Nehemiah moulded the character of the new born Jewish people.

Esther was written to explain the origin of the Jewish Feast of *Purim*, which is now observed on the 14th and 15th days of the Twelfth month of the Jewish year, preceded by a fast on the 13th (ch. ix. 17–19; 26–32). This Feast is not otherwise noticed in the Bible. Ahasuerus

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(Xerxes) king of Persia commands his queen Vashti to display her beauty at a feast. On her refusal he divorces her. Esther the adopted daughter of Mordecai the Jew is chosen as her successor without disclosing that she herself is a Jewess. Mordecai had beforetime saved the king's life from a plot, but had received no reward. The chief man at court was Haman the Agagite (*i.e.* Amalekite; 1 Sam. xv. 8), and to him Mordecai did not pay due reverence. For this reason Haman, having cast lots to find a suitable day for his petition, obtains a decree to put the Jews to death, and to take their goods as spoil. There is great grief among the Jews, and Esther is charged by Mordecai to interpose by going before the king. This she does in spite of the peril of such a course, and invites the king and Haman to a banquet, and repeats the invitation for the next day. Haman, thus high in favour, as it seems, with the queen as well as the king, yet repines at Mordecai's neglect of him, and prepares a gallows on which, when the time comes, Mordecai shall be hanged. Meanwhile in the intervening night the king, reading in the Chronicles of Mordecai's former service, finds it has been unrewarded. Haman comes to ask permission to hang Mordecai, and is made the agent to do him great honour: whereupon his friends tell him that he is doomed to fall before this Jew. At her second banquet, Esther makes her petition to the king for her own life and that of her people, and discloses Haman's plots. The king orders Haman to be hanged on the gallows he had prepared, and bestows his office on Mordecai. Then Esther procures letters to be sent throughout the land to hinder the effect of the decree which Haman had procured. The joy of the Jews is great at Mordecai's honour. But in spite of the favour of the king the enemies of the Jews try to carry out Haman's intentions. The Jews defend themselves, and a second day is granted them in Shushan to take vengeance on their foes. The bodies of Haman's sons are hanged. The day following is kept as a great feast-day. And two days of feasting are appointed to be observed for all time, by command of Mordecai and Esther, in feasting and gladness and hospitality and liberality to those in need. They are called *Purim*, because of the lot (*Pur*) which Haman had cast in order to fix a day for the destruction of the Jews. The book closes with a brief notice of the power of king Ahasuerus, and the advancement of Mordecai, who sought the welfare of his people and spoke peace to all his seed.

The book of Esther contains no mention of the name of God, and its spirit of revenge is alien to the better ages of Judaism. It is read through every year at the Purim-feast in memory of the deliverance.

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The Poetical Books

By the Rev. CHARLES TAYLOR, D.D.[1],
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The Book of Job may be called a "Problem Story." It narrates the afflictions which, by the divine permission, befell a man notable for his piety and righteousness, and discusses the moral problem which they present. It consists of a Prologue (ch. i.–ii.) and an Epilogue (ch. xlii. 7–17) written in prose; with a series of discourses (ch. iii.–xlii. 6) unsurpassed for poetry of thought and diction. The opening verses describe Job with studied emphasis as a man "perfect and upright and one that feared God, and eschewed evil," and as blessed in family and substance. The scene then changes to Heaven, where the "sons of God" come to present themselves before Jehovah, and the adversary Satan comes also among them. On his cynically asking, "Doth Job fear God for nought?" he is allowed to try him by successive losses of possessions and of his sons and daughters; and afterwards to smite him in person with a sore disease, a form of leprosy, yet so as to spare his life. The delivery of Job into the hand of Satan may be compared with St Luke xxii. 31, where the Adversary again has his request, that he may have power over the disciples to sift them as wheat. When Job's three friends Eliphaz, Bildad, and Zophar, heard of the evil that had befallen him they came to condole with him, and they sat with him in silence seven days and nights, "for they saw that his grief was very great."

Ch. iii.–xxxi., xxxviii.–xlii. 6. The Poem now begins. Job opens his mouth and reviles the day of his birth. Then Job and his friends strive hotly with one another as to the cause and the significance of his afflictions in the three cycles of speeches, ch. iv.–xiv., ch. xv.–xxi. and ch. xxii.–xxxi. respectively. Each cycle should contain attacks by Eliphaz, Bildad and Zophar, with Job's reply to each, six speeches in all; but in the third cycle Zophar's speech seems to be missing, and Job, having replied to Bildad in ch. xxvi., "continued his parable" to the end of ch. xxxi., where it is said, "The words of Job are ended." But it is probable that xxvii. 13–23 is in fact Zophar's third speech and that the introductory formula, "Then answered Zophar" is lost. Ch. xxviii. is probably a "chorus passage," in which the Author of the book speaks for himself. Eliphaz speaks always first of the three friends, and with the authority of an ancient seer to whom the Lord reveals Himself (ch. iv. 12–16). Bildad is the master of traditions, who takes his stand upon the wisdom of the past: "For inquire, I pray thee, of the former age...For we are but of yesterday, and know nothing" (ch. viii. 8, 9). Zophar is the fiercest in controversy of the three friends (ch. xi., xx.). To what end (he asks) are rhetoric and abstruse speculation? "Should a man full of talk be justified?" "Canst

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thou by searching find out God?" He makes haste to reply out of the spirit of his understanding, and is troubled with no doubt of the uniform working of his law: "This is the portion of a wicked man from God." Throughout the discussion the good and the evil that befall men are assumed to come as rewards and punishments from the hand of God, without the intervention of second causes. One smitten of God, as Job was, must have been a sinner. His friends ring the changes on this thesis. He maintains his innocence, and the question necessarily arises, "Is God unrighteous?" (Rom. iii. 5). The thought wrings from him words without knowledge (ch. xxxviii. 2), which he eventually retracts (ch. xlii. 3). The two answers of JEHOVAH out of the whirlwind (ch. xxxviii.–xl. 2; ch. xl. 6–xli.) give no solution of the mystery of suffering to the understanding, but they set forth the glory of God in creation by typical instances, and put the unanswerable questions, "Shall he that contendeth with the Almighty instruct Him?" "Wilt thou condemn Me, that thou mayest be righteous?" Job's craving for light is satisfied by the vision of God, at length vouchsafed in answer to his appeals. "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee."

Ch. xxxii.–xxxvii. The Three having ceased to answer Job because he was righteous in his own eyes, a fresh interlocutor, Elihu, is introduced in a prose passage in continuation of the Prologue. He had waited for them to speak, as being much older than himself, but on their failure to confute Job he himself could not but take up his parable. He accepts their view of Job's sinfulness, and charges him with adding rebellion to his sin (ch. xxxiv. 37) by his defiant attitude toward God, whom he regards as having afflicted him wrongfully. Elihu's main thesis is that the Almighty will "not pervert judgment," and he is shocked at the impiety of one who can think this possible. His disapprobation is expressed in the strongest terms. "Job hath said, I am righteous: and God hath taken away my judgment... What man is like Job, who drinketh up scorning like water?" (ch. xxxiv. 5, 7). Afflictions may have been sent with a gracious purpose, although sinners by their contumacy turn them to their destruction (ch. xxxiii. 14–28; xxxvi. 8–13). God is the righteous governor of all sorts and conditions of men, of nations as of individuals (ch. xxxiv. 29). To this Job makes no reply. Elihu had thrown down the challenge, "If thou hast anything to say, answer me: speak, for I desire to justify thee" (ch. xxxiii. 32); and we may suppose that Job does not take it up because he cannot justify his attitude of mind toward God. These chapters are thought by many to be an addition to the original book of Job for the following reasons: (1) They break the connexion between the "words of Job" (ch. xxxi.) and the answer to them in ch. xxxviii., "Then JEHOVAH answered Job out of the whirlwind," etc. (2) There is no mention of Elihu, no praise or dispraise of his contribution to the discussion, in the Epilogue.

The prose Epilogue to the book (xlii. 7–17) falls from the spiritual elevation of Job's own last words (*vv.* 1–6). It states that Job was restored to prosperity and that his former wealth was doubled; his

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friends were condemned and he was declared to have spoken "that which is right" concerning JEHOVAH. It is difficult to reconcile this representation with that of the poetical speeches of the book. No doubt the work is of composite authorship and the prose portions may very well be of later date than the rest. The book was once thought to be of a very early date, but it is now generally assigned to a date not earlier than the age of Jeremiah and not later than 400 B.C. That Job was a real person appears from Ezek. xiv. 14, but his story as told in the book of Job may be of the nature of a parable.

Job is a typical character. He does not speak merely as an individual when he says, "Wherefore are we counted as beasts, and reputed vile in your sight?" (ch. xviii. 3, *cp.* Psalm xliv. 11). He is the spokesman of Israel in exile. God's perfect and upright servant Job (ch. ii. 3) has traits in common with the Servant of the LORD described by Isaiah. The two portraitures should be carefully compared. In order of thought, if not in date, the Book of Job precedes the latter part of the Book of Isaiah, not rising to the height of the Evangelical Prophet's representation of the Suffering Saviour. But it contributes negatively, and to some extent positively, to larger views than prevailed in earlier times of the divine government of the world. One afflicted by God's permission, it is now seen, may be innocent, and yet it must be somehow demonstrable that God is not unrighteous. The hope of a vision of God after this life is confidently expressed (ch. xix. 25–27) in a sense and words which no one can exactly explain. But the complete solution of the problem of the book is set above human reason alike in the Prologue, which shows the purpose of the Almighty, and in His answers to Job. In its true place in history the book is a landmark in the course of a progressive Revelation, and it "opens the ear to instruction" which the people of God were to receive in the fulness of time. In the New Testament ch. v. 13 is quoted in 1 Cor. iii. 19, and "the patience of Job" is referred to by St James.

The Book of Psalms is called in the Hebrew, "The Book of Praises," *Tĕhillim*, a word connected etymologically with *Hallelu-jah*, "Praise ye JAH (JEHOVAH)." The word *Psalm* is from the Greek ψαλμὸς, "a song sung to an accompaniment"; it answers to the Hebrew *Mizmōr*, which is found in the heading to Ps. iii. and elsewhere. Most of the Psalms were probably meant to be sung to the lyre or harp (Ps. xxxiii. 2).

At the beginning of each Psalm (with a very few exceptions) stands a title. Thus Psalm iv. is introduced with the words, "To ("For" R.V.) the chief Musician on Neginoth ("stringed instruments" R.V.). A Psalm of David." The first clause refers no doubt to the nature of the musical accompaniment, but its precise meaning is not known. The same statement must be made of the other musical notes so frequently found in the titles. The second clause "A Psalm of David" is also obscure; it may mean *either* that the Psalm was written by David *or* that it was written after David's manner. Most of the Psalms belong to an age much later than that of David.

The Psalms are always reckoned as 150 in number, and the

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Apocryphal Ps. cli. which is given in the Septuagint is expressly described as "private and outside the number." But the 150 Psalms are not reckoned and numbered in the same way in different Bibles. The English version follows the Hebrew, but the Vulgate follows the Greek, thus:

HEBREW AND E.V.	LXX AND VULGATE
Pss. i.–viii.	= Pss. i.–viii.
,, ix., x.	= Ps. ix. (two Pss. in one).
,, xi.–cxiii.	= Pss. x.–cxii.
,, cxiv., cxv.	= Ps. cxiii. (two Pss. in one).
,, cxvi. 1–9	= Ps. cxiv. } (one Psalm reckoned as two).
,, ,, 10–19	= Ps. cxv. }
,, cxvii.–cxlvi.	= Pss. cxvi.–cxlv.
,, cxlvii. 1–11	= Ps. cxlvi. } (one Psalm reckoned as two).
,, cxlvii. 12–20	= Ps. cxlvii. }
,, cxlviii.–cl.	= Pss. cxlviii.–cl.

The Peshitta (Syriac) agrees with the Hebrew as far as Ps. cxiii. Then, like the LXX, it reckons cxiv., cxv. as one Psalm, and again following the LXX it reckons Ps. cxlvii. as two. There is much to be said for treating Pss. ix. and x. as one Psalm. (1) Ps. x. (unlike Pss. ix. and xi.) has no heading of its own: (2) Pss. ix. and x. have much in common both in ideas and in words: (3) the occurrence of "Selah" at the end of ix. 21 may have led Scribes to make an arbitrary division there. On the other hand the Hebrew and English Bibles are undoubtedly right in treating cxiv. and cxv. as separate Psalms.

Modern writers point to several instances in the Psalter (1) of two Psalms being put together to make one, (2) of one Psalm being wrongly divided into two. Thus it is suggested that Pss. xix., xxxvi., and xl. formed originally six Psalms, thus: Ps. xix. 1–6; 7–14; xxxvi. 1–4; 5–12; xl. 1–11; 12–17. On the other hand it seems that Pss. xlii., xliii. should really be regarded as one Psalm which has been mistakenly divided.

Our present Psalter was no doubt put together from previously existing collections, and the headings of individual Psalms are to be taken as showing the particular collection from which each was taken. Three Davidic groups are found: Ps. iii.–xli.; li.–lxxii. (with the colophon, "The prayers of David the son of Jesse are ended"); and cxxxviii.–cxlv. Another group is named after Asaph, lxxiii.–lxxxiii., and yet another after the sons of Korah, xlii.–xlix. together with lxxxiv., lxxxv and lxxxvii., lxxxviii. At one time the second Davidic group (li.–lxxii.) existed apart from the rest of the Davidic Psalms, and in the same collection with the Asaph and Korah Psalms. This is shown by the fact that whereas Pss. iii.–xli. are "Jehovistic," *i.e.* use the name JEHOVAH freely, Pss. xlii.–lxxxiii. are "Elohistic" using the appellation *Elohim*, "God," even where it is singularly inappropriate. The natural inference is that the Editor of this collection changed the frequent "JEHOVAH" for reverence or for some other cause into

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Elohim. Some obvious places are xliv. 4 (originally, "Thou art my King, O JEHOVAH"); xlv. 7 (originally, "JEHOVAH thy God"); l. 7 (originally, "I am JEHOVAH thy God," *cp*. Deut. v. 6); liii. 2 (originally, "JEHOVAH looked down"; *cp*. Ps. xiv. 2). In a few cases different collections overlapped to a small extent and the repeated passages were not removed when our present Psalter was formed; *cp*. Ps. xiv. with liii.; Ps. xl. 13–17 with lxx.; Ps. lvii. 7–11 with cviii. 1–5; Ps. lx. 5–12 with cviii. 6–13. Still more important is the appearance of a parallel text of Ps. xviii. in 2 Sam. xxii. Quotations of Pss. cv. 1–15, xcvi. 1–3, cvi. 1, 47, 48, and xli. 13 are made in 1 Chron. xvi. 8–36.

There is great variety in the contents of the Psalter. Some Psalms answer to their Hebrew name and are Songs of Praise, whether praise of JEHOVAH (Pss. viii., xxxiv.) or praise of His Law (Pss. xix., cxix.). Many more are petitions for help in trouble or for deliverance from death (Pss. xxxviii., lxxxviii.). Many again are professions of faith and resolution (Pss. xvi., ci.), or meditations on sin and forgiveness (Pss. xxxii., li., cxxx.). Others are didactic, sermons in verse, dealing with such subjects as the just judgment of God present (Ps. i.) or future (Pss. l., xciii.–xcix.), the moral difficulty of the prosperity of the wicked (Pss. xxxvii., xlix., lxxiii.), Creation and Providence (Pss. civ., cvii.), God's dealings with Israel in the Past (Pss. lxxviii., cv., cvi.). Lastly, some Psalms are confessions of the joy the Psalmist has in the sense of God's presence in the Temple worship (Pss. lxiii., lxxxiv.).

It is possible further to classify the Psalms as private or as national. In about eighty, *i.e.* more than half of the whole number, owing to the Psalmist's use of the first person singular, the reader's first impression is that the experiences described are those of an individual. Further study, however, shows that the "I" and "me" are sometimes misleading. In Hebrew a nation speaks and is spoken to in the singular number or the plural almost indifferently (Numb. xx. 18, 19; Deut. viii. 1–20). Moreover experiences which properly belong to an individual are attributed at times by way of metaphor to a nation, *e.g.* sickness in Isa. i. 5, 6; Jer. viii. 22, and old age, Hos. vii. 9. It is possible therefore that such a Psalm as lxxxviii. which stands between the two National Psalms lxxxvii. and lxxxix. is itself an appeal to God for Israel in distress. Something similar may be said of many other Psalms including xxii., xxiii. and li.

A further distinction is to be noted between Psalms which are plainly meant for liturgical use and others. Pss. cxvii., cxviii., cxxxv. and cl. can hardly be accounted for except as compositions intended to be sung in public worship. Other Psalms are utterances of personal piety which have been adapted to the use of the congregation.

In their religious teaching and ideas the Psalms offer great contrasts among themselves, at one time approaching the New Testament, at another departing very far from it. For instance, the assertions of innocence made not unfrequently by Psalmists sound strangely at variance with the teaching of St Paul, "All have sinned and fall short

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of the glory of God" (Rom. iii. 23). It must, however, be remembered that these assertions were made before St Paul had proclaimed justification "by faith only," and so they stand in no direct relation to this doctrine. The Psalmists do not claim to be free from all moral guilt, but only to be faithful in their adhesion to JEHOVAH and in their repudiation of other gods. This is the meaning of such passages as Ps. xvii. 1–3; xxvi. 1–5; and xviii. 23 (literally, "And I became perfect with him").

Perhaps still more alien from the spirit of the New Testament are the imprecations against enemies found in some Psalms, particularly in lxix. 22–28; cxxxvii. 7–9. But these imprecations have a natural place in the religion of the Old Testament; they are to be called prae-Christian rather than unchristian. "The foes whom the Psalmist curses are not primarily his own, but those of his people and of his God. They are not cursed merely because they do not conform to the Psalmist's standard of Jewish orthodoxy, but because their malignant opposition threatens the very life of the Jewish Church. The imprecations are, in short, intended as prayers of defence.... Imprecations are a true part of the expression of the Hebrew religion, as it existed before Christ; they have indeed their natural place in the mouth of the Israelite by the side of Prayer and Praise. The Old Covenant bound the hosts of JEHOVAH the God of Israel into one army, which was ever to be at war with the nations which were outside the Covenant. Defiance of these enemies in the name of the LORD was an act of loyalty and devotion to him" (Barnes, *Lex in Corde*, pp. 183–4).

It is to be noted that cix. is hardly to be reckoned among the Imprecatory Psalms, for in *vv.* 6–19 the Psalmist *recites* the curses which his enemies hurl against him. It is true that in *v.* 20 he seeks to turn aside the possible danger that might come from this recitation by the formula, "Let this be the reward of mine adversaries from JEHOVAH"—but the imprecations are still not his own.

Speaking generally we may say that within the Old Testament spiritual religion reaches its height in the Psalter. The consciousness of God revealed by the Psalmists is on a Christian level. God is above all and higher than the heavens, and yet he is very near to man. If he looks on the earth, it trembles (Ps. civ. 32); his dwelling is so high that he has to humble himself to behold the heavens (cxiii. 5, 6). He set the Moon and the Stars in their places, but he pays regard to man, and crowns him with gifts and authority (viii. 3–6). He watches over man even from the beginnings of his life (cxxxix. 13–16), and deals with him with a compassionate knowledge of his weakness (ciii. 13, 14). He puts the righteous to the proof (xi. 4, 5) but he will not allow them to be crushed (xxxvii. 23, 24). He punishes sin, but he has forgiveness for the penitent (xxxii. 1, 2; cxxx. 1–4). There is joy and light for the righteous in the presence of God (xvi. 11; lxiii. 3–5; xcvii. 11). God is felt to be accessible to Man and a Psalmist will talk with JEHOVAH with the mixture of awe and familiarity with which a child talks to his Father (lxxiii. 13–28).

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Corresponding with this feeling a freer attitude towards the sacrificial system is taken in the Psalms. In the middle books of the Pentateuch "sacrifice and burnt offering" dominate religion, and approach to JEHOVAH is by means of sacrifice. In the Psalter on the other hand animal sacrifice is indeed recognised, particularly when it takes the form of a thank-offering, but the use of other means of access is contemplated. God is pleased with the thanks and praise offered by the lips (Ps. xix. 14; lxiii. 5; civ. 34, R.V.), and the sinner should approach Him rather with a contrite heart than with costly victims (xl. 6; li. 17).

Three Books of the Old Testament, *i.e.* Job, Psalms, and Proverbs, are poetical in form and are printed in the Revised Version according to the lines of Hebrew Verse. These lines are arranged in couplets (or occasionally in triplets) according to the arrangement called Parallelism by which one line corresponds in sense with its fellow or fellows. Thus in Ps. xix. 1 the first line is

"The heavens declare the glory of God,"

and the second, answering in sense, is

"And the firmament showeth his handiwork."

In a few Psalms a further development of poetical form is shown in the R.V., thus in Ps. ii. each six or seven lines is collected into a strophé. The end of each strophé corresponds with an important break in the sense. Again in Pss. xlii., xliii. (really one Psalm) we find three strophés, each ending with the refrain, "Why art thou cast down," etc. In Psalm cxix. there are 22 strophés (as there are 22 letters in the Hebrew alphabet) of 8 couplets each and in each strophé all the couplets begin with the same letter. Thus the first eight couplets begin with *Aleph* the first letter, the second eight with *Beth* the second letter, and so on.

Many modern Hebraists would add further that the lines which make up a couplet or triplet are in *metre*, each line of the same kind of verse containing the same number of *accented* syllables. But this view is open to serious question. No passage of any length taken from our present pointed text can be fitted into a metrical scheme without frequent resort to emendation.

Possibly our task would be easier, if we could restore exactly the earlier pronunciation of the Hebrew, but this we cannot do. In fact all that has been *proved* in the case of the Psalms is a near approximation to metre. With this result we may compare the statements of St Jerome that the greater part of the book of Job is written in hexameters; that other feet can be substituted at times for the dactyl and spondee; and that even this irregular metre passes at times into sheer prose. Jerome's assertion really comes to this that in form Hebrew poetry occupies a kind of borderland between poetry and prose.

The Book of Proverbs (LXX Παροιμίαι) is called in Hebrew *Mishlē* from its first word *Proverbs of*. The Hebrew word rendered proverb is *mashal*, a similitude or parable, but the book contains many maxims and sayings not properly so called. The proverb is essentially figurative and its typical form parallelistic, as ch. xi. 22,

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"A jewel of gold in a swine's snout: a fair woman which is without discretion." But the figure is sometimes given without its interpretation, as "Stolen waters are sweet, and bread eaten in secret is pleasant" (ch. ix. 17), or "The fathers have eaten sour grapes, and the children's teeth are set on edge" (Ezek. xviii. 2). The transition is easy from the normal form of proverb, "As the whirlwind passeth, so is the wicked no more: but the righteous is an everlasting foundation" (ch. x. 25), to the figurative diction of ch. xii. 3, "the root of the righteous shall not be moved," and thence to the bare statement, "There shall no evil happen to the just: but the wicked shall be filled with mischief" (*v.* 21), which is no proverb, but a simple "word of understanding" (ch. i. 2).

Solomon's wisdom is described in 1 Kings iv. 29-34: "He spake three thousand proverbs; and his songs were a thousand and five." It is not said that he wrote down any of his proverbs; and if all in the Book of Proverbs were his, the great majority of the three thousand would still be lost. Some of the Proverbs (ch. xxv. 1) were transcribed by the scribes of king Hezekiah. Before this they may have existed only in an oral form.

The book, like Ecclesiastes, was criticised, according to the Babylonian Talmud (*Shabbath* 30 *b*), where we read that it was sought to withdraw it from public reading on account of its contradictions, as "Answer not a fool according to his folly...Answer a fool according to his folly" (ch. xxvi. 4, 5). Elsewhere some more serious objections were made to it, for there is much in it which does not rise above the plane of worldly wisdom. But it contains also thoughts which are the germ of the philosophy of revealed religion, Christian and Jewish, and it presupposes everywhere that "The fear of the LORD is the beginning of wisdom" (ch. i. 7, ix. 10). Its use of the most holy name JEHOVAH would have given it a certain sanctity in Jewish eyes. The least spiritual of the Proverbs are yet valuable (it has been said) as reminding us that the voice of Divine Inspiration does not disdain to utter homely truths. They teach us that goodness is also wisdom, and wickedness folly.

The Book subdivides itself as follows.

Chap. i.–ix. Title and contents (ch. i. 1–6). Solomon is named as author of the Proverbs generally, but perhaps not specially of this section. Other paroemiasts are recognised in ch. i. 6: "To understand a proverb.....the words of the wise, and their dark sayings." Chaps. i. 7–ix. form, in a word, the book of Wisdom, the offspring and agent of God and the teacher of men. "*Wisdoms* crieth without" (ch. i. 20), the plural denoting all-wisdom. There is wisdom and wisdom: a wisdom of the craftsman, (1 Chron. xxii. 15), and a wisdom whose "seat is the bosom of God, her voice the harmony of the world" (ch. viii. 30). Wisdom in Greek also ranges from technical skill to a "divine philosophy." The lower serves as the vehicle of the higher. The entire collection of proverbs down to its most homely counsels is a book of "wisdoms."

Ch. x.–xxii. 16. Proverbs of Solomon. This is the main part of

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the book, and probably its earliest part on the whole. It consists of an anthology of proverbs and sentences which must be studied in detail. Like the Wisdom section (ch. iii. 18) it allegorizes the tree of life (ch. xi. 30, xiii. 12, xv. 4), and it has sayings, as on the talebearer (ch. xviii. 8) and the brawling woman (ch. xxi. 9), which link it to the Hezekian collection. Compare ch. xv. 11, "Sheol and Abaddon are before the LORD," with Job xxvi. 6.

Ch. xxii. 17–xxiv. 22 and xxiv. 23–34. Words of the Wise. These sections commence without a break in our Bibles, one with, "Incline thine ear, and hear the words of the wise," and the other with, "These also are of the wise." The ascription of the Proverbs to Solomon in ch. i. 1 can only be taken generally. Notice the Deuteronomic precept, "Remove not the ancient landmark" (ch. xxii. 28, xxiii. 10), and compare ch. xxiv. 23 with Levit. xix. 15.

Ch. xxv.–xxix. "These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out." Some part of the book must be older than this appendix by the "men of Hezekiah."

Ch. xxx. The burden of Agur. Compare the mysterious saying in *v.* 4, "Who hath ascended up into heaven, etc.," with St John iii. 13 and Eph. iv. 10.

Ch. xxxi. The burden of Lemuel. The description of the virtuous woman may be of different authorship, but the chapter as it stands is a continuous whole. King Lemuel's mother teaches him "Give not thy strength unto women," and the contrasted picture of the ideal wife follows naturally. It is in twenty-two verses, beginning severally with the letters of the alphabet in their present order. As the Jews have an alphabet of confession for the Day of Atonement, *Ashamnu*, *Bagadnu*, *Gazalnu*, etc., and as the all-holy is he who fulfils the law "from *Aleph* to *Tau*," so this woman's virtues exhaust the alphabet, and the book fitly closes with an incarnation of the Wisdom that is graced with every virtue and of price above "rubies" (ch. viii. 11, xxxi. 10. *Cp.* Job xxviii.). Psalms cxi., cxii., cxix., cxlv. and Lam. i.–iv. are also alphabetic.

The Septuagint version of Proverbs abounds in glosses and additions, of which but a single instance must suffice. At the close of vi. 8 the translator takes up the advice, "Go to the ant, thou sluggard," in a passage of three verses beginning, "Or go to the Bee and learn that she is a Workman, and doeth her work as a holy thing."

In the New Testament the book is quoted some twenty times by St Paul and in the Catholic Epistles, and again in Heb. xii. and Rev. iii., mostly according to the Septuagint, the citation in Rom. xii. 20, "If thine enemy hunger, etc." the two citations of Prov. x. 12, and the predominant use of ch. iii., being especially noteworthy. According as Wisdom is to be regarded as a "master workman" or a "nursling" in Prov. viii. 30, we may see an embodiment of the thought in St John i. 3 or 18.

Ecclesiastes (LXX) is in Hebrew *Koheleth* (Aquila, κωλέθ), a title of somewhat doubtful meaning, although clearly akin to a word meaning *assembly*. Wiclif explains it as "talker to the puple or togidere

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clepere." Our rendering *Preacher* (Luther's *Prediger*) comes through St Jerome's *Concionator*. The word being of the feminine form, some think that it denotes Wisdom personified, who harangues the assembled people (Prov. i. 20, viii. 1). A Jewish commentator of unknown name and date, is said by Aben Ezra (1092–1167 A.D.) to have resolved the Preacher (*Koheleth*) into an "assembly" (*Kahal*) of the disciples of Solomon, who spake "each according to his opinion." Ecclesiastes, like Job, has a Prologue and an Epilogue, the body of the work being made up of reflexions on the primary problems of life as they present themselves to the observer. These reflexions are sometimes the utterances of Pessimism and sometimes of Faith, and it is improbable that all proceed from one writer. A Believer in Providence has revised the work of a questioning Philosopher.

Ch. i. 1–11. The Prologue. "The words of the Preacher, the son of David, king in Jerusalem. Vanity of vanities, saith the Preacher... all is vanity...there is no new thing under the sun" (*vv.* 1, 2, 9). He reflects upon the eternal routine of Nature and the transitoriness of men.

Ch. i. 12–xii. 8. "I the Preacher was king over Israel in Jerusalem" (i. 12). He claims to have had greater wisdom and magnificence than all that were before him in Jerusalem (i. 16, ii. 9). He resolves to compare wisdom with "madness and folly," and finds only that "in much wisdom is much grief" (i. 17, 18). Wisdom may excel folly, but the wise and the fool come to the same end: this also is vanity (ii. 13–17). The doctrine of opportuneness in ch. iii. is a salient feature of the book. "To everything there is a season." God saw His work and pronounced it very good: the Preacher saw that He had made everything "beautiful *in its season*." Men's large capacity of enjoyment in their limited sphere is the gift of God (iii. 13, v. 18). Failures of justice "under the sun" noted by Koheleth raise the hope and draw from the Editor the assertion of a judgment to come in its season. Yet "who knoweth the spirit of man?" (iii. 21). Does it go upward or is it like the spirit of the beasts that perish? This verse shows that the question of a future life was in the thought of the writer. Perhaps after all the fool who "foldeth his hands" is wiser in his generation than the most successful toiler (iv. 4–8). But there is unwisdom in hasty pronouncements, "for God is in heaven, and thou upon earth" (v. 2), and what is amiss may be the necessary outcome (as we should say) of "second causes," the supreme power not dealing directly with the individual subject (v. 8). In the latter part of the book, while the old threads are taken up from time to time, there is less of sustained speculation and more of simple proverbial philosophy, as ch. vii. 1, "Good is a name more than good oil"—with a play on *shem, shemen*; ch. viii. 4, of a king, "Who may say unto him, What doest thou?" ch. ix. 4, "A living dog is better then a dead lion"; ch. x. 1, "Dead flies cause the ointment of the perfumer to send forth a stinking savour"; ch. xi. 1, "Cast thy bread upon the waters: for thou shalt find it after many days." The section ch. xii. 1–7 describes the closing scenes of life in a highly poetical passage, which

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seems to convey a sense by the mere music of its words, although its interpreters are little in harmony. The majority, resting upon a Rabbinic tradition, find in *vv.* 1–7 a more or less complete anatomy of the human frame. But the recurrent "or ever" (*vv.* 1, 2, 6) divides the passage into three subsections, the first literal, the second and third partly figurative: the third, *vv.* 6, 7, consists of figures and their interpretation, and the parallelism suggests that the second should be divided in like manner, namely, at *v.* 3, "*In the day when.*" The same formula marks the transition from a like figure to its interpretation in Is. xxx. 26. With the *bird*, the *millstone* and other details of this subsection compare Rev. xviii. 2, 22, *al.* Then comes the oft-repeated refrain, "Vanity of vanities, saith the Preacher, all is vanity" (*v.* 8).

Ch. xii. 9–14. The Epilogue, which speaks of the Preacher in the third person. The conclusion of the whole matter is, "Fear God, and keep his commandments." God will bring everything into judgment, "whether it be good, or whether it be evil." This epilogue is probably by a later writer, for it consists of edifying words which do not harmonize with the conclusion (*v.* 8) that "all is vanity."

Although Koheleth has all the features of the historical Solomon—king, man of pleasure, wisest of men, poet and paroemiast, it may be doubted whether the book really claims him as its author. The Preacher's own announcement that he had been "king over Israel in Jerusalem" (ch. i. 12) bewrays one who looked back after the division of the kingdom to Solomon's reign in the southern metropolis "over all Israel" (1 Kings xi. 42). There are also in the book sayings on the powers that be which would come more naturally from one of the misgoverned than from a ruler; and some things, as his fair trial of "madness and folly" (ch. i. 17), which make it doubtful whether the speaker is intended to be any real person at all.

Ecclesiastes has been assigned to various periods, from Solomon to Herod the Great. The apocryphal Wisdom of Solomon, which has been called Anti-Ecclesiastes, seems to be providing an antidote to its teaching in several places. Compare Eccl. iv. 2, "I praised the dead, etc.": Wisd. i. 12, "Seek not death in the error of your life." Wisd. ii. 1, 2, "For they said, reasoning with themselves, but not aright," etc.: Eccl. iii. 19, "the sons of men are a chance," etc. The son of Sirach, on the contrary, apparently copies and imitates it, and we may infer that he included it in the Hagiographa, "the rest of the books" (Prologue to Ecclus.). Thus it falls in date somewhere between Ecclesiasticus and Proverbs, to which it probably alludes in ch. xii. 9. In style and language it approximates to the later Hebrew.

The Hebrew sages would have withdrawn Koheleth from public reading on account of its contradictions, chap. vii. 3 (marg.), 9, *al.*, but that "its beginning is words of Torah and its end words of Torah" (T.B. *Shabbath* 30 *b*). The prologue and the epilogue are the inspired writer's orthodox setting of the negative results of the philosophy of his day, and the thought which crowns the whole is that the fear of

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God is the end, as Solomon had said that it was the beginning (Prov. i. 7, ix. 10), of wisdom.

The Song of Solomon or **Canticles** is called in Hebrew the Song of Songs. This title is superlative, like Heaven of Heavens and Holy of Holies, and denotes a song of supreme excellence. The work is a mosaic of poetical speeches which correspond one with another, though the exact sequence is hard to trace. The underlying story is made out differently by different commentators. In what consists the excellence of the Song? The answer depends upon its interpretation. Some make it a parable of singular depth and subtlety, and an apocalypse of the future of the Church to the end of the world. Some see in it only a romance in glorification of true love: a shepherdess loves a shepherd, and is wooed by king Solomon, and withstands the temptation to be faithless to her swain. Rabbi Akiba in the Mishnah (*Yadaim* iii. 5) defends and commends the Song in hyperbolical language, and he lays down, with a play upon the form of its title, that all the Scriptures are Holy, but the *Song of Songs is Holy of Holies*. The description "Solomon's" (ch. i. 1) seems to mean that he is the real or reputed author rather than the subject of the Song. Its abundance of names of plants and animals is in the manner of the royal poet who "spake of trees" from the cedar to the hyssop and "spake also of beasts" (1 Kings iv. 33); and it refers to royalty and its paraphernalia in terms which befit the peaceful and prosperous state of Solomon. Some who deny his authorship date the book a bare half century later than his times, while a few bring it down to the 3rd century B.C. These lay stress on some of its peculiarities of diction, which on the other side are explained as provincialisms appropriate to the scene of action. It is disputed whether there are two or three principal characters in the Song, in addition to the chorus of "daughters of Jerusalem" and some occasional interlocutors. According to the following analysis, which (with variations) many adopt, there are three chief speakers, the Shulammite, the shepherd, and the king, and the drama is in five acts, three of which end with the adjuration, "……that ye stir not up nor awaken love until it please" (ch. ii. 7, iii. 5, viii. 4).

Ch. i. 1–ii. 7. A Shulammite maiden is brought to the royal residence and put under the care of the "daughters of Jerusalem" or court ladies. She longs for her shepherd lover and repels the advances of the king. She adjures the court ladies not to tempt her to love another.

Ch. ii. 8–iii. 5. She describes a past visit from the shepherd in her home; and a recent dream that she had sought and found him. She adjures the court ladies as before.

Ch. iii. 6–v. 1. Solomon in all his glory seeks to win the heart of the Shulammite. The shepherd's real or imagined offer to rescue his betrothed from her extreme peril: "Come with me from Lebanon, my spouse…from the lions' dens, from the mountains of the leopards." He praises her charms and her constancy.

Ch. v. 2–viii. 4. Dream of the Shulammite, in which she seeks

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but fails to find her vanished lover. She describes the person of her beloved. The king flatters her, but all her desire is for the shepherd, whom she calls upon to return with her to their native place. She adjures the court ladies as before.

Ch. viii. 5–14. The return home. The divine flame of love. The reward of constancy.

To all this it has been objected that "Solomon" would not have celebrated his discomfiture by a rustic rival in a "Song of Songs," and that some words in the Song, the call "from Lebanon" for instance, are more naturally ascribed to the king, himself the accepted suitor, and called by a figure of speech a shepherd, than, as above, to a shepherd distinct from him. Dividing the fourth "act" at ch. vi. 10, we may say that the Song consists of a first part, of 62 verses, with subsections commencing at ch. i. 1, ii. 8, iii. 6, and a second part, of 55 verses, with subsections commencing at ch. v. 2, vi. 10, viii. 5. The first part describes the arrival of Solomon as the bridegroom in his nuptial crown (ch. iii. 11). With the king's call to the Shulammite in this part, "With me from Lebanon [to Jerusalem], etc." (ch. iv. 8), compare hers to him in the second part, "Come, my beloved, let us go forth into the field, etc." (ch. vii. 11, viii. 2). His love would raise her to a life of grandeur, "Forget thy people and thy father's house" (Ps. xlv. 10): she would have him condescend to her low estate. There are many other such correspondences between the two parts which the reader will note for himself or find pointed out in commentaries. If the resemblance of "Shulammith" (Shulammite) to "Shelomith," the feminine of Solomon, was designed, this favours the latter view of the plot; but neither way of distributing the parts is without its difficulties. Some, taking the Song to be an epithalamium on the marriage of Solomon with Pharaoh's daughter, divide it into seven parts, corresponding to the supposed seven days of the festivities. Some see in it the three characters, Solomon, the Shulammite, and Pharaoh's daughter.

Much of the obscurity of the book is owing to the impossibility of deciding absolutely to what speakers some things in it are to be assigned. Thus in ch. vi. 13 is it Solomon that says, "Return, return, O Shulammite," or the chorus? According to one opinion, they call her back: she asks what they want to see in her: they say, "A dance of Mahanaim": she dances, and they (not Solomon) describe her from foot to head, ending with "a king is held captive in thy tresses" (ch. vii. 5). Then the king speaks down to *v.* 9*a*, and the bride breaks in at the words "best wine": she confesses herself his absolutely—notice the climax ii. 16, vi. 3, vii. 10, and invites him to her home, "Come, my beloved, etc." (ch. vii. 11).

The Song culminates in her apotheosis of love in ch. viii. 6, 7, "……the flashes thereof are flashes of fire, a very flame of the LORD ……if a man would give all the substance of his house for love, it ("he" R.V.) would be utterly contemned." Compare St John's "Love is of God…God is love" (1 John iv. 7, 8). A man may give his all and not have love (1 Cor. xiii. 3).

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The Church is thought of in Eph. v. 25–27 as the destined bride, "not having spot, or wrinkle, or any such thing." The realism of the picture is remarkable and of a piece with descriptions in the Song, from ch. iv. 7 of which the Apostle may have borrowed his phrase "not having spot." Ch. vii. 11, "Come, my beloved," may be referred to in Rev. xxii. 17.

The numerous interpretations of the Song fall into two classes, according as the love described is regarded as simply human or as a symbol of the love of JEHOVAH and the congregation of Israel, which in the New Testament becomes the love of Christ and the Church. This theory may of course be held without the extravagances with which so many commentators have invested it. Of literal interpreters some have stigmatized the Song as unworthy of a place among canonical books, while many pronounce its theme a most fit one for the pen of a sacred writer. But, whatever it may have meant to its author, it does not appear that it was eventually enrolled among the books of Holy Scripture on the ground of its literal sense. Those who explained away the objections to it (*Aboth de Rabbi Nathan*, cap. i.) must have seen more in it than a secular love song.

THE PROPHETICAL BOOKS

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Isaiah, son of Amoz, a prophet of Judah, lived in the capital, was married (viii. 3) and had several children (vii. 3; 1–4; *cp. v.* 18), prophesied from the last year of Uzziah (vi. 1) at least till the invasion of Sennacherib, a period of 40 years (*circ.* 740–701). He rose to great influence at the court of Hezekiah (xxxvii. 1 *seq.*), was the fear of the political parties of his day (xxix. 15; xxx. 1, 2), and, though eschewing all means of influence beyond the word of prophecy, was the most commanding figure in Jewish politics for nearly half-a-century.

The chronology of his life can be best represented by the dates of the Assyrian kings with whom he was contemporary. These were

Tiglath-pileser III (IV) ..	745–727 B.C.
Shalmaneser IV (V)	727–722 „
Sargon	722–705 „
Sennacherib	705–681 „

Two events of his time dated by the Assyrian annals are:

Capture of Samaria ..	722 B.C.
Capture of Ashdod ..	711 „

The book of Isaiah falls naturally into two divisions, (*a*) i.–xxxix., (*b*) xl–lxvi. In (*a*) the name of the prophet is frequently introduced; kings of Judah contemporary with him figure prominently; Assyria

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and its kings overshadow Palestine and the neighbouring countries with the terror of their name. In (*b*) all is different. Isaiah's name never occurs; no king of Israel or of Judah is mentioned; the Chaldean (not the Assyrian) is the terror; and the only monarch whose career is noted is Cyrus, the king of Persia who overthrew the power of Babylon and gave the Jews permission to return to Judah. In other words the historical background of the first division is (in general) that of the last decades of the 8th century (740–701 B.C.), while the background of the second division is that of a period beginning from about 545 B.C., when Cyrus began to make himself known in Asia as a Conqueror. In view of these facts and considerations scholars now believe that Isaiah's own prophecies are to be found only in chs. i.–xxxix., while they attribute chs. xl.–lxvi. to one or more Prophets who flourished later than 550 B.C.

Isaiah did not himself write down even the first division of the book (i.–xxxix.). The contents are arranged roughly in groups, but the groups themselves do not follow any plan which can be clearly traced. Several passages of considerable length cannot be assigned to Isaiah himself.

i. The Great Arraignment of Jerusalem. (Date uncertain.)

ii.–v. A group of prophecies mostly delivered *before* the Assyrian crisis became acute.

vi. The Call of Isaiah.

vii.–xii. First group of "Assyrian" prophecies, ending with a Song of Faith.

xiii. 1–xiv. 23. Announcement of Judgment against Babylon and her king. (Not by Isaiah.)

xiv. 24–32. Second group of "Assyrian" prophecies.

xv.–xxiii. Group of "Burdens" (threatenings) mainly directed against foreign nations.

xxiv.–xxvii. Announcement of a General Judgment coupled with great promises for Jacob (Israel).

xxviii.–xxxiii. Third group of "Assyrian" prophecies.

xxxiv. A denunciation of Edom.

xxxv. A promise of the Return of the Redeemed of JEHOVAH to Zion.

xxxvi.–xxxix. Historical passages relating to the reign of Hezekiah.

Much doubt exists as to the date of many of the prophecies, but the following outline gives the results which are best attested:

Circ. 740 B.C. CALL OF ISAIAH.	Ch. vi.
740–735 *i.e.* before the Syro-Ephraimite War	ii.–iv.
735. Syro-Ephraimite War ..	vii.–ix. 7; xvii.; [perhaps i. 2–17].
727–705. Reigns of Shalmaneser and Sargon	x. 5–xii.; xx.; xxviii.
705–681. Sennacherib	(xxii. ?); xxix.–xxxiii.; [perhaps i. 2–17].

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The characteristic teaching of Isaiah is introduced by the account of his Call (vi.). At the outset the Prophet has a vision of Judgment on Judah. He sees JEHOVAH 'visiting' His temple and sitting enthroned within it with the ministers of Judgment, the *Seraphim*, standing by Him. Isaiah is sent to announce the Day of the LORD's judgment, but he asks How long is it to continue? He is told in answer that the people's heart will not soften nor will they repent, until a terrible desolation has overtaken the land. "Repent ye, for the Day of the LORD is at hand," is the message given to the Prophet, but he is not to expect a speedy response to his preaching.

This lofty representation of JEHOVAH is maintained in the later utterances of ISAIAH. He is the universal King before whom all earthly pride must bow in homage (chs. ii., x. *passim*). He is Holy and Righteous, a judge and punisher of all who break the moral law (ch. v.). Because He is a moral governor, it is useless to think to please Him by ceremonial worship apart from acts of Righteousness and Mercy (ch. i.). He dwells in Zion, and Israel is His people; and yet not all the people, but only a tithe of them, will prove themselves to be indeed the Holy Seed (vi. 13). But this Remnant bears within itself hope for mankind; it is saved to be God's people, to whom shall be given a Ruler of the Davidic House, who far excels all earthly rulers in righteousness and beneficent power (xi.; *cp.* ix. 1–7). With these glorious visions before him Isaiah calls upon his countrymen to have *faith* in JEHOVAH in spite of all the darkness of the days which preceded the Deliverance from Sennacherib (vii. 9).

(*b*) The second division of the Book of Isaiah falls naturally into two unequal halves marked by certain striking differences. Chs. xl.–lv. were written by one who was still in exile: queenly Babylon and her golden gods, Cyrus the expected Conqueror, and the proud Chaldeans tottering to their fall are on his lips and in his thoughts (xlv.–xlviii.). Release from Captivity and the hardships of Return across the Desert are still in the future (xliii.; lv. 12, 13). Chs. lvi.–lxvi. on the contrary were written in Judah, and the author saw with his own eyes the condition of Jerusalem and its people. He looks forward to the rebuilding of the walls, to the beautifying of the city, and to a religious reformation in Judah (lx.; lviii.). His position is in short very much that of a devout Jew prophesying before Ezra and Nehemiah had done their great work of Restoration.

The most important passage in the second division of Isaiah is undoubtedly lii. 13–liii. 12, which describes the SERVANT OF JEHOVAH. He is a mysterious figure, to the eye powerless and contemptible, but in reality the representative and leader of Israel. As such he suffers on behalf of his people, and wins from JEHOVAH future prosperity for them. The primary reference of the passage is no doubt to a faithful remnant in Babylon with whom the LORD was well-pleased, so that for their sakes He allowed the Exiles to return to Jerusalem. But the personification of this remnant as the Servant of the LORD makes the language of the passage closely applicable to the work of our Lord Jesus Christ.

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Other parts of the Servant's work are described in chs. xlii. 1–8; xlix. 1–6; l. 4–6. He awakens faith and spiritual life in the exiles, making Israel thus religiously restored a light to the Gentiles. Here again is seen a very suggestive foreshadowing of the work of the Christian Messiah.

Jeremiah, born of a priestly family in Anathoth, now Anata, a small place a little N. of Jerusalem, from ancient times a priestly domain (1 K. ii. 26), and where his family owned land (ch. xxxii. 8), prophesied from the 13th year of Josiah (i. 2) till after the Exile (xxxix.–xliv.), a period of more than 40 years (B.C. 626–586). Called young (i. 6), his reputation rose slowly; he seems to have had no hand in the Reform of Josiah (621), with regard to which he appears to have cherished no illusions. But from the death of Josiah (608) he was a prominent figure in all the history of that tragic period. Though not without the occasional sympathy of the Elders (xxvi. 17) and the lower classes (xxxviii. 7), he had to stem almost alone the tide of idolatry and immorality, of self-deception founded on superficial reforms (iii. 4, 5; vii. 8–10) and of fanatical confidence in JEHOVAH'S protection, by which all classes were blinded. His life was a continual struggle with the ruling orders and the people, in which he was subjected to cruel and bitter insults by the temple priests (xx. 2) and other officials (xxxvii. 13), and was often in danger of his life from the mob (xxvi. 8, 9), his townsmen and kindred at Anathoth (xi. 19–23), the frivolous and cruel king Jehoiakim (xxii. 13; xxvi. 20; xxxvi. 23), and the military party (xxxviii. 4). The strife, so alien to his nature, wearied him: he longed for a lodge in the wilderness (ix. 2), mourned the perpetual conflict in which his life was passed (xv. 10), cursed the day of his birth (xx. 14), bitterly lamented that he had allowed himself to be enticed to become a prophet (xx. 7; *cp.* i. 4–10), and resolved to have done with the "word of the LORD"—but in vain, His "word" was in his heart like a fire shut up in his bones, and he must declare it (xx. 9). Though he crossed every inclination and resisted every project of the princes and people, their secret conscience was often on his side (xxvi. 19); Zedekiah was disposed to listen to him (xxi.; xxxviii. 14–28), and did what he could to mitigate his sufferings (xxxvii. 16–21; xxxviii. 10), but was too conscious of being in the hands of stronger men to act according to his own impulse (xxxviii. 5); and the wretched exiles, though they rejected his counsels under the pretext that they were the suggestions of Baruch (xliii. 1–3), insisted on dragging him with them as a kind of fetish to Egypt (xliii. 6).

According to ch. xxxvi. Jeremiah unable to speak in public dictated to Baruch in 4th year of Jehoiakim (604) the substance of the prophetic discourses of the past 22 years, directing him to read the roll in the hearing of the people. This being done next year, the roll was brought to the king, who after hearing it, cut it deliberately in pieces and threw it into the fire. Whereupon Jeremiah dictated it anew to Baruch, enlarging it with great additions (xxxvi. 32). This second edition formed the nucleus of our present book, and contained probably ch. i.–xx. in the main, xxv. with parts of xlvi.–xlix., perhaps xlv.,

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and the historical sections relating to reign of Jehoiakim, xxvi., xxxvi., if these were written so early. To this were added afterwards prophecies of the reign of Zedekiah, and historical sections relating to the capture of the city and succeeding events. The order of the book is in the main chronological, though this order is disturbed in two ways: some historical sections being disjoined from the discourses to which they refer (xxvi.; xxxvi.), possibly because written later; and some passages, having a common subject, though of different dates, being thrown together (*e.g.* xxii.; xxiii. both relating to rulers). I. Prophecies of reign of Josiah (626–608), ch. i.–vi. II. Prophecies under Jehoiakim (608–597), ch. vii.–xx., though perhaps some parts may be of brief reign of Jehoiachin (597), *e.g.* xiii. 18 *seq.* To vii. the historical commentary is xxvi., and xxxvi. should probably be read after xix., xx. Ch. xxxv. narrates an incident probably of the last days of Jehoiakim. III. Prophecies under Zedekiah (597–586), ch. xxi.–xxxviii., divisible into several groups. (*a*) ch. xxi.–xxiii., on pastors or rulers of the people, with promise of the king Messiah (xxiii. 1–6); ch. xxiv., on exiles carried away with Jehoiachin. (*b*) ch. xxvi.–xxix., on the false prophets (*cp.* xxiii. 9 *seq.*), containing the prophet's letter to the exiles in Babylon, warning against the prophets there (xxix.). (*c*) ch. xxx.–xxxiii., prophecies of the Restoration of Israel and the New Covenant (xxxi. 31), containing the story of the prophet's buying a field, showing the firmness of his confidence in the people's restitution (xxxii.). (*d*) ch. xxxiv.–xxxviii., narratives of the treatment of the prophet and other events during the last times of the siege. IV. Ch. xxxix.–xliv., the prophet's history and other events after the fall of the city. V. Ch. xlvi.–li., prophecies against foreign nations; and finally, the historical conclusion of the book, ch. lii. (= 2 K. xxiv. 18–xxv. 30). The present place of xlvi.–li. is hardly original; if the book took shape under the hands of Baruch ch. xlv. would naturally close it. Ch. l., li. in their present form at least are later than Jeremiah, and other chapters of the group seem to have been amplified; and probably ch. xlvi.–li. formed a distinct collection or roll whose place in the book fluctuated (in LXX it stands after ch. xxv. 13).

A chief thought of the prophet is the purely ethical nature of JEHOVAH, and consequently the *inwardness* of His relation to the mind of His servants. Illustrations of this are these points: *first*, his condemnation of the whole past religious history of the nation; it has been no service of JEHOVAH (ii.; iii.; vi.); *secondly*, futility of external service, and material symbols, sacrifices, ark, temple (vii. 21–28; vii. 9–11; iii. 16–18); *thirdly*, inadequacy of the superficial reforms on which the people prided themselves (ii. 23; iii. 4, 5, 10; vii. 8–11); not reform, but regeneration, is required ("sow not among thorns" iv. 3; *cp.* references to the "heart," iv. 4, 14; v. 23; xi. 20; xvii. 9; xxxi. 33, etc.); *fourthly*, Jeremiah's higher estimation of the individual as the subject of JEHOVAH'S fellowship, and his demand for morality (v. 1, 7, 26–28; ix. 1–6; ch. xviii.); *fifthly*, hence his conception of prophecy as a "standing in the counsel of the Lord," a relation of

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mind to mind, and his scorn of the "dreams" of the false prophets (xxiii. 21–32). The verification of prophecy lies in the consciousness of the true prophet, and in the stringent moral nature of the prophecy; it is only prophecies of "peace" that require justification by the event (xxviii. 7–9). Finally, Jeremiah contemplates the ruin of the state with calmness, buys a field on the eve of the city's fall (xxxii.), and counsels submission to Babylon (xxi. 9; xxix. 1–7; xxxviii. 17), because he believes that though the state falls, JEHOVAH remains, and religion remains in the life of the individual. And so his view of the nature of the New Covenant: the Lord writes it on the heart of the individual, and prophetic teaching ceases in the new age (xxxi. 33).

The Book of Lamentations (Dirges over the fall of Jerusalem and the nation) was read for many centuries in the service of the Synagogue on the 9th of Ab, the day of the destruction of the temple. The poems are acrostic, ch. i., ii., iv. having each 22 verses beginning with the successive letters of the alphabet; while ch. iii. has 66 short verses, every three beginning each with one letter; while ch. v. though not alphabetical has also 22 verses. The book is written in a kind of elegiac measure (not strict like classical elegiac metre), but giving the impression of sorrow in short clauses which seem to sob as they are uttered. The first verse may be represented according to its 'measure' as follows:

How sitteth she lonely!
The city of many folk
Is as a widow!
The mighty 'mid nations,
Princess among countries,
Falls under bondage!

Ch. i., general description of desolation and exile. The poet speaks, *vv.* 1–11. The once-joyous city sits solitary, weeping all the night, with none to comfort her, for her lovers (allied nations) have turned against her (1, 2); her people have sought refuge among the nations, but find no rest; she sinned and her enemies have seen her filthiness and despise her; the nations have entered her holy sanctuaries (3–11). In 12–22 Zion herself appeals to mankind whether any sorrow be like her sorrow which the LORD has brought on her (12–17). He is just; yet her afflictions are unparalleled (18–22). Ch. ii., more particular enumeration of the successive strokes inflicted by the Lord: the ruin of city and temple, and the fenced cities (3–5), even the place of His own abode, where He has made assembly and sabbath to be forgotten; there is no more prophetic vision (6–10). The poet recalls the terrible days of the siege, when the famished children died in their mothers' bosoms (11, 12); Zion's fate is due to the unfaithfulness of her prophets (13, 14); she is become a mockery among the nations (15–17). Let Zion appeal without ceasing to the LORD because of the strokes He has inflicted: have women anywhere eaten their own fruit? has the blood of priests been shed in the very sanctuary of the Lord? (18–22). Ch. iii. has greater literary art. The

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speaker is "the man who has seen affliction by the rod of the Lord's wrath." He narrates first the severe divine dealing with him, greatly after the manner of Job (1–19). Next he falls into a strain of reflective meditation and weighing of considerations, marked by sense of sin and inextinguishable hope in the Lord's mercy, which has hardly a parallel in Scripture, towards the end of which he identifies himself with the people (20–51). Then he returns to his afflictions, figuratively called "waters" and a "pit," and calls for the requital of his adversaries (52–66). The "man" is no individual, but the personification either of the people of the Lord, or of the godly among them. Ch. iv., the most graphic and circumstantial of all, is occupied with the last days of the siege. First, the terrible sufferings of the children and cruel insensibility of parents under the famine (1–6); the blackened, shrivelled forms of the hunger-stricken nobles (7–10). The judgment would have seemed incredible to the nations, but is due to the sins of prophets and priests (13–16). The last days: vain expectation of help from Egypt (17); flight and capture of the king (19, 20). Reflection that Zion's sin is expiated; the cup shall pass to Edom (21, 22). Ch. v., condition of the people after the fall of the city; ending with the cry, Will the Lord forget us for ever?

This beautiful little book is very instructive, *e.g.* in regard to the scenes in the city during the siege and the feelings of the people (ch. iv.); the profound impression made by the destruction of the city and temple, JEHOVAH'S own place of abode, by His own hand, and His withdrawal of all revelation (i. 21; ii. 1–11; iii. 42–44; iv. 12); the feeling of sin awakened by it (i. 8–10, 14, 18; ii. 14; iii. 42; iv. 13); and the deep sense of national humiliation (i. 21; ii. 15–17; iii. 46), reappearing often in Job and Is. xl.–lxvi. The date must be some years after the fall of Jerusalem (of which the author was an eyewitness) though anterior to any movements of the nations against Babylon. The tradition of Jeremiah's authorship arose probably from taking "pit" (iii. 53) literally, then assuming him to be the speaker in ch. iii., and finally ascribing the whole to him. Against his authorship is: *first*, the reference to failure of prophecy (ii. 9); *secondly*, the term "breath of our nostrils" applied to Zedekiah, and the hope of living under him in exile (iv. 20)—altogether unlike Jeremiah's attitude (xxi. 9; xxxviii. 17); *thirdly*, the hope of help from Egypt (iv. 17)—contrary to his conviction (xxxvii. 7–10); *fourthly*, the condition of ch. v. does not reflect the treatment of Jeremiah by the Chaldeans (xl. 4); *fifthly*, the language is unique and quite different from that of Jeremiah.

Ezekiel, son of Buzi, a priest of the family of Zadok, was one of the captives carried away by Nebuchadrezzar along with Jehoiachin in 597 B.C. With his compatriots he was settled at Tel Abib on the river Chebar in the land of the Chaldeans. He prophesied from the 5th (i. 2) at least to the 27th year of Jehoiachin's captivity (xxix. 17), a period of 22 years (592–570), though few details of his life are furnished. The book has three great divisions: *first*, ch. i.–xxiv., prophecies of judgment against Jerusalem and the tottering kingdom of Judah,

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foreshowing their inevitable ruin; *second*, ch. xxv.–xxxix., prophecies of restoration, in two parts: ch. xxv.–xxxii., against the nations, Israel's enemies, and ch. xxxiii.–xxxix., special prophecies of the people's restoration; *third*, ch. xl.–xlviii., an appendix, virtually falling under second division, being visions of the reconstruction of the temple, the worship and the nation. Ch. i.–xxxix. are similar in manner and contents to other prophetic literature; ch. xl.–xlviii. are unique in prophecy.

First part, ch. i.–xxiv. (*a*) Ch. i–iii., the prophet's call. A vision of his God who sends him (i.). His mission to Israel as a prophet (ii. 1–7); act of eating a book, symbol of his inspiration (ii. 8–iii. 9); he goes to the exiles, receiving a clearer view of his mission, viz. to be a watchman to warn every individual soul (iii. 10–21). He is commanded to abstain for a time (*cp.* xxiv. 27; xxxiii. 22) from public preaching (iii. 22–27).

(*b*) Ch. iv.–vii., symbols of destruction of city and nation. Ch. iv., symbols of siege, famine, and bearing of iniquity in exile (for 390 days, *v.* 5, LXX reads 190). Ch. v., against the inhabitants. Ch. vi., against the whole idolatrous land. Ch. vii., dirge over the nation's downfall.

(*c*) Ch. viii.–xi., more precise predictions and symbols of the destruction of the city at the Lord's hand, because of the idolatrous pollution of His house. Ch. viii., the multiplied idolatries in the temple. Ch. ix., divine agents slay the inhabitants. Ch. x., fire from God falls upon the city. Ch. xi., the withdrawal of the glory of JEHOVAH from the place of His abode.

(*d*) Ch. xii.–xix., the same theme of the nation's ruin, partly in the form of answers to objections that unbelief might raise. Ch. xii. 1–20, symbol of the king's secret flight and capture. Ch. xii. 21–28, the popular delusion that prophecies have failed or are to be referred to the distant future shall receive a speedy refutation. Ch. xiii., xiv., those vain hopes are fostered by the false prophets, who shall perish along with those whom they deceive. Ch. xv., shall the Lord destroy the nation of Israel? Israel among the nations is like the vine-branch among the trees; what is it good for? Above all, what is it good for now when half-burnt in the fire? Only to be flung into the fire and utterly consumed. Ch. xvi., the Lord's unchanging grace, and Jerusalem's persistent ingratitude and unfaithfulness. Ch. xvii., Zedekiah's perfidy against the king of Babylon shall be punished. Ch. xviii., not for the sins of the fathers, but for their own shall the people perish; the righteous shall live in his righteousness, and the sinner die in his sin; let each soul repent and live. Ch. xix., dirge over Judah and her royal house.

(*e*) Ch. xx.–xxiv. Ch. xx., not for Israel's sake, but for His name's sake, that He might be known by the nations to be God, has JEHOVAH spared Israel all through her history. Ch. xxi., the sword of the Lord whetted against Jerusalem. Ch. xxii., Jerusalem's aggravated sins. Ch. xxiii., the life-history of the two adulterous women, Oholah and Oholibah (Samaria and Jerusalem). Ch. xxiv., a rusted caldron

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set on the coals—final symbol of Jerusalem's destruction and purification.

Second part, ch. xxv.–xxxix., prophecies of retribution. (*a*) Ch. xxv.–xxxii., against the nations, Israel's adversaries: 1, the small nations around Israel, who have helped and rejoiced in her destruction (xxv). 2, Tyre and Sidon, which shall no more be a thorn to the house of Israel (xxvi.–xxviii.); 3, Egypt, which shall no longer be a delusive stay (xxix.–xxxii.).

(*b*) Ch. xxxiii.–xxxix., prophecies of restoration. *First*, the prophet's place in the restoration: he is a watchman to warn each soul, that by repentance and righteousness it may live, and thus a new nation arise (xxxiii.). *Secondly*, a new *ruler*, "my servant David" (Messiah), is announced who shall take the place of the former evil shepherds, and feed the flock for ever (xxxiv.). *Thirdly*, the *land*, rescued from the grasp of Edom and the nations who have usurped it, is promised to Israel for ever; it shall again become fruitful and teem with people (xxxv.–xxxvi.). *Fourthly*, the *people*, scattered among all nations and dead, like dry bones in the valley, shall be reawakened into life and restored; Ephraim and Judah, no more divided, shall have one King for ever (xxxvii.). The final attack of the distant nations, Gog and his followers, upon the restored community; their destruction by JEHOVAH, who shall be recognised by the world to be God alone (xxxviii.–xxxix.).

Third part, ch. xl.–xlviii., visions (seen in the year 572) of the reconstructed temple (xl.–xlii.); the return of the glory of JEHOVAH to His house (xliii. 1–12); the altar (*vv.* 13–27). The prince, priests and Levites, with their revenues and duties (xliv.–xlvi.); the boundaries of the land and settlement of the tribes (xlvii., xlviii.). Some have concluded from the differences between Ezekiel and the Levitical legislation that the latter is more recent. An historical explanation is given to the distinction between priests and Levites, and to the limitation of the latter to subordinate services: the Levites are the former priests of the high-places degraded for their idolatries (xliv. 9–14).

The orderly plan of the book suggests that it was finally put together at a late period, though resting on oral discourses delivered from time to time (viii. 1; xi. 25; xiv. 1); certainly the tone of i.–xxiv., in which Israel is a "rebellious house," differs from that in xxv. *seq.*, in which the LORD speaks of Israel as "my people," "my flock." The prevailing symbolism of the book is of two kinds: *first*, ideal symbols, always gigantic and often beautiful, as Tyre under the figure of a gallant ship; Egypt as the crocodile; Babylon as a great speckled eagle; Judah and her royal dynasty as a mother lioness with whelps; Samaria and Jerusalem as faithless women doting on lovers; and *secondly*, symbolical actions (iv.; v.; xii., *al.*). Many of the latter can hardly have been actually performed (iv. 4; v. 1; xxi. 19; *cp.* xx. 49; xxiv. 3); and the ecstasies and visions to which Ezekiel was subject have received much amplification and literary adornment (i.; xl. *seq.*). Ezekiel adopts and expands many of the thoughts of Jeremiah, as

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was natural in one who had heard the latter prophet from a child. However, he differs from Jeremiah and older prophets (Jer. ii. 2, 3; Hos. ix. 10; Is. i. 21) in pushing Israel's idolatries back into the wilderness, and even into Egypt (xx. 7, 8; xxiii. 3, 8). Moreover he amplifies Jeremiah's doctrine of the individual's responsibility and freedom, in answer to a feeling of the people that they suffered for the sins of their fathers, and were under a *ban* which no repentance or righteousness of their own could break (xviii. 2; xxxiii. 10). He teaches that the individual soul in relation to God is not involved in the sins of the father or others; nor is it under a destiny forged by its own past; it possesses a freedom which can morally break with the past (xviii.; xxxiii.). Lastly, his conception of the consciousness of JEHOVAH, God alone, and yet, historically and in the eyes of the nations, God of Israel, suggests to him a remarkable philosophy of history (ch. xvi.; xx.; xxiii.; xxxviii.; xxxix.).

Daniel, carried captive by Nebuchadrezzar in 3rd year of Jehoiakim (*cp.* 2 Chr. xxxvi. 6, 10), rose to eminence among the wise men of Chaldea (i.; ii.), was made governor of Babylon (ii. 48), and flourished at the court of the Chaldean and Persian kings till 3rd year of Cyrus (x. 1; 605–535). Ezekiel commemorates between Noah and Job a Daniel renowned for piety (xiv. 14) and wisdom (xxviii. 3), and among the exiles who returned under Ezra a Daniel is named (Ezra viii. 2).

The book has two parts: ch. i.–vi., narratives regarding Daniel and his three companions; and ch. vii.–xii., prophetic visions, seen by Daniel and reported in his own name. Ch. ii. 4–vii. 28 is written in Aramaic, and the rest in Hebrew. The book is considered to be of the Maccabean age (after B.C. 170), and to have a practical religious aim, the narratives and visions being free literary forms adopted in order the better to convey the instruction. The work evidently owes its origin to a time when heathenism was pressing hard on Israel, not only by fiery trials, but also by the seductions of its life and thought; and, generally, the book may be said to be a reflection of the mind of pious Israel in its reaction against the heathen world. It teaches *first*, as to the present that the God of Israel is the true and only wise God, who enlightens and elevates His servants above all men (i.; ii.; iv.; v.); who has all power, and both can and will protect those who cleave to Him against nations and kings, even the most powerful (iii.; v.; vi.); and *secondly*, as to the future that the advent of His kingdom is assured; preceded by a brief time of great tribulation, it will rise on the ruins of the kingdoms of the world and be universal, all things under the whole heaven being given to the people of the saints of the Most High (ii.; vii.–xii.).

The lessons of i.–vi. are the same, whether the narratives be strict history or free literary creations. They teach the merit and blessing of keeping oneself pure from the seductive delights of heathenism (i.); the greatness of the God of Israel, God only wise, who gives wisdom to His servants, and whose wonders the heathen have only to know to acknowledge Him (ii. 47); the duty of being true to the God of the fathers at all cost, His power to deliver and the assurance that He will,

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and the susceptibility of the heathen mind to the impression of the greatness of the God of Israel, to whom homage will be done when His redemption of His servants is seen (iii.), etc. Such lessons are suitable to the trying times of Antiochus Epiphanes (comp. the acts of that tyrant, as referred to in viii. 9–12, 23–25; ix. 26, 27; xi. 21, 31–33, 36 *seq.*).

The prophetic visions are found in ch. ii., vii.–xii. These all present under different forms the same idea of a succession of World-monarchies (four in all), of which the last towards its end will severely persecute the Saints (*i.e.* Israel), but shall be brought to an end by the Judgment of God and the advent of His Kingdom. Ch. viii. gives the key to the rest: *vv.* 1–4 a ram with two horns (Medo-Persian dynasty, *v.* 20), the greater horn coming up last (Cyrus): *vv.* 5–8, a he-goat (Greece) with a great horn (Alexander the Great), eventually broken and replaced by four other horns (his four generals): *vv.* 9–12, out of one of them (The Seleucid dynasty of Syria) arose a "little horn" (Antiochus Epiphanes), which persecuted the saints, abolished the daily sacrifice and profaned the Sanctuary. The tribulation of the Jews marks "the time of the end" (viii. 19). The identifications are given in *vv.* 20–22. Ch. vii. has the same succession under the symbolism of wild beasts, but completes it at the beginning by naming the *first* kingdom (Nebuchadrezzar, *v.* 4), and shows how at the end the world-kingdoms give place to the kingdom of God (*vv.* 9–14). The judgment was set and one like a son of man was brought to the Ancient of days, and a dominion universal and eternal was given to Him. The "Son of Man" here is a symbol for the people of the Saints in contrast to the brute world-kingdoms (*vv.* 12, 26, 27); it was afterwards interpreted of the personal Messiah. In ch. ii. the colossal man with head of gold, but deteriorating into silver, brass and iron and with feet of iron mixed with clay, represents the same fourfold succession of kingdoms. The colossus is smitten and scattered as dust to the winds by a stone cut out without hands (the Kingdom of God), which becomes a great mountain and fills the earth. Ch. x.–xii. pursue the same line of thought; the tribulation caused by Antiochus (xi. 21–45) is brought to an end by the salvation of God, accompanied by the Resurrection of the dead (xii. 1–4). In all the visions the perfect kingdom of God rises close behind the great tribulation of Antiochus, as in Is. vii.–ix., xi. the Messiah appears just on the back of the Assyrian devastations. The 70 years of Jeremiah (xxv. 11, 12) are regarded as 70 weeks of years (490 years), divisible into 7 weeks, 62 and 1 week. The second half of the 1 week or last 7 years ($3\frac{1}{2}$ = "time, times and half a time") is the period of tribulation, which immediately precedes the bringing in of "everlasting righteousness."

Hosea, son of Beeri, is the only native of the Northern Kingdom who has left written prophecies. Though of unknown birthplace he certainly belonged to the north, as we conclude from his language ("our king," vii. 5), his familiarity with the country (iv. 15; v. 1; vi. 8; xii. 11), his acquaintance with the morals of the people (ch. ii.;

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iv. 2; vii. 1; xii. 7), and with the state of parties (vii. 6; viii. 9; xii. 11), and especially from the more distant allusions to Judah (iv. 15; v. 5; vi. 11). Part of his prophetic career preceded the death of Jeroboam II. (i. 4), and part fell amidst the revolutionary struggles following his death (*circ.* 749 B.C.). He probably did not live beyond the accession of Pekah (736), as he makes no allusion to the Syro-Ephraimitic war, nor to the deportation of the northern tribes by Tiglath Pileser two years later. Gilead and Mizpah beyond the Jordan are still integral parts of the kingdom (v. 1; vi. 8; xii. 11).

The book has two parts, ch. i.–iii., and iv.–xiv. Ch. i., iii., with the exposition ch. ii., sketch by means of symbols the future destiny of Israel. Hosea, bidden to take a wife of whoredoms, took Gomer, who bare a son, to be named Jezreel. The name merely recalls the bloody act of Jehu (2 K. x.), and sounds the knell of his house (i. 2–5). Then a daughter was born, Lo-Ruhamah, "Unpitied," meaning that the Lord's mind was alienated from His people (i. 6, 7); and finally a son, Lo-ammi, "not my people," intimating the exile of Israel, and their ceasing for a time to be the people of the Lord (i. 8, 9). This last with the restoration (i. 10–ii. 1) is more fully thrown into symbol, ch. iii. Hosea is bidden "again go love a woman, beloved of a paramour and an adulteress." The woman is the same Gomer, to whom he returns in love, though not for a time in union. The Lord's love shall return to His people, whom He shall keep in long restraint and discipline in exile, to be again redeemed, this time to become His people for ever. Ch. ii. is the exposition of this symbolical history: Israel's whoredoms with the Baals (the calf images, no gods, viii. 6), ii. 2–5; her perplexities when "unpitied," 6–13; her exile and discipline in the wilderness, 14–18; the new espousals and obtaining of mercy for ever, 19–23.

The second part consists of chs. iv.–xiv., which though belonging to different periods, cannot be dated in particulars. The Prophet complains of the immorality and violence everywhere prevailing: adultery and excess in wine (iv. 2; vii. 4, 5), treachery and robbery, in which even the priests engaged (vii. 6; vi. 8), a secular spirit and moral shallowness on which no impression could be made (xii. 7; vii. 2; vi. 1–4). Further he denounces the debased religious conceptions and worship, called "whoredom" and service of Baal, *i.e.* worship of the calves, with Canaanite rites and conceptions of JEHOVAH more befitting a nature-god like Baal (ii. 2, 5, 7–13; iv. 13; v. 3). Gross immoralities accompanied this service, in which even the young women took part (iv. 14). The conception of Deity was wholly false, there was no "knowledge of God" in the land (iv. 1); the service was mere sacrifice of flesh and heathenish merry-making (viii. 13; ix. 1); JEHOVAH desired "goodness" not sacrifices (vi. 6). The foolish political alliances of the day, called also "hiring loves," rival parties dragging the country alternately to Egypt and Assyria (v. 13; vii. 11, 12; viii. 9, 10). The rise of the Northern Kingdom itself was a fatal error (viii. 4; xiii. 10), bringing with it the false worship (viii. 4, 5); an error that shall be retrieved in the latter day, when

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the people shall seek JEHOVAH their God and David their king (i. 11; iii. 5).

Hosea's fundamental idea is the "love" of the LORD to the community. In love He redeemed them from Egypt (xi. 1); their history has been but an illustration of His love (chs. xi.–xiii.); even the greatest of His chastisements, casting the people out into the wilderness, is inflicted in love (ii. 14; ch. iii.); and their restoration shall be due to His love (ii. 19; xiv. 4). Over against this moral Being, who is love, the prophet creates another moral person, the Community of Israel, with a personal identity all through her history, but characterized always by want of affection, treachery, infidelity. Her idolatries, alliances abroad, the political schism at home, are but revelations of a state of mind, always unsatisfied and untrue. This conception of Israel as a moral Person affects the prophet's view of the future. No distinction is drawn between classes, as in Amos; Israel's calamities reveal to her the meaning of her conduct and her history, and she returns to her first husband (ii. 7); the whole people, the ideal Person, is converted and restored (ii. 19). With this conception are connected the circumstances of the prophet's married life (chs. i., iii.). His wife Gomer became unfaithful, and he saw in his relations with her the relation of JEHOVAH to His people, and thus received his great prophetic conception (i. 2). That conception is, that the love of the Lord to His people is unquenchable; that love is stronger than custom or law or even than moral repugnance (ch. iii.; Jer. iii. 1). The profound thought and pathos of this prophet of the north have deeply influenced succeeding writers (Jer. ii., iii.; Ezek. xvi., xxxiii.; Is. xl.–lxvi.). The new betrothal of Israel to JEHOVAH (ii. 19) anticipates Jeremiah's new covenant (xxxi. 31).

Joel, the son of Pethuel, was a prophet of Judah, familiar with Jerusalem and the temple service, hence by some supposed to have been a priest. The prophecy, occasioned apparently by lengthened visitations of drought and locusts—plagues so severe that they seemed the heralds of the great "Day of the LORD"—falls into two parts; ch. i. 1–ii. 17, and ch. ii. 18–iii. 21 (iv. 21 in Heb.). The first part consists of two prophetic discourses (ch. i. and ii. 1–17), each of which, beginning with a graphic description of a plague (ch. i. drought and locusts; ii. 1–17, the army of locusts), leads up to an exhortation to repentance (i. 13 *seq.*; ii. 12–17). The second part contains promises from JEHOVAH: *first*, the promise of temporal blessings, removal of the plagues, abundance of rain, and plenty for man and beast (ii. 18–27); *secondly*, the promise that afterwards the Spirit shall be poured out on all flesh, and the knowledge of the LORD be universal; and then shall come the terrible day of the LORD. They that call on the name of the LORD shall be saved, and in mount Zion shall be those that escape (ii. 28–32 = iii. 1–5 in Heb.). Though embraced in the day of the LORD, a separate picture is given of the fate of the heathen world. The "nations" are gathered together into the valley of Jehoshaphat ("JEHOVAH judges") to be judged. The scene is a great conflict, the reaping of a harvest, the treading of a winepress;

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the issue reveals the heathen world a "desolation," but Judah shall dwell for ever (ch. iii.; iv. in Heb.).

The age of the prophecy is uncertain. There is no reference to Assyria or Babylon; no king is mentioned, power being in the hands of the "priests" (i. 13; ii. 17); the prophecy must be of the time of the return from exile, when the priests were the actual rulers of the community. Two things rather favour a late date: *first*, no allusion is made to Northern Israel, the people of God is Judah (ii. 1, 32; iii. 1, 12, 17, 20); *secondly*, no allusion is made to the conflict with idolatry, which fills the pages of the earlier prophets; false worship appears overcome. Religious truths prominent in the prophecy are: the Day of the LORD (Is. ii. 12; xiii. 6; Zeph. i. 14; Am. v. 18); the escaped "remnant" (ii. 32; Is. vi. 13; x. 21); the saving faith which "calls" on the Lord, and on the other side the Lord's "call" (ii. 32). The prophecy of the "Spirit," the characteristic of the new dispensation (Acts ii. 17), is fuller than elsewhere (Is. xxxii. 15; Jer. xxxi. 33; Zech. xii. 10). The imagery has greatly influenced later scripture: the locusts (compare ii. with Rev. ix.), the Day of the LORD (i. 15; ii. 11, 31; Matt. xxiv. 29; Rev. vi. 12), the harvest of judgment (iii. 13; Rev. xiv. 15), and the fountain (iii. 18; Rev. xxii. 1; *cp.* Ezek. xlvii. 1).

Amos prophesied in the days of Uzziah king of Judah and Jeroboam, the son of Joash, king of Israel, two years before the earthquake (i. 1; *cp.* Zech. xiv. 5). Jeroboam probably died about 750, and Uzziah about 740. The prophet's mission, apparently not of long duration, belongs to the first half of the 8th century; if the heading of the book be from his own hand it was not compiled till two years after the prophecies were spoken. Amos came from among the shepherds of Tekoa, a place 12 miles south of Jerusalem, to prophesy against the Northern kingdom. There is nothing to show that he was himself a native of Judah; herdsmen and shepherds were often foreigners. He disclaims being one of the "sons of the prophets" (vii. 14), though with no disparagement of these societies, much less of the prophetic office (ii. 11). Nothing is known of the causes, if there were any secondary causes, which led to his prophesying against the Northern kingdom, nor anything of his subsequent history.

The book contains five sections. (*a*) Ch. i.–ii., a view of the sins of all the nations, with threats of the universal judgment of JEHOVAH. The cloud of judgment laden with disaster trails round the whole horizon, discharging itself upon the nations in succession, Judah included, till it settles at last over Israel. Israel is judged as a nation which has received a revelation from JEHOVAH. (*b*) Ch. iii.–iv. 3, threats of judgment upon the people of Israel because of their injustice to one another and the oppression of the poor by the privileged classes. (*c*) Ch. iv. 4–v., threats of judgment because of the false worship of the people and their vain conceptions of the nature of JEHOVAH. Their ritual service was only sinning, for the conception of the God to whom they offered it in no way corresponded to JEHOVAH (iv. 4); He bids them seek *Him* and not to seek Beth-el (v. 4–6). (*d*) Ch. vi., a

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threat of judgment because of the luxury of the ruling classes, their national pride and religious indifference and blindness to the operations of JEHOVAH. (*e*) Ch. vii.–ix. contain the same idea of the destruction of the nation, but expressed in symbols and visions, *e.g.* the application of the plumbline (ch. vii), the *ripe* summer fruit (viii.), and the smiting of the temple at Beth-el, that it fall on the heads of the worshippers (ix.).

The prophet's great religious conception is that of the purely moral character of JEHOVAH, the righteous ruler of all nations and men. This universalism is expressed by the name "God of hosts," "God of Israel" being avoided; while false gods are not referred to except in the obscure passage, v. 25–27. Sin alone displeases JEHOVAH, His service is a righteous life, sacrifices of flesh have no meaning to Him (v. 21 *seq.*), hence the sinful nation must inevitably perish (ix. 8). The people's hopes that they could appease Him with offerings, that being their God He would save them, were a delusion; it was *because* He was their God that He would visit their iniquity upon them (iii. 2; ix. 7); the "Day of the LORD" which they longed for would be darkness, and not light, as if a man fled from a lion and a bear met him (v. 18, 19). Yet Israel cannot be utterly destroyed (ix. 8); sifted among all nations not a true grain will fall to the ground (ix. 9). The sinners of the people shall be destroyed, but the Lord will raise up again the tabernacle of David. The kingdom shall return to its ancient glory when undivided, and the world (as the prophet conceived it) shall be subject to it (ix. 11 *seq.*).

Obadiah prophesied against Edom: Edom though building high in the rock shall be brought down to the ground by JEHOVAH and his treasures rifled, *vv.* 1–9; this is his punishment because of his violence to Judah, his malicious joy over its calamity, and his participation with its destroyers in holding riot on God's holy mountain, 10–16; but in Zion shall be the remnant, which shall be holy. Israel restored shall possess its ancient heritages and absorb all its foes, Edom, the Philistines and Phoenicia, and the kingdom shall be the LORD'S, 17–21.— Nothing is known of the prophet. The terms in which he describes the "calamity" of Jerusalem (10–16) can hardly refer to anything but its capture by the Chaldeans in 586 B.C. For the part Edom took in this against his brother (*v.* 10) he incurred the abiding hatred of Israel (Jer. xlix. 7–22; Ezek. xxv. 12; xxxv. 3, 4; Lam. iv. 21; Ps. cxxxvii. 7). The relations of Edom to Israel were changeful. Subdued by David it shook off the yoke under Jehoram (2 K. viii. 20). Reconquered by Amaziah and Uzziah (2 K. xiv. 7, 22) it rebelled under Ahaz (2 K. xvi. 6; see R.V., marg.). When Ob. 1–6, 8 is compared with Jer. xlix. 14–16, 9, 10, 7 (in this order) they are seen to have a common element derived probably from an earlier prophecy. Obadiah has many affinities with Joel.

Jonah, son of Amittai, of Gath-hepher in Zebulon, lived under Jeroboam II., whose success in restoring the ancient boundaries of Israel he predicted (2 K. xiv. 25). This prophecy was probably never written, the opinion of some authors that it is to be identified with Is. xv., xvi. resting on no solid foundation. The present Book

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of Jonah has the form of a narrative by a later writer of an episode in the prophet's life which may or may not be historical. The author desires to convey a moral lesson. In this respect the book presents a parallel to the Book of Job. The key to the book is probably to be found in ch. iii. 10–iv. 1 *seq.*, *i.e.* in the reasons the prophet gives for his flight and unwillingness to preach to Nineveh. The writer repudiates a narrow-hearted particularism which would confine to Israel a salvation which JEHOVAH wishes to extend to the Gentiles. He teaches a universal religion. (1) JEHOVAH is God alone, over all, the sea and the dry land (i. 9). The winds obey Him, and the monsters of the deep. The men of Nineveh as well as Israel are the work of His hand, and His compassions are over all His works (iv. 2, 10, 11). (2) Everywhere the mind of men, even of heathen men, is susceptible to the sense of sin and the Godhead of JEHOVAH (i. 16; iii. 7 *seq.*; *cp.* Ezek. iii. 6, and often in Dan., *e.g.* ii. 47; iii. 28; iv. 37; vi. 26). JEHOVAH's operations have only to be known for all men to believe in Him. (3) The conclusion, which the prophet sought to evade, hardly needs to be drawn. Israel's mission and the destiny of mankind are both plain. The book is a beautiful poem, whether it paints the humanity of the heathen sailors, or the mourning of the prophet over the decay of the grass of the field, or more particularly the divine tenderness in ministering to the diseased mind of the prophet with his imperfect conceptions, or in pitying the little children of Nineveh. It is not necessary to suppose that the book, which is late, was written with the view of counteracting a tendency of any particular time. Its teaching is a spontaneous outcome of the religion of Israel, the corollary, often drawn before, from the doctrine of JEHOVAH, God alone. What is new in it is not this, but the author's love of mankind, his kindly appreciation of that which is good and beautiful in men everywhere.

Micah, a native of Moresheth Gath in the lowland of Judah, the *Shephēlah* (i. 1, 14), prophesied under Hezekiah (iii. 12; Jer. xxvi. 18), partly at least before the fall of Samaria in 722 (i. 6). The book has three divisions: (*a*) Ch. i.–iii. prophecies of judgment and ruin on the State. (*b*) Ch. iv., v. prophecies of restoration, with brilliant Messianic promises. (*c*) Ch. vi., vii. prophecies of a mixed character, breathing a different spirit and belonging probably to a later period.

First part: a theophany of the LORD in judgment (i. 1–4), which lights first on Samaria, which shall become heaps (5–7), and then moves southward towards the "gate of my people, even Jerusalem";—graphic picture of the panic and flight of the inhabitants before the Assyrian (8–16). The cause of this judgment is the idolatry practised at the high places (i. 5–7), and also the oppression wrought by the upper classes (ii. 1, 2). Micah, a native of the country, had ample opportunities of seeing how the poorer cultivators were dispossessed, "flayed and chopped in pieces" by the more powerful owners and creditors, their wives and children driven out and stripped naked (ii. 8–10; iii. 1–4). Added to this cruelty were the abuse of wine (ii. 11) and indifference to religion or even active opposition to the true

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prophets (ii. 6). Therefore judgment shall be on the false prophets who encouraged such evils (iii. 5–8) and on the people—Zion shall be ploughed like a field (iii. 9–12).

Second part: (*a*) ch. iv., prediction of the restoration of the former kingdom to Jerusalem, introduced by the beautiful prophecy of the time when Zion shall be the religious centre of the world (found also Is. ii.). (*b*) ch. v., prophecy of the birth of the new king of the house of David (2–4), and the universal peace of his reign (5, 10–15).

Third part: (*a*) a remonstrance of the Lord with His people, in which He recounts His past goodness to them (vi. 1–5). The conscience of the community (touched at length) seeks to know, How He would be served? The answer is that He desires justice, goodness, and humility before God—an answer which sums up Amos, Hosea and Isaiah in three words (6–8). Because the opposite of these things prevails desolating judgment must be looked for (9–16): (*b*) new and terrible picture of the treacherous and anarchic state of society (vii. 1–7): (*c*) finally the judgment seems to have fallen, and Zion sitting in darkness comforts herself with the hope that she shall yet see light, for who is a God like unto JEHOVAH who pardoneth iniquity? (7–20). The connexion is obscure in several parts of the book. Ch. ii. 12, 13 cannot be meant as a specimen of the false prophets' style; it seems however to disturb the connexion. Ch. iv. 9, 10 suggest a different situation from iv. 11 *seq.*; while vii. 7–20 breathes the spirit and situation of Lam. iii. 25 *seq.* Ch. vi., vii. have an elegiac tone unlike the other chapters.

Nahum, the Elkoshite, probably a native of Galilee, prophesied against Nineveh. Starting as all the prophets do, from a conception of JEHOVAH, a God of vengeance to His enemies but long-suffering (i. 2, 3), the prophet presents a theophany of this God for the purpose of executing judgment once for all on the oppressor of His people and delivering them (3–15). Ch. ii. contains sketches of the city's fall—the besiegers (ii. 3, 4), the defence, the capture, and dispersion of the inhabitants (5–10), with a taunting proverb over the harrying of the ancient den of lions (11–13). Ch. iii., the same theme under other figures, as that of a harlot and enchantress intoxicating the nations with the cup of her sorceries, *i.e.* her political influences and mercantile enterprises. The harlot shall be stripped and exposed in the eyes of all whom she enchanted (iii. 1–7). She shall share the fate of No Amon, and all her traders shall flee from her, as the locusts strip off their shards and fly away (8–19). The prophecy was composed between the fall of Nineveh in 606 B.C. and that of No Amon or Thebes in Upper Egypt, taken by Asshurbanipal about 660. The occasion of the prophecy may have been some recent aggression of Assyria, or more probably some powerful coalition against Nineveh, either that before which it actually fell or some earlier one, which prompted the prophet to express his certainty of the city's doom (ii. 1; iii. 12).

Habakkuk, of whom nothing is known, prophesied in Judah during the last years of the Kingdom. The book has two parts: ch. i., ii the prophecy, and ch. iii. a lyrical hymn. This very remarkable

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writing looks like a passage of the Wisdom literature rather than of Prophecy, being occupied almost entirely with the moral problem of evil and oppression, whether in Israel or in the world, under the eyes of the just and almighty God. (1) The prophet complains that his outcries against the evil, the injustice and lawlessness in Judah remain unheard by JEHOVAH, who calmly beholds it (i. 1–4). (2) He receives the reply that the LORD is raising up that bitter and hasty nation the Chaldeans to chastise the wrongdoers (5–11). (3) The answer aggravates the evil, making it as wide as mankind, while before confined to Israel. The character of the Chaldeans fills the prophet's mind, their pride and selfishness, their brutal levity and inhumanity and their godlessness, and withal their irresistible success, and the moral problem is only enveloped in deeper darkness (12–17). (4) Baffled and exhausted the prophet betakes himself to his watch-tower to await the answer of the Lord. It comes in the shape of a moral distinction: "his soul is not upright in him; but, the righteous shall live in his faithfulness" (his stedfast adherence to the truth and to JEHOVAH). The distinction carries in it its final verification in events, though this may not come at once (ii. 1–4). (5) It is, however, certain; and the downfall of the Chaldean is celebrated in a hymn of triumph, so instinct with moral feeling that not only men, but inanimate things are endowed with a conscience that rises against the selfishness and barbarous inhumanity of the conqueror (5–20).

The moral breadth of the prophet is comparable only to some parts of Job (vii. 1 *seq.*; ix. 24; ch. xxi., xxiv.), while his faith in the necessary triumph of the religion of JEHOVAH in contrast with idolatry has risen up to be a principle based on reflection (ii. 14, 20), as in the last chapters of Isaiah. The hymn, ch. iii., is a lyrical expression of the same conceptions. Though fashioned on older models (Deut. xxxiii.; Judg. v.; *cp.* Ps. lxviii.), the hymn is a powerful delineation of the manifestation of JEHOVAH to judge the earth and deliver His people. However greatly longed for this revelation of the Judge fills even those who look for Him with terror (iii. 16), but no convulsions or desolations will shake the prophet's faith in JEHOVAH and the victory of the righteous (iii. 17; *cp.* Ps. xlvi.). Ch. i. 5 might imply that the Chaldean had not yet come upon the stage, at least in western Asia, but i. 7–17 seems inconsistent with this, unless indeed the Assyrian had been made to sit for the portrait of the Chaldean.

Zephaniah, whose ancestry is carried back four degrees to a Hizkiah, supposed by some to be king Hezekiah, prophesied in the time of Josiah (639–608). The book is a sort of compendium of prophecy, speaking first of universal judgment, ch. i.–iii. 8, and then of universal salvation in the knowledge of JEHOVAH, ch. iii. 9–20. This judgment or "Day of the LORD" is the pouring out of His wrath on all created things (i. 1–3); in particular on men: on Judah (i. 4–ii. 3), then on all the nations (ii. 4–15). It falls on Judah for her idolatries (i. 4–7), on the royal house for their foreign affectations and violence (8, 9), on the merchant classes (10, 11), on all ungodly and indifferent, who say, The Lord will not do good or do evil—the Day

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of the LORD shall be on all, a day of blood and darkness (12–18). Let men turn to JEHOVAH and to righteousness that they may be hidden in safety in this terrible day (ii. 1–3). It falls too on the nations round about, the Philistines on the west, Moab and Ammon on the east, Cush on the south, and Assyria on the north (ii. 4–15). Ch. iii. 1–8 repeats the threat of a judgment particularly upon Jerusalem; then follows the promise that the nations shall be converted to worship JEHOVAH (iii. 9 *seq.*); Jerusalem shall no more be proud, but humble (iii. 11, 12; Ezek. xvi. 63), her captives shall be restored, and JEHOVAH her King shall rule for ever in the midst of her (iii. 10–20). The prophecy dates before the fall of Nineveh in 606 B.C. (ii. 13). The great conception of the prophecy is "the Day of JEHOVAH," the time of the LORD'S final interposition to judge evil and introduce His universal kingdom. This "Day" was a general conception of the prophets, but the presentiment that it was near was awakened in two ways: *first*, by the moral condition of men, Israel or the world. This seemed often so corrupt or violent that the feeling could not be repressed that the Judge must speedily intervene (Is. ii. 12). Or *secondly*, the presentiment was aroused by great convulsions (Is. xiii. 6) or calamities (Joel i. 15; ii. 1) desolating the earth. JEHOVAH was visibly present in these disasters; He was so near that men felt He was about to reveal Himself in His fulness in that great and terrible day. There seems a reference to some visible instrument in God's hand when the prophet speaks of the Lord's guests, bidden to His sacrifice (i. 7); possibly he means the Scythians, who broke into western Asia about this time.

Haggai prophesied in the second year of Darius Hystaspis, *i.e.* in 520 B.C. (ch. i. 1). His short book, which reflects the depressed condition of the small community of the Restored Exiles, naturally occupied with the care of providing for their own subsistence more than with zeal for the public service of their God, contains four brief oracles. (*a*) Ch. i., complaint of the people's absorption in their own material interests to the neglect of God's house; a picture of their abject condition, due to their religious indifference; and an exhortation to put their hand forthwith to the work of raising the temple. The exhortation had the effect desired (i. 14, 15). (*b*) ii. 1–9, an oracle designed to comfort those who had seen the former House and could not but consider the present one pitiful and mean in comparison (*cp.* the touching narrative Ezra iii. 11–13). A glory shall belong to the present house to which the former never attained, for the great "shaking" of the Day of the LORD is near, and all nations shall come to it dedicating their "desirable (precious) things," their silver and gold to JEHOVAH (ii. 7–9; *cp.* Is. lx. 5), and He shall glorify it (Is. lx. 13). Possibly Haggai himself may have remembered the former house. (*c*) Ch. ii. 10–19, a parable: Does holy flesh sanctify that which it touches? No, but the touch of the unclean pollutes all about it. So the secular spirit of the people has hitherto brought a curse on all their labour and increase; but from henceforth the Lord will bless them. (*d*) Ch. ii. 20–23, a dim outlook into the future with presentiments of vast changes in the world at the hand of the LORD when the kingdoms of the nations

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shall decay and crumble before the kingdom of the LORD (Dan. ii. 44), but the descendant of the house of David shall be near to the LORD as a signet ring (Jer. xxii. 24). The whole prophecy, though homely in style and chiefly occupied with the humble community of that day, has an undertone of far-reaching hopes and presentiments of a great work to be performed by the LORD among the nations, and of the glorious future lying before the ideal Israel.

Zechariah, son of Berechiah, a contemporary of Haggai (Ezra v. 1; vi. 14), prophesied from the 2nd to the 4th year of Darius (520–518 B.C.). The book has two great divisions: ch. i.–viii., a series of visions and promises manifestly concerned with the circumstances of Zechariah's own time, and ch. ix.–xiv., prophecies of an obscure kind, belonging to a different situation. Two things characterize the visions: *first*, the prophetic revelation, formerly a thing internal to the prophet's mind, is here made external, and analysed into two elements,—visions, and an interpreting angel who explains them. *Secondly*, JEHOVAH Himself is externally manifested in the Angel of the LORD, and His power and efficiency in His operations are personified in the shape of horsemen and the like. The Visions: i. 1–6, introduction: warning to hear and repent, by the example of the fathers, who refused to hear, and were overtaken by God's judgments, justly as they acknowledged. *First* Vision, i. 7–17, riders on horses of various colours, which go over all the earth to report on the state of the nations in the interests of Jerusalem. Meaning: JEHOVAH is jealous for Jerusalem, and wroth with the nations at ease; He returns to Zion, where His house shall be built, and His city peopled. *Second* Vision, i. 18–21, four horns—all the agencies that have scattered Israel; and four craftsmen—the divine agencies that shall counteract and destroy them. *Third* Vision, ch. ii., a man with a measuring line to measure Jerusalem. The city shall be immeasurable and overflow with people; the Lord shall be a wall of fire around her, and many nations shall be joined to her in that day. *Fourth* Vision, ch. iii., Joshua, the high priest, in filthy garments, standing before the Angel of JEHOVAH, with Satan at his right hand to accuse him (*cp.* Job i. 6–11). Satan is rebuked; the LORD who has chosen Jerusalem has plucked the brand from the burning. The beautiful vision might be a reflection of the feeling of the people, their abject condition awakening a sense of their sin and the fear that the LORD had not returned to them in truth. They are comforted with the assurance that His favour and forgiveness are with them, dispensed through the ministries among them; these ministries are but types of a more perfect one, when through the Branch (Messiah, Jer. xxiii. 5; xxxiii. 15) the LORD will remove the iniquity of the land in one day. *Fifth* Vision, ch. iv., a lamp-stand surmounted by a bowl of oil, which feeds by tubes the seven burning lamps of the lamp-stand, two olive trees on either side supplying the bowl with oil. The lamps might represent the light shed by the people or that shed among them. The oil is the symbol of the Spirit, through whom, and not by might or power, all Israel's work and destiny shall be accomplished. This Spirit is dispensed through the two anointed ones ("sons of oil"),

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representing the priestly and royal rule (Joshua and Zerubbabel). *Sixth* Vision, v. 1–4, a symbol of the curse that shall light on sin in the land. *Seventh* Vision, 5–11, symbol of the removing of the sin of the people to Shinar, the land of their foes (*cp.* Lev. xvi. 21, 22). *Eighth* Vision, vi. 1–8, horsemen, called also "winds" (Rev. vii. 1), going to all quarters of the earth—symbols of agencies by which God shall subdue the nations, foes of His people. Ch. vi. 9–15 teaches by symbolical action that the Branch (Messiah), who shall truly build the temple of the LORD, shall be a Crowned Priest. Ch. vii., viii., reply to a question about fasting: the LORD is indifferent whether men fast or eat; He desires that they execute judgment and show mercy (vii. 8–10). The fasts shall be turned into festivals of joy (viii. 19). Ch. i.–viii. are of profoundly spiritual meaning.

Chs. ix.–xi. (*a*) An invasion from the North sweeps over Damascus, Tyre and the Philistines; the last are incorporated in Israel (ix. 1–7). Zion is saved; her King comes to her righteous and victorious, meek and as a prince of peace (8–10). Her captives are restored, and Judah and Ephraim, miraculously strengthened of God, are victorious over the Greeks; and shall no more seek to diviners, but to the Lord (ix. 11–x. 2). (*b*) A similar theme. Good shepherds displace the evil ones; Judah miraculously strengthened, with Ephraim fully restored, shall humble the pride of Assyria and Egypt (x. 3–12). (*c*) Invasion of Lebanon and the Jordan-land (xi. 1–3). The prophet is commissioned to feed the flock destined for slaughter (4–8); renounces the thankless task (9–14); the flock falls into the hands of an evil shepherd (15–17).

Chs. xii.–xiv. (*a*) Final war of the nations against Jerusalem, and their defeat (xii. 1–9). (*b*) The Spirit poured out on Jerusalem, and a fountain opened for sin and uncleanness (xii. 10–xiii. 6). (*c*) Ch. xiv. appears a duplicate of xii., with the difference that Jerusalem falls for a time into the hands of the nations before the Lord appears for her salvation.

These prophecies (ix.–xiv.) are enigmatical and of uncertain date. To some writers chs. ix.–xi. appear of date anterior to the fall of Samaria, because of the references to Ephraim (ix. 10–13; x. 7; xi. 14), to diviners and teraphim (x. 2), Assyria (x. 10), a king of Gaza (ix. 5), and to the Messiah (ix. 9; *cp.* Is. lxii. 11); while chs. xii.–xiv., though posterior to the death of Josiah (referred to, as some think, xii. 11), must be preexilic, because of the references to idols and false prophets (xiii. 2–6). Others consider ch. ix.–xiv. the work of one writer, living not long after Alexander the Great, because of reference to the Greeks (ix. 13), and the exile (ix. 11; x. 6, 9, 10); the prominence of the priesthood (xii. 13), and the final war of the nations against Jerusalem, which reflects Ezek. xxxviii., xxxix. "Assyria" and "Egypt" would in this case be ancient names used for Syria and the kingdom of the Ptolemies.

Malachi. The word means "my messenger" (iii. 1), but it may possibly be a contraction of Malachiah, "messenger of the LORD" and so a proper name. The exact date of the prophecy is also uncertain. The temple has been completed (i. 10), the ritual is performed, yet

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carelessly; while the condition of the people remains depressed, so that men murmur against God (ii. 17). The practices stigmatized, mixed marriages and cruel divorces (ii. 10–16), with neglect of the tithes (iii. 8), are those reproved by Nehemiah (xiii. 23; and 10). They may, however, have prevailed for long, and the reference to the governor (i. 8; *cp.* Neh. v. 14) suggests that he was a foreigner at the time. The prophecy may belong to second half of 5th century. It consists of two parts: i. 1–ii. 9, and ii. 10–iv. 6 (iii. 24 in Heb.), the first directed more to the priesthood, and the second more to the practices and mind of the people. (*a*) The introduction (i. 1–5) recalls to mind the love of JEHOVAH to the people, illustrated in the histories of Israel and Esau. The latter had been made a desolation, while Israel had been restored and would be blessed. (*b*) Israel is ungrateful and does dishonour to Him who is his "father" and "master" in neglecting His service and bringing the blemished and the blind to His table. It were better that the doors of the temple were closed! (6–14). (*c*) Such evils are due to the secularity of the priesthood. How unlike is the degenerate Levi of to-day to the ideal Levi of former times (ii. 1–9).

The second part deals with two subjects: (*a*) the mixed marriages and repudiation of native wives (ii. 10–16). Have not all children of Israel one God for father? Did not one God create them a people? (Is. xliii. 1; Ps. c. 3). Why should they mix with the heathen, and cruelly wrong their wives of the daughters of Israel (ii. 15)? (*b*) The people's murmuring over their lot, their complaint that God makes no discrimination in His rule between the good and the wicked, and their impatient desire for His coming (ii. 17–iv. 6). Answer: the LORD'S coming is nigh. He will send His messenger to prepare His way (Elijah, iv. 5; *cp.* Is. xl. 3); the Lord will come to His temple, even the Angel of the Covenant whom they desire. (The Angel of the Covenant is the Lord in visible manifestation, Zech. i. 11; iii. 1.) Who shall abide His coming? for He shall sit as one refining silver (ii. 17–iii. 6; *cp.* iii. 13–18; iv. 1–3). Even now their wretchedness is not due to any moral slackness on the part of God, but to their own hereditary evil. They rob God of that due to Him. Let them return unto the Lord, and He will return unto them! (iii. 7–12).

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CHAPTER VI

INTRODUCTIONS TO THE BOOKS CALLED APOCRYPHA

By the Right Rev. H. E. RYLE, D.D.[1]

The First Book of Esdras. The character of this book is best understood from an analysis of its contents, showing the passages in which it is dependent upon Canonical Books of Scripture. (*a*) Chap. i.: Josiah's religious reforms and the subsequent history down to the destruction of the Temple in 586 (= 2 Chron. xxxv., xxxvi.). (*b*) Chap. ii. 1–15: the Decree of Cyrus and the return of the Exiles under Sanabassar (Sheshbazzar?) (= Ezra i.). (*c*) Chap. ii. 16–30. Artaxerxes in consequence of complaints against the Jews causes the building of the walls to be stopped (= Ezra iv. 7–24). (*d*) Chap. iii.–v. 6. Zerubbabel by his wisdom as a page of Darius wins the favour of the king and obtains permission to restore the captive Jews to their own country. This section is independent of the Canonical Scriptures. (*e*) Chap. v. 7–73, the list of the Jews who returned with Zerubbabel from Babylon, the commencement of the Temple and the interruption of the work (= Ezra ii. 1–iv. 5). (*f*) Chap. vi., vii., the resumption of the work and the dedication of the Temple (= Ezra v., vi.). (*g*) Chap. viii.–ix. 36, Ezra's return from Babylon and his work in Jerusalem (= Ezra vii.–x.). (*h*) Chap. ix. 37–55, Ezra's public reading of the Law (Neh. vii. 73–viii. 13).

Thus the only original portion of the book is chap. iii–v. 6, which has all the appearance of a fable. It is quite in the character of Alexandrian Jewish legend to attribute Zerubbabel's return to the impression produced by the preeminence of Jewish wisdom. This section contains the great saying, *Magna est veritas et praevalet.*

Of the date of compilation of the book we know nothing. Its contents were known to Josephus.

The Second Book of Esdras (also known as 4 Esdras). This book of 16 chapters consists of three different writings, (*a*) chap. i., ii.; (*b*) iii.–xiv.; (*c*) xv., xvi. The greater part of the book consists of an Apocalyptic writing iii.–xiv., which from early times was known and quoted in the Christian Church. It is, however, of distinctly Jewish and non-Christian origin. It contains seven visions, which

[1] Revised by the Editor.

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divide the work as follows, (1) iii. 1–v. 20. (2) v. 21–vi. 34. (3) vi. 35–ix. 25. (4) ix. 26–x. 59. (5) xi. 1–xii. 51. (6) xiii. 1–58. (7) xiv. 1–48. The visions are revelations made to Ezra, who is represented as grieving over the afflictions of his people and perplexed at the triumph of Gentile sinners. It was evidently written only a short time after the destruction of Jerusalem by the Romans; and in all probability its date is to be assigned to the reign of Domitian (81–96 A.D.). This explains its characteristic tone of deep melancholy. The only note of consolation is presented in the thought of the retribution that is to fall upon the heads of the Gentiles that have crushed the Jews. The references to the Messiah (vii. 28, 29, xii. 32, xiii. 32, 37, 52), and especially to His death (vii. 29), deserve especial notice. The fifth vision contains allusions in an enigmatical form to the contemporary power of Rome. Chap. xiv. records the tradition that Ezra was inspired to write out the lost Scriptures. The resemblance of this Apocalypse to the Apocalypse of Baruch is so close that it undoubtedly comes from the same age and possibly from the same hand. The other portions of the book, chaps. i., ii., xv., xvi., are of later date and are either of Christian origin or contain extensive Christian interpolation.

The work is extant in Latin. A passage of 70 verses, missing after chap. vii. 35, was discovered by Prof. Bensly in 1875, and now appears in the Revised Version of the Apocrypha (1895).

The Book of Tobit is a Jewish work of fiction. Tobit is of the tribe of Naphtali, an exile in Nineveh, and yet strict in the observance of the Law, and full of good deeds. Through burying a murdered fellow countryman he loses his sight. Being in poverty he sends his son Tobias to fetch 10 talents of silver, which he had left in the hands of his kinsman Gabael who dwelt at Rages in Media. Tobias takes a companion with him, who is in reality the angel Raphael. On the way they stop at Ecbatana and lodge at the house of one Raguel. Raguel's daughter Sara is haunted by the evil spirit Asmodaus, who has slain in succession seven men who wished to marry her, on the night of wedlock. Tobias claims her in marriage as a kinswoman; and her parents grant consent. By burning the liver of a fish in the marriage chamber he expels the demon Asmodaus. During the marriage festivities the angel journeys to Rages and obtains the money from Gabael. Tobias and his wife then return to Nineveh; and with the gall of the same fish Tobias restores his father's sight. Raphael having revealed his true nature disappears. Tobit breaks forth into a Prayer for Rejoicing, in which he predicts the future glory of Jerusalem (ch. xiii.). He and his family end their days in prosperity.

The scene of the story is laid in part in Media, and the name *Asmodaus*, "demon of wrath," is plainly Old Persian. Still the story in its present form is Jewish; it is an edifying sketch of life according to the Law lived in heathen lands. The part played by the demon, the intervention of the angel and the use of magic remedies are features characteristic of later Judaism.

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The didactic passages, *e.g.* iv. 3–21; xii. 6–15, are of great importance for illustrating the nature of Jewish piety.

The book is found in two (or possibly three) different recensions in Greek. Two are given in Swete, *The O.T. in Greek*. There is also an Aramaic text, taken apparently from the Greek.

The Book of Judith is a romantic tale. Nebuchadrezzar has sent his general Holofernes to punish the Jews for rebellion. The march of the Assyrian (*sic*) army upon Jerusalem is stayed by the resistance of a city called Betulia. Holofernes lays siege to Betulia, which is reduced to great extremities. Judith, one of the inhabitants, a rich and beautiful widow, repairs with one attendant to the camp of the Assyrians. There she infatuates Holofernes; and, seizing her opportunity, she cuts off his head, and returns with it to her city. The Jews, exultant at the sight, rush out and massacre the panic-stricken Assyrians. Judith ends her days the object of her country's affection and regard for her courage and holiness.

Probably the book was written in the Maccabean period. Its object is apparently to encourage Jewish readers in their heroic resistance to the rule of the foreigner, and in their strict devotion to the observances of the Law. The heroine's deed, like that of Jael, was an act of savage treachery. But the story of hatred to Israel's foreign foe, combined with a punctilious adherence to the ceremonial requirements of the Law, faithfully characterizes the spirit of the Maccabean age.

The story of Judith is first referred to in the Epistle of Clement to the Corinthians. It was probably originally written in Hebrew.

The Rest of the Book of Esther. In the Septuagint the Book of Esther is garnished with additional passages. The structure of the Book in Greek is as follows.

Greek Introduction (*a*) Mordecai's Vision of two dragons, portending a time of trial; (*b*) Mordecai frustrates the conspiracy of the two eunuchs, but earns the ill-will of Haman thereby.

i. 1–iii. 13. Greek as Hebrew.

First Interpolation: The text of the Decree of "Artaxerxes" (*i.e.* Ahasuerus) for the destruction of the Jews.

iii. 14–iv. 17. Greek as Hebrew.

Second Interpolation: (*a*) Mordecai's Prayer for the deliverance of the Jews; (*b*) Esther's Prayer that she may find favour in her intercession with the king; (*c*) Esther presents herself before the king and faints for fear of him.

v. 3–viii. 12. Greek as Hebrew.

Third Interpolation: The text of the king's decree against Haman.

viii. 13–x. 3. Greek as Hebrew. Greek Epilogue spoken by Mordecai, interpreting the Vision with which the Book opens: "These things are of God."

The general effect of these Greek additions is to supply the religious colouring which is almost absent from the original Hebrew. In the Hebrew the name of God never occurs, whereas the Septuagint introduces passages of prayer and thanksgiving and of confession that the hand of God is overruling the affairs of Israel.

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The additions were known and used by Josephus; they were possibly composed in the 1st or 2nd century B.C., and took their rise in the Jewish community resident in Egypt.

The Book of the Wisdom of Solomon. This is one of the most remarkable extant specimens of Jewish "Sapiential" literature.

The book falls into three main divisions:

i. (ch. i.–v.). The contrast of the righteous and the ungodly; the blessedness of the former in spite of their apparent failures and sorrows, the misery of the latter in spite of their apparent greatness and prosperity.

ii. (ch. vi.–ix.). The praises of Wisdom: Solomon urges the princes of the world to seek Wisdom as he himself has done (vii. 7 ff.); in elaborate and poetical language the origin and divine qualities of this Wisdom are described; and the section closes with a prayer for the possession of this Wisdom (ch. ix.).

iii. (ch. x.–xix.). An appeal to history: (*a*) the deliverance wrought by Wisdom for the patriarchs and for the Israelites in Egypt (ch. x.); (*b*) a justification of the punishment administered to the Egyptians and the Canaanites (ch. xi., xii.); (*c*) a diffuse denunciation of idolatry (ch. xiii.–xv.); (*d*) the plagues of Egypt interpreted as a visitation for sin and idolatry (ch. xvi.–xix.).

The book is written in praise of the Jewish conception of Wisdom and in condemnation of those who wilfully rejected her. It purports to be addressed by the Israelite king Solomon to the kings and rulers of the earth (*cp.* i. 1, vi. 1, ix. 7). Its claim, however, to Solomonic authorship is a literary fiction. There can be no doubt that it was written in Greek by an Alexandrian Jew shortly before, or after, the Christian era. This is shown partly by the style of the Greek, partly by the general approach in thought and expression to the teaching of Philo, partly by the traces of the influence of Greek philosophy upon the writer. Among the traces are the terms in which "Wisdom" is described as a divine emanation permeating the world (vii. 22 ff., viii. 1), the mention of the four cardinal virtues (viii. 7), and the description of the body as a mere "earthly tabernacle" of the pre-existent soul (viii. 20, ix. 15).

The style is forcible and poetical in the first half of the book. In the concluding section the language becomes laboured and involved. The contrast between the various portions is so marked that some scholars have assigned them to different authors. It must be admitted that the third section has very little coherence with the first two, and that in it the claim to Solomonic authorship altogether disappears.

The most famous passages are those containing the description of "the final reward of the righteous" (ii. 21–iii. 9) and the picture of Wisdom (ch. vii.–ix.). The author believes in a Future Life for the Righteous.

The object of the book is doubtless to warn Alexandrian Jews against abandoning the religion of their fathers. The Wisdom of the book of Proverbs, "the fear of the Lord," is asserted to be the basis of all true happiness. Wisdom is personified in imitation, on an expanded

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scale, of Prov. viii. The use made of Greek philosophical terms is intended perhaps to show that the Jewish faith, so far from being rendered obsolete by Greek philosophy, originally contained that which was best in it.

The long diatribe against idolatry and the detailed reference to the plagues of Egypt, coupled with the opening description of "the righteous man's" sufferings, give some ground for the conjecture that the work was written or compiled shortly after some popular outbreak of the Egyptian mob against the Jews on account of the Jewish abhorrence of idols.

The Wisdom of Jesus the son of Sirach, or Ecclesiasticus. This book had an eventful history, which has left its mark upon the text. It was written in Hebrew by a certain "Simeon son of Jeshua (*i.e.* Jesus) son of Eleazar son of Sira," whom his grandson and translator is careful to call "the man of Jerusalem" (ch. l. 27). This grandson in some journey to Egypt found there a "copy" (a Greek translation or adaptation) of his ancestor's work, which did not please him, and accordingly he set himself to produce a fresh rendering, to which he prefixed a preface claiming the exercise of extraordinary care in the execution of his own work. But we must not argue from this claim that the grandson was faithful to his original in the modern sense of the word. On the contrary we have evidence that he acted as an editor as well as a translator. In the Hebrew text there stands between *v.* 12 and *v.* 13 of ch. li. (Greek text) a Psalm of Thanksgiving. One subject for thanks is that JEHOVAH chose Zadok to be priest. Now when the Greek translator visited Egypt in 132 B.C., the Maccabees had held the priesthood for 21 years, *i.e.* since 153 B.C. (1 Macc. x. 21), and thanksgiving for the house of Zadok was out of date. Accordingly the grandson omits the whole Psalm of 15 verses from his version. A translator who took this liberty would surely take many others.

The book survives in four chief forms: (1) in the Hebrew original badly mutilated; (2) in Greek in codd. ℵABC; (3) in a somewhat fuller Greek form in a cursive MS., Cod. Vat. Gr. 346; (4) in the Peshitta Syriac. Of the Hebrew about half has been discovered. The Peshitta is notable, because it often agrees with the Hebrew against the Greek. The text of the four great uncials is followed in the R.V., while A.V. agrees better with the text of the cursive. The A.V. must not be neglected, for many of its readings have the support not only of cod. 346, but (as now appears) also of the Hebrew, which was still unknown, when the R.V. was published.

The date of the Greek Version is probably soon after 132 B.C., the 38th of Euergetes, *i.e.* Ptolemy Physcon king of Egypt. The date of the Hebrew original cannot be easily fixed. The author was the "grandfather" (πάππος) of the translator, but the Greek word may signify a more remote ancestor. We can say only that Sirach was written before the Maccabean period, but after the highpriesthood of Simeon I, *i.e.* between 270 and 170 B.C.

In style and character the book resembles the canonical Book of

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Proverbs, in imitation of which it was probably composed. It is for the most part a collection of gnomic sayings, which the writer welded together and doubtless enriched with the results of his own experience and reflection. Its structure is defective, although a general plan can be discerned.

The book falls into two unequal divisions, (A) (i.–xlii. 14), the Sayings of the Wise, which are introduced (chap. i.) by a panegyric on Wisdom, and close with the Praises of Nature (xlii. 15–xliii. 33). (B) xliv.–l. 21, the Praises of the Mighty Men, to which is appended the Epilogue (l. 22–29), and a final Song of Praise (li.).

The greater part of the book is occupied with questions of practical morality. Some of the subjects thus discussed are "friendship," "old age," "women," "avarice," "health," "wisdom," "anger," "servants." Many of the sayings preserved are little more than popular proverbs. Many express sentiments which to our ears are repulsive and coarse, but the very fact that the sayings are drawn from ordinary life accounts for the introduction of a less elevated element, and lends a special interest to the book as a picture of contemporary Jewish society.

The Song of Praise of the works of Creation (xlii. 15–xliii. 33) is a beautiful composition, and the Eulogy of the nation's great men runs over the whole roll of the O.T. heroes, the omission however of Ezra, Daniel and Mordecai being remarkable. The hostile reference to the Samaritan community (l. 25, 26) runs as follows in the Hebrew original:

> Two nations my soul abhorreth,
> And the third is no people;
> Those that dwell in Seir, and Philistia,
> And the fool-nation that dwelleth in Shechem.

The name "Ecclesiasticus" dates from the time of Cyprian, and has been in common use in the Western Church. It is a title rather than a name; it describes Sirach as authorized for use in church (*ecclesia*).

The Book of Baruch. This book is so called because it purports to contain a work written by Baruch, the prophet, in Babylon, in the 5th year after the destruction of Jerusalem by the Chaldeans, which having been read in the ears of king Jechonias and all the captives who dwelt "by the river Sud" was sent on to Jerusalem.

There is no doubt however that this is a pseudepigraphic title, and the few historical statements which it makes are irreconcilable with the Scriptural narrative.

The book falls into two main divisions, distinct from each other both in language and subject-matter.

A. i. 1–iii. 8. (*a*) i. 1–14, the historical introduction: (*b*) i. 15–iii. 8, the prayer and confession of Israel in captivity.

B. iii. 9–v. 9. (*a*) iii. 9–iv. 4, the praise of Wisdom: (*b*) iv. 5–v. 9, a psalm of return from exile.

The two parts of the book have no connexion with one another: and there can be little doubt that having been composed at very

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different times they were joined together by a compiler, who also prefixed the Preface attributing the completed work to Baruch.

The first portion was, possibly, originally written in Hebrew; the latter has the appearance of having been written from the first in Greek.

The date of the composition of these two fragments is uncertain, but bearing in mind the analogous use of the Chaldean capture of Jerusalem in the Apocalypses of Esdras and Baruch we may be right in supposing that the former fragment refers to the destruction of Jerusalem by the Romans. In the latter portion, chap. v. presents a verbal similarity to Psalms of Solomon xi.; and as this latter work is the more coherent, terse, and compact of the two, Bar. v. is probably an expansion of Ps. Sol. xi., and therefore not to be placed earlier than the Christian era.

If this be so, the *compilation* of Baruch can hardly be earlier than the last decade of the 1st cent. A.D. It is noteworthy that the book seems never to have found acceptance with the Jews.

It is first quoted by Athenagoras and then by Irenaeus who cites chap. v. After the 2nd cent. the fathers constantly quote iii. 37 as a prediction of the Incarnation.

Attached to the Book of Baruch (as chap. vi. in A.V.) is a pseudepigraphic work, the so-called **Epistle of Jeremy,** purporting to be a letter written by the prophet Jeremiah to the Jews who were being carried away captive to Babylon. It is a denunciation of idolatry, destitute of any power or originality. It was probably the work of a Jew of Alexandria who wrote in the last century B.C.

The Book of Baruch and the *Epistle of Jeremy* are generally grouped with the writings of Jeremiah in the MSS. of the LXX; the order being Jeremiah, Baruch, Lamentations, Ep. of Jeremy.

The Song of the Three Holy Children. The Song in the Greek Bible follows upon Dan. iii. 23, and is followed by Dan. iii. 24. It purports to be the Song sung by Shadrach, Meshach and Abed-Nego (Ananias, Azarias and Misael of verse 66) in the midst of the burning fiery furnace (*vv.* 29–68), but it is preceded by the prayer of Azarias (*vv.* 3–22) and a description of their preservation in the flames which consumed the Chaldeans (*vv.* 23–27).

There is no proof that this fragment ever existed in Hebrew. The prayer of Azarias is a prayer of repentance on behalf of the people composed in imitation of Dan. ix. and Ezra ix. The Song of the Three Children is a Bidding of Praise addressed to the works of Creation, but only in one verse are its contents applicable to the situation of the Three Children; and this verse has doubtless been inserted for the purpose. The greater portion of the Song, 35–68, is familiar in the services of the Church as the "Benedicite." It is an expansion of Ps. cxlviii.

The History of Susanna. This story describes how Daniel as a young man procured the vindication of Susanna from a shameful charge, and the condemnation of the two elders who had borne false witness against her. It is probably an example of a large class of

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anecdotes which popular tradition associated with the names of bygone heroes. According to some the story was aimed at the abuse of authority by Jewish elders. According to others it is a play on the name of Daniel, and was intended to illustrate his skill in judgment: *Dan.* = "he judged."

The History of the Destruction of **Bel and the Dragon.** In this fragment we have two more anecdotes of Daniel. In the first, Daniel reveals to king Cyrus the frauds practised by the priests of Bel who pretended that the idol eat and drank. In the second he slays the sacred dragon which was worshipped at Babylon; and having been on that account cast for six days by the Babylonians into the lions' den, he is not touched by the lions; the prophet Habakkuk is transported from Judaea by the angel of the Lord to bring him food; and on the seventh day the king releases Daniel and puts to death his enemies.

These stories were composed apparently for the purpose of bringing idolatry into ridicule, and for the most part seem to have originated in Alexandria.

The Prayer of Manasses, king of Judah. Except the statement that the speaker is "bowed down with many iron bands" there is no ground for the traditional authorship; which is in all probability the guess of some ingenious copyist. The prayer itself is for the most part built up of sentences and phrases taken from the Canonical Scriptures. It is not in the LXX.

The First Book of the Maccabees. The importance of this work for our knowledge of Jewish history in the 2nd cent. B.C. can hardly be surpassed. It recounts with great minuteness the whole narrative of the Maccabean movement from the accession of Antiochus Epiphanes (175 B.C.) to the death of Simon the Maccabee (135). The persecution of Antiochus Epiphanes and the national rising led by the priest Mattathias (i., ii.), the heroic war of independence under the lead of Judas the Maccabee (iii.–ix. 22), the recovery of religious freedom and political independence under Jonathan (160–143) and Simon (143–135) (ix. 23–xv.), mark the chief divisions of the stirring period which the book chronicles.

The author speaks of his acquaintance with "the acts of John" (Hyrcanus) and "the chronicles of his priesthood" (xvi. 23, 24). He therefore writes either at the close of the reign of John Hyrcanus († 104) or very shortly after.

For the remarkable accuracy of his history he was probably indebted to some special means of access to contemporary chronicles as well as to acquaintance with those who had taken part in the great struggle. He wrote in Hebrew or Aramaic; the Greek text in which the book has survived is an admirable example of translation.

One feature of excellence which occurs here for the first time in Jewish literature, is the accurate method of determining dates by means of a recognised era, that of the Seleucidae. Year 1 of this era corresponds with 312 B.C. The general style of the book is simple and clear. There is a conspicuous absence of exaggeration and legend, the chief

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exception being noticeable in statements of the numbers of the Syrian troops engaged with the Jewish forces.

The writer was evidently a strong partisan of the Hasmonean house, and ascribes the glory of the great national deliverance solely to the prowess of the three brothers, Judas, Jonathan and Simon. His references to the worship, the sacred books, and religious usages of his people show that he was a devout Jew. It has been observed that he makes no reference to the doctrine of the resurrection and that he shrinks from the use of the divine name, using sometimes "heaven" instead. Thus the mention of the name of God (or "Lord") in the A.V. of i. 59; ii. 21, 26; iii. 18, 22, 53; iv. 55; vii. 41; is not correct; *cp.* R.V. There can be little doubt that of the two rising parties among the Jews he was to be found in the ranks of the Sadducees.

The Second Book of the Maccabees. In this book the narrative commences at ch. ii. 19. It is not an original work, but represents an abridgment of a history in five volumes written by Jason of Cyrene (ii. 23). It deals with the history of the Jews during fifteen years (175–160), and therefore goes over part of the period described in 1 Macc. Its inferiority both in simplicity and accuracy is obvious; but its narrative supplies valuable confirmation of the facts of this period, more especially as there is no doubt that the two books are quite independent of one another.

The style is diffuse and rhetorical; and the element of legend is present, *e.g.* in the stories of Heliodorus' sacrilegious attempt (ch. iii.), of the death of Antiochus Epiphanes (ch. ix.), and of Judas' dream (ch. xv.). The account of the Martyrdom of Eleazar and the seven brethren (chs. vi., vii.) is a notable passage.

The history breaks off at the description of the defeat and death of Nicanor; perhaps the work of abridgment was never concluded.

The book was written originally in Greek, and at a time late enough for legends to have grown up around the events described. The epitomizer in all probability was an Egyptian Jew of the 1st cent. B.C. The admixture of religious comment and miraculous incident indicates that the author aimed at supplying religious edification rather than an accurate chronicle of events. As compared with 1 Macc., it will be observed that the Hasmonean heroes are regarded with honour but only as instruments for effecting the divine deliverance of the people; and further that the doctrine of the resurrection is strongly affirmed. The writer was probably an adherent of the Pharisaic party.

The two Epistles prefixed to the Epitome (i.–ii. 18) have no connexion with the history. They purport to be written by the Jews of Jerusalem to the Jews in Egypt, with the view of urging them to observe the feasts of the sacred year. They are of no historical value, but contain some strange legends, notably those respecting Jeremiah and Nehemiah.

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CHAPTER VII

INTRODUCTIONS TO THE BOOKS OF THE NEW TESTAMENT

The Synoptic Gospels[1]. The Gospel story is contained and re-told in three books, one called after the Apostle St Matthew, and two after the Companions of the Apostles, SS. Mark and Luke. But it is not a case of mere repetition, for each writer describes the life of Jesus from his own point of view. Thus St Matthew shows how the life fulfilled all that is written in the Law and the Prophets concerning the Christ. St Mark gives a vivid picture of a strenuous career. St Luke as the companion of the Apostle of the Gentiles looks forward to the day when all flesh shall see the salvation of God, and portrays One who is fitted to be the Saviour of all nations in every age.

Corresponding to the differences between the writers of the Gospels there is a difference between the features in the character of the Lord which stand out most prominently in each. St Matthew brings before us the King and the Judge of Israel. The characteristics of his portrait are authority and tenderness. St Mark brings before us the Prophet, the Man of God, mighty in Word and Deed. Energy and humility are the characteristics of his portrait. St Luke, whose Gospel ends, as it begins, in the Temple brings before us our great High Priest, instant in prayer to God and of perfect sympathy with men.

But though these three Gospels are thus stamped each with its own individuality, they stand in a close relation to one another. As giving the same general view of our Lord's life they are called the Synoptic Gospels.

They offer in fact a problem which has long defied solution: Why are they so alike and yet so different? Has one Evangelist copied from another? Are two of them directly dependent on the third?

Matthew, Mark, and Luke resemble one another closely in two respects: (*a*) they follow a common outline of the Life of Christ from the Preaching of John the Baptist to the Passion; (*b*) in a very large number of instances the three describe the same incident in almost the same language down to quite unimportant words. It is difficult for instance to suppose that Mark i. 21, 22; Matt. vii. 28, 29; Luke iv.

[1] By the Editor.

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31, 32, are passages written independently one of the other, or that Mark ix. 2 ff.; Matt. xvii. 1 ff.; Luke ix. 28 ff. have no literary connexion. Such resemblances are best explained on the supposition that Mark is the original document which lay before both St Matthew and St Luke, and that they both took it as the basis on which to compose their own Gospels. The Priority and Originality of Mark may be said to be accepted by N.T. scholars to-day. This Gospel was used by St Matthew and St Luke as the framework into which they fitted the additional information which they possessed.

But there is a further group of resemblances which cannot be thus explained. Matthew and Luke agree together in a large number of places in which there is no parallel in Mark. Further in these cases it seems very unlikely *either* that St Matthew used Luke, or that St Luke used Matthew. So the conclusion is widely accepted that both Evangelists had before them a writing now lost which is commonly spoken of as the non-Marcan Document. Both (it seems) draw from this document in such places as Matt. v., vii., and Luke vi. ("Sermon on the Mount").

The attribution of our Second Gospel to St Mark, *i.e.* John Mark of Jerusalem (Acts xii. 12), and of the Third Gospel to St Luke, the Companion of St Paul (Acts xvi. 10; xx. 5; 2 Tim. iv. 11), may be accepted as asserted by early tradition and confirmed by internal evidence. Some doubt however remains as to the authorship of the First Gospel. Early tradition asserts that St Matthew composed a book which was either a Gospel or else akin to a Gospel *in the Hebrew tongue*. But our present Gospel is in Greek and was probably composed in that language. It may be that some disciple of St Matthew was the actual author, and that he made use of the work which the Apostle had already composed.

A narrative of our Lord's ministry may be constructed from the following table of parallel passages. It may serve both as an introduction to the public life of Christ, and as an illustration of the mutual relations of the Synoptical Gospels. As far as possible every incident of the Ministry should be studied "synoptically." The chief incidents only are presented here.

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An Outline of Gospel History according to the Synoptists.

Showing the chief parallels in the Gospels.

Section I. *The Beginnings of the Ministry.*

	St Mark	St Matthew	St Luke
The Preaching of John the Baptist. Baptism of our Lord	i. 1–11	iii. 1–17	iii. 1–18, 21, 22
The Temptation	12, 13	iv. 1–11	iv. 1–13
The Beginning of the Ministry in Galilee	14, 15	12, 17	14, 15
Jesus at Capernaum by the Sea chooses four disciples. Miraculous draught of fishes (Luke)	16–20	13–16; 18–22	(v. 1–11)
Jesus in the Synagogue at Capernaum heals one possessed	21–28		iv. 31–37
Cure of Simon's wife's mother and of others	29–34	(viii. 14–17)	38–41
Jesus leaves Capernaum and traverses Galilee	35–39	iv. 23	42–44
Cure of a leper	40–45	(viii. 1–4)	v. 12–16
Cure at Capernaum of a paralytic	ii. 1–12	ix. 1–8	17–26
By the Sea Jesus calls Levi (Matthew)	13–17	9–13	27–32
The Question of Fasting raised against Jesus	18–22	14–17	33–39
Plucking corn on the Sabbath	23–28	xii. 1–8	vi. 1–5
The healing of the withered hand on the Sabbath	iii. 1–6	9–14	6–11

Note. Our Lord's treatment of the Sabbath brought on the first great wave of opposition from the Pharisees. They took counsel with the Herodians (!), a party with which they had no real sympathy for the destruction of Jesus.

Section II. *Wanderings in Galilee.*

Jesus leaves Capernaum for the sea shore and the hills and chooses twelve to be his messengers	iii. 7–19	(xii. 15–21) x. 1–4	vi. 12–19
Jesus pronounces the Beatitudes with a longer discourse following		v. 1–12; 38–48; vii. 1–5; 15–27	20–49

Note. The narrative of St Luke is followed. St Matthew gives a much fuller 'Sermon' at this point than St Luke, but it is probable that he has gathered into this early discourse many sayings which were uttered at a later time.

The cure of the centurion's servant at Capernaum		viii. 5–13	vii. 1–10
Our Lord's testimony to John the Baptist		xi. 2–19	18–35
Scribes from Jerusalem attack Jesus because of his cures of the possessed	iii. 20–30	xii. 22–37; 43–45	xi. 14–26
Attempted intervention of the mother and brethren of Jesus	31–35	46–50	viii. 19–21
The Parables of the Kingdom of God	iv. 1–20; 30–32	xiii. 1–15; 18–23; 31 f.	4–15; xiii. 18 f.
The Stilling of the Storm	35–41	viii. 18–27	22–25 (ix. 57–63)
The Gerasene Possessed	v. 1–20	28–34	26–39
The Raising of the daughter of Jairus	21–42	ix. 18–26	40–56

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An Outline of Gospel History according to the Synoptists (*continued*).

Showing the chief parallels in the Gospels.

Section III. *The Training of the Twelve.*

	St Mark	St Matthew	St Luke
Jesus, rejected in his own country, sends forth the Twelve with power over unclean spirits	vi. 1–13	x. 5–15	ix. 1–5
Note. The charge given to the Twelve in Matt. x. 5–15 should be compared with that given to the Seventy in Luke x. 1–16.			
Warning of coming persecution		26–33	xii. 2–9
Herod the Tetrarch speaks of Jesus	14–16	xiv. 1, 2	ix. 7–9
Feeding of the 5000	31–44	13–21	10–17
Note. St John vi. 1–21 should be compared for this and the following incident.			
Jesus comes over the sea to his disciples in distress	45–52	22–33	
Height of our Lord's popularity	53–56	34–36	
Note. The popularity of our Lord brought down against him Pharisees and Scribes from Jerusalem who succeeded in forcing him for the time to withdraw from Galilee.			

Section IV. *The Passion drawing near.*

The Pharisees raise a controversy about ceremonial washing in order to check our Lord's progress. Jesus withdraws to Tyrian territory, and heals the Canaanite woman's daughter	vii. 1–30	xv. 1–28	
Jesus re-appears, but east of Jordan. He heals a deaf mute	31–37	29–31	
Feeding of the 4000	viii. 1–10	32–39	
Renewed attack by the Pharisees who demand a sign from Heaven to authorize our Lord's mission	11–13	xvi. 1–4	xii. 54–56
Peter's Confession. *First* Prediction of the Passion	27–33	13–23	ix. 18–22
The Transfiguration. Healing of the Lunatic Son	ix. 2–8; 14–29	xvii. 1–8; 14–20	ix. 28–43*a*
Second Prediction of the Passion	30–32	22 f.	43*b*–45
Reproof of the Ambition of the Disciples	33–50	xviii. 1–9	46–50; (xvii. 1, 2)

Section V. *After the Galilean Ministry.*

Farewell to Galilee. Jesus goes beyond Jordan	x. 1	xix. 1, 2	ix. 51
The Blessing of the Children. The Rich Young Man	13–27	13–26	xviii. 15–27
Third Prediction of the Passion	32–34	xx. 17–19	31–34
Jesus rebukes the ambition of the Sons of Zebedee	35–45	20–28	
The Anointing at Bethany	xiv. 3–9	xxvi. 6–13	
Note. St John xii. 1–8 should be compared with the two Synoptic accounts.			

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	St Mark	St Matthew	St Luke
SECTION VI. *A ministry in Jerusalem.*			
Entry of Jesus into Jerusalem announcing the Kingdom ..	xi. 1–11	xxi. 1–11	xix. 28–40
Cleansing of the Temple	15–19	12–17	45–48
The Chief Priests and Elders challenge the authority of Jesus	27–33	23–27	xx. 1–8
Jesus in a parable compares the Jewish Authorities to unfaithful husbandmen	xii. 1–12	33–46	9–19
The Pharisees make common cause with the Herodians against Jesus	13–17	xxii. 15–22	20–26
Our Lord predicts the destruction of Jerusalem and the persecution of his followers	xiii. 1–23	xxiv. 1–28	xxi 5–24
SECTION VII. *The Last Night.*			
The High Priests plot and Judas turns traitor	xiv. 1 f., 10 f.	xxvi. 1–5; 14–16	xxii. 1–6
The LAST SUPPER. Treachery predicted. The Institution of the New Covenant. Prediction of Peter's denial ..	12–31	17–35	7–34
Gethsemane. The Agony and the Arrest	32–52	36–56	39–53
The trial before the High Priest. Jesus condemned for "Blasphemy." Peter's denial	53–72	57–65	54–71
SECTION VIII. *Death and Resurrection.*			
JESUS DELIVERED TO THE GENTILES	xv. 1	xxvii. 1 f.	xxiii. 1
The hearing before Pilate. The multitude prefers Barabbas to Jesus. Jesus led to Golgotha	2–21	11–32	2–5; 18–32
The CRUCIFIXION. Mocking. Death and Burial. The Women present	22–47	33–61	33–56
The Empty Tomb. A vision of Angels (an Angel), who announce the Resurrection to the Women	xvi. 1–8	xxviii. 1–8	xxiv. 1–7
Jesus appears to Mary Magdalene	(St 'Mark' xvi. 9)	9, 10	
Note. St John xx. 11–17 and 1 Cor. xv. 3–8 should be compared.			
Jesus appears to the Eleven in Jerusalem and gives them a charge to the nations			36–49
Jesus appears to the Eleven in Galilee and gives them a charge to baptize all the nations	(St 'Mark' xvi. 14–18)	16–20	
The Ascension (Acts i. 1–14)			(50–53 *q.v.*)

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A Note on the Parables

The word *parable*, in Greek παραβολή, means a "comparison." It is sometimes used to denote a mere brief saying in which a comparison is involved, as in Luke vi. 39, *He spake a parable unto them, Can the blind guide the blind?* Here a comparison is implied between the physically blind and those who are without spiritual sight. But more commonly the word *parable* is applied to a short story involving a comparison. A few such stories are to be found in the Old Testament, *e.g.* that of King Bramble told by Jotham the son of Gideon (Judg. ix. 7–20), or the Carrying off of the ewe-lamb told by Nathan (2 Sam. xii. 1–9), or again Isaiah's story of the Unprofitable Vineyard (v. 1–7). In each of these three cases an explanation is added to show what particular comparison is meant to be suggested. Each story is in fact a parable, though it is not so called in its own context.

In the New Testament Parables of this kind (stories, *narratives*, not mere sayings) are confined to the Synoptic Gospels. We find a parabolic argument in Rom. xi. 13–24 and an extended use of metaphor in John x. 1–6, but for parables which are stories we have to turn to St Matthew and St Luke, and, to a less degree, to St Mark.

Though the short story told expressly as a parable is rare in the Old Testament, it was probably a common feature of the teaching of the Rabbis of our Lord's own day. The Talmud and the Midrashim which preserve some of this teaching contain a good number of parables. Some of these resemble parables of our Lord, and may have belonged to the common stock of material used by different teachers each for his own purpose. Thus there is a parable (Shabbath 153 *a*) which turns upon the readiness of the invited guests to enter the banquet in suitable garments (*cp.* Matt. xxii. 1–14) and another (Yer. Ber. ii. 5 *c*) which tells of the murmuring of the labourers against one of their number who had worked "but two hours" in the Vineyard, and yet had received a full day's wages (*cp.* Matt. xx. 1–16)[1]. It is natural that our Lord should have made use of stories which were already familiar in order to impress His teaching upon the multitude. The essence of that teaching was so new to the ears of those who first heard it, that it could be imparted only by slow degrees. *First*, the attention must be secured; *next*, attraction must be exercised; *thirdly*, as far as possible the teaching must be imparted. The Gospel parable which was *first*, a story, and *next*, a thing beautiful in itself, and *lastly*, the bearer of a significant message, was Christ's chosen instrument for His end.

In His early Galilean circuits the Evangelists record that "without a parable spake he not unto them."

From our Lord's words (Matt. xiii. 13–15; Mark iv. 11, 12; Luke viii. 10) we learn the reason for this method. The parable conveys to the hearer religious truth exactly in proportion to his faith and intelligence; to the dull and unintelligent it is a mere story—'seeing they see

[1] Jewish Encyclopedia, *s.v.* Parable.

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not'—to the instructed and spiritual it reveals the mysteries or secrets of the kingdom of heaven.

In this the parable exhibits the condition of all true knowledge. He alone who seeks finds. It possesses moreover, especially in the East, supreme attractiveness of form. It is suited alike to simple and learned. The variety of its imagery charms many classes and many minds, teaching all to find divine truth in common things. Divine wisdom has been justified; for no teaching has impressed itself more deeply on man than the lessons of the parables.

Interpretation of parables. It is important to distinguish between the interpretation of a parable and the application of a parable. The only true interpretation of a parable is the meaning which it conveyed, or was meant to convey, when first spoken. The application of a parable may be infinitely varied in every age and circumstance. In many cases too the meaning grows and deepens by the lessons of history and by the teaching of science. The parable of the leaven or the mustard tree or the drag-net is clearer in the light of ecclesiastical history, the parable of the fig tree or the corn growing secretly gains force by scientific knowledge.

But if the true and original meaning of a parable is to be grasped it is important to disregard the light of after ages and to consider its context and setting. The thought to which it is linked, the connexion in which it is placed, the persons to whom it is addressed, give the clue to the right interpretation. Other rules of interpretation are (*a*) not to force a meaning on subordinate incidents; (*b*) not to regard as parallel parables which are connected by superficial likeness of imagery; (*c*) to bear in mind that the same illustration has not always the same significance; leaven, *e.g.*, signifies a principle of good as well as a principle of evil; (*d*) to remember that the comparison in a parable is not complete, it does not touch at every point: the characters of the unjust judge or the unjust steward or the nobleman who went into a far country—recalling the Archelaus of Matt. ii. 22—do not concern the interpretation of the parable. The parable draws a picture of life as it is, not as it ought to be, and compares certain points in this picture with heavenly doctrine. (*e*) A fifth rule is to observe the proper proportions of a parable, not to make the episode more prominent than the main line of teaching.

Classification of parables. Great importance attaches to the grouping of the parables by the Evangelists. In St Matthew three main lines of teaching are illustrated by parables. (*a*) The Church of the future—its planting and growth, internal and external—the enthusiasm for it—the mingling within it of good and evil—the final judgment of it (ch. xiii.). (*b*) The Jewish Church and nation, its history, and the causes of its fall (ch. xxi. 28–xxii. 14). (*c*) The ministry of the Church.

Parables of the Passiontide, addressed especially to the apostles, on work and watchfulness occupy a place of their own (ch. xxv. 1–30).

The parable of the Labourers in the Vineyard (ch. xx. 1–16), in answer to a question of the apostles, may be classed under (*a*).

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St Mark follows in general the lines of St Matthew, but he reports fewer parables.

St Luke omits the parables of the Passion (*c*), but compare xii. 35–48, xix. 11–28; and he illustrates (*a*) and (*b*) less copiously than St Matthew. His independent reports however are numerous. These may be classified generally as illustrating: 1. Prayer and earnestness in religious life (xi. 5–8, xvi. 1–13, xviii. 1–8). 2. Forgiveness and the love of God (vii. 41–43, xv.). 3. Reversal of human judgment, as to just and unjust (ch. x. 25–27, xii. 16–21, xviii. 9–13); rich and poor (ch. xvi. 19–31).

Parables peculiar to each Evangelist

St Matthew. 1. The tares. 2. The hid treasure. 3. The pearl of great price. 4. The draw-net (xiii. 24–30; 44–50). 5. The unmerciful servant (xviii. 21–35). 6. The labourers in the vineyard (xx. 1–16). 7. The two sons (xxi. 28–32). 8. Marriage of the king's son (xxii. 1–14). 9. The ten virgins. 10. The talents (xxv. 1–30).

St Mark. The seed growing secretly (iv. 24–29).

St Luke. 1. The two debtors (vii. 40 ff.). 2. The good Samaritan (x. 25 ff.). 3. The importuned friend (xi. 5 ff.). 4. The rich fool (xii. 13–21). 5. The barren fig tree (xiii. 6–9). 6. The lost piece of silver. 7. The prodigal son (xv. 8–32). 8. The unjust steward (xvi. 1–13). 9. Dives and Lazarus (xvi. 19–31). 10. The unjust judge. 11. The Pharisee and the Publican (xviii. 1–14). 12. The ten 'pounds' (*minae*, xix. 11–27).

Introductions to the Synoptic Gospels[1]

St Matthew. The genealogy brings before us in outline the whole past history of Israel. The closing words of the Gospel point onward to the end of the world, but the main subject of the book is the life of our Lord from His Birth at Bethlehem to His appearance in Galilee after His Resurrection.

The Book may be divided into four parts:

I. The first (i.–iv. 16) forms an introduction emphasizing the relation of the Nativity to history and prophecy (i., ii.), and narrating the work of the Baptist and the Temptation as the immediate preparation for the Ministry of our Lord (iii.–iv. 11). It closes with the removal from Nazareth to Capernaum (12–16).

II. The second (iv. 17–xvi. 20) describes the ministry in Galilee, working out in six stages the history of the growth of faith in the Messiahship of Jesus of Nazareth, culminating in St Peter's confession (xvi. 16), the central point of the whole Gospel (*cp.* xvi. 21).

(*a*) The first stage (iv. 17–25) describes the call of the earliest disciples and the rousing of popular attention.

(*b*) The second (v.–vii.), in the Sermon on the Mount, brings under one view the main points of the new teaching. In it Jesus claims to

[1] By the Rev. J. O. F. Murray, D.D., revised by the Editor.

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perfect what Moses had begun, and on His own authority (vii. 28, 29) declares the laws of the Kingdom of Heaven.

(*c*) The third (viii.–xi. 1) describes ten mighty works by which the powers of the Kingdom were revealed, and tells of the selection and the commissioning of the Twelve.

(*d*) The fourth (xi. 2–xii.) shows our Lord's attitude to those who questioned His claims. The doubt of the Baptist and the answer to it lead up to a stern rebuke of the cities of Galilee ending in the invitation to the Weary and Heavy-laden (xi. 2–30); then come three great controversies with the Pharisees, *first*, with respect to the Sabbath (xii. 1–21), *secondly*, as to the source of His authority over evil spirits (22–37), and *thirdly*, on the demand for a sign from Heaven (38–45). The section closes with a declaration of the true ground of spiritual kinship (46–50).

(*e*) The fifth (xiii.) contains seven parables in which our Lord revealed the secrets of the Kingdom to those who could hear. It closes with His rejection at Nazareth.

(*f*) The sixth (xiv.–xvi. 20) begins with the story of the death of the Baptist (xiv. 1–12). Then follows the feeding of the 5000 and other miracles (13–36), rousing the enthusiasm of the people, which is checked by the renewal of the attack of the Pharisees, aided this time by Scribes from Jerusalem, who challenge Jesus on a question of tradition (xv. 1–20). Then follows a journey northwards outside the limits of the Holy Land (21–39), a return to the lake and a fresh conflict (xvi. 1–12), after which He again retires northwards, and the Galilean ministry is crowned near Caesarea Philippi by the confession of His Messiahship by St Peter (13–20).

III. The third division (xvi. 21–xxv.) leads up to the public assertion of Messiahship. Throughout it our thoughts are turned towards Jerusalem; the events of humiliation and of triumph which are to happen there are the main subject of the teaching. The journey to claim the Messiahship openly at the capital is the main subject of the narrative. It contains three parts:

(*a*) The first (xvi. 21–xx. 16) consists of scenes on the road to Jerusalem, beginning with the first prophecy of the Passion which followed immediately on St Peter's confession at Caesarea Philippi (21–28), and including the Transfiguration so closely connected with both (xvii. 1–21). Then comes a scene at Capernaum (22–xviii. 35) containing a second prophecy of the Passion, the miracle of the shekel of the Temple tax, and a series of teachings on humility, discipline, and forgiveness, for the guidance of the leaders of the Church. It is closed by a scene in Peraea (xix. 1–xx. 16) which includes teaching on marriage, and reveals the conditions of spiritual blessing in answer to the questions 'What shall I do?' 'What shall we have?'

(*b*) The second (xx. 17–xxiii.), after a third prophecy of the Passion and a second lesson to the disciples on humility (xx. 17–28), contains Christ's Entry into Jerusalem with His disciples (29–xxi. 11), the cleansing of the Temple on His own authority and the controversy to which that act gave rise (12–xxii. 46). There follows a denunciation

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of the Scribes (Pharisees), in which their authority is acknowledged, but their lives condemned (xxiii.).

(*c*) In the third (xxiv., xxv.) the Lord instructs His disciples concerning the judgment which was coming on the rebellious city and on all the nations of the earth.

IV. The last division (xxvi.–xxviii.) contains the story of the Death and of the Resurrection, bringing out especially the national guilt in the Crucifixion and the national evasion of the evidence for the Resurrection. The closing scene takes us back to Galilee. The final words declare that the King has received a world-wide dominion, and that the promise of Emmanuel is fulfilled for His servants to the end of time.

St Mark. The Gospel of St Mark, as early tradition and internal evidence agree in assuring us, contains reminiscences of St Peter's oral teaching as to the words and deeds of Jesus. It begins with a twofold reference to prophecy introducing a short notice of the work of the Baptist (i. 1–8). Then Jesus Himself appears, and is baptized with water and the Spirit; and in the power of the Spirit meets the tempter (9–13). Then comes the opening of the Galilean ministry (14–39), including the first preaching (14, 15), the call of the first disciples (16–20), and a full account of one day's work in Capernaum (21–39).

So far we have had popular excitement but no opposition. The next section (i. 40–iii. 6) defines our Lord's relation to the Scribes of the Pharisaic party, showing His loyalty to Moses even in cleansing a leper (40–45) and the ground of His authority to forgive sins (ii. 1–12), and again, the disregard of traditional notions of propriety (13–22) and of traditional rules of Sabbath observance (23–iii. 6), which provoked the Pharisees to such enmity that they actually appealed to the Herodians, the secular party among the Jews, to cooperate with them against Him.

The next section (iii. 7–vi. 6) defines our Lord's relation to the people. It shows how true disciples were sifted out from the crowd, and describes the appointment and training of the Twelve from their selection to their first independent commission. It begins with the appointment of the Twelve (iii. 7–19). Then Jesus declares the source of His authority over evil spirits, and His spiritual kinship with those who do God's will (20–35). He illustrates in parables the conditions for the reception of truth (iv. 1–20), responsibility for the spread of it (21–25), and its own inherent power of growth (26–32). The section closes with three examples of His work among the people and of their attitude towards Him, first among the Gerasenes (iv. 35–v. 20), next on the way to, and within, the house of Jaïrus (v. 21–43), and lastly at Nazareth (vi. 1–6).

From this point until the final crisis at Jerusalem (vi. 6–x. 31) the narrative illustrates stages in the training of the Twelve. The section begins with an account of their first practical experience of the work (6–13) and with the example of the end of a prophet in Israel (John the Baptist, 14–29). On their return they share with their Master

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in one of His most wonderful works (30–44), and learn that He is watching over them even from afar (45–52). The controversy with the Pharisees (who were aided by Scribes from Jerusalem) touching purification (vii. 1–23), and the work which He did for aliens on alien land (24–viii. 10), taught them that no kind of meat and no race of men were unclean in the sight of God. Then, after a rebuke for their dulness (11–21) and a miracle which is remarkable as being the one instance of a gradual cure, and which in consequence supplies a natural illustration of the slow development of their spiritual sight (22–26), their faith is brought to the test of open confession (27–30) and disciplined by the prophecy of the coming Passion (31–ix. 1); then follows the Transfiguration (2–13), giving "a surer hold on the prophetic word" (2 Pet. i. 19), and the cure of the demoniac boy (14–29), illustrating the condition of success in mighty works.

The rest of the section (ix. 30–x. 31) records the teaching on the way to Jerusalem. First (ix. 33–50) at Capernaum He teaches the Twelve to be humble and tolerant and self-disciplined. Then in Peraea (x. 1–31) He explains the doctrine of marriage to the Pharisees and to His own followers (1–12). By blessing the little children, and by His answers to the young ruler and to Peter, He teaches that a childlike heart and detachment from worldly things are conditions of entrance into the Kingdom (13–31).

The crisis at Jerusalem (x. 32–xiii.) turns on the question of authority. The character of the authority is made clear in the answer to the sons of Zebedee (x. 35–45). Then publicly accepting the title of the Son of David, first from Bartimaeus and then from the multitude, He enters Jerusalem to claim His true position (x. 46–xi. 11). He exercises the authority so claimed in a miracle of judgment and in the cleansing of the Temple (12–26). His claim is challenged by the Priests, Scribes, and Elders, and justified (27–xii. 12), and tested by cunning questions (13–37), after which He takes leave of the people with a parting warning against their leaders (38–40) and a gracious recognition of a very humble act of devotion (41–44). Chapter xiii. contains His last teachings for His disciples on (*a*) the rise of false Christs, (*b*) the coming of Persecution, (*c*) the calamities of Judaea, (*d*) the signs of His own return.

The story of the Passion is contained in chapters xiv. and xv. The Gospel breaks off abruptly in the middle of the story of the Resurrection (xvi. 8). A later hand has added a short compendium of the appearances after the Resurrection, together with the Lord's final charge to the Eleven.

St Luke. In his Preface (i. 1–4) St Luke pleads the example of many predecessors for the attempt he is about to make, and promises on the ground of careful investigation to give an orderly and accurate account of the traditions of the Gospel narrative received from eye-witnesses.

He then begins with an account of the Birth, Infancy, and Boyhood, of the Baptist and of the Saviour (i., ii.), bringing into prominence throughout (*a*) the action of the Holy Spirit, (*b*) the work of women,

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(*c*) the adoration of the poor, and (*d*) the anticipation of a coming deliverer. He sketches next the ministry of the Baptist (iii. 1–20), noting its place in the history of the world, and the lessons it contains for Gentile as well as for Jew. Then the account of the Saviour's ministry begins (iii. 21). He comes forward as one of the chosen people to John's baptism. After the baptism the Spirit descends upon Him, and the voice of the Father claims Him as His Son (22). He is now of full age, a true son, as the genealogy shows, of Adam, the son of God. Led by the Spirit in the wilderness during 40 days He meets and foils the devil (iv. 1–13) and returns in the power of the Spirit to commence His work in Galilee (14, 15). At Nazareth, His old home, the largeness of His mission is made the ground of His rejection (16–30). At Capernaum, after a day of healing, He has to leave those who would have detained Him among themselves (31–44).

At this point, clearly out of strict chronological sequence, St Luke introduces his account of the call of the first four disciples (v. 1–11) after a miraculous draught of fishes. Then follow, in close connexion as in the first two Gospels, the healing of the leper (12–16) and of the paralytic (17–26), the call of Levi the publican and the feast at his house (27–39), and two conflicts with the Pharisees (Scribes) touching the Sabbath (vi. 1–11); a group of events well fitted to illustrate characteristic aspects of the work He had come to do.

The settled opposition of the Scribes (Pharisees) creates the necessity for a new organization. So after a night of prayer He chooses twelve apostles to be more directly associated with Him in His work (12–19). The ministry under these new conditions opens with a sermon (20–49), in great part identical with the Sermon on the Mount recorded by St Matthew, proclaiming new standards of happiness and duty, and laying down the privileges and conditions of discipleship. Then He shows the power of His word by healing a centurion's servant, and calling back a widow's son to life at Nain (vii. 1–17).

Then in answer to a message from the Baptist He leaves His work to be its own witness (vii. 18–23), and warns the people that none but the children of Wisdom can understand her ways (24–35). An example of His meaning is supplied by the scene in the house of Simon the Pharisee (36–50), where He vindicates His prophetic character by reading the hearts of men, and the sinful woman is forgiven for her faith in Him.

Turning now to those who are willing to listen, He utters and expounds the parable of the sower, and declares the true ground of kinship with Himself (viii. 1–21). Then a group of four mighty works—the stilling of the storm, and the cure of the demoniac, followed by the healing of the woman with an issue and the raising of Jaïrus' daughter—reveals here, as in the first two Gospels, His power to control both the natural and spiritual forces of the universe, and to restore health and even life itself in answer to the faith of men (22–56).

After these lessons the Twelve are sent out on their first independent commission (ix. 1–6), and on their return take part in the feeding of the 5000 (10–17). St Luke then passes on at once to the scene in which

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their faith is brought to the test of open confession, and they are first told of the coming Passion (18–27). Then follow the Transfiguration (28–36) and the healing of the demoniac boy at the foot of the Mount (37–42). Then in view of the work which they will have to do after He has gone, He calls on His chosen to pay heed to His teaching (43–45), to be humble one towards another (46–48), sympathetic towards all workers in the same cause (49, 50), and patient under provocation (51–56).

His face is now set towards Jerusalem, and He has need of more fellow-workers. So St Luke brings before us three typical applicants for discipleship (ix. 57–62), and then describes the mission of the Seventy, with its strange blending of sadness and joy (x. 1–24). It was a last appeal to the cities and villages of Palestine, and its rejection would seal their doom; at the same time it was in itself an evidence that the work had not been in vain—the Father had revealed His secret unto babes.

Then come the parable of the Good Samaritan (25–37) and the story of Martha and Mary (38–42), revealing the double aspect of the disciple's duty, in active benevolence towards every fellow-creature and in patient hearkening to the Master's word. This section is closed and crowned by a lesson in prayer (xi. 1–13).

At this point our thoughts are turned from the disciples to the people at large. The appeal made to them had hitherto met with merely passive resistance. Men heard, and refused to repent or to obey. Henceforward our Lord meets active opposition by warnings of coming judgment. The first stage in controversy deals with the evidence for the Saviour's mission. In connexion with His power over evil spirits and the people's demand for a sign from heaven, He declares that His work is its own evidence, but bids them beware lest the good He is doing should prove the occasion of a worse evil (xi. 14–26); and by examples taken from Gentile lands in less favoured generations He warns them to be faithful to the light that they still possess, lest it should be taken away (29–36).

Next is recorded how our Lord was provoked to attack directly the religious leaders of the people. He shows how the Pharisees, by fixing their attention on outward rather than inward purity, had lost all sense of proportion in duty, and while making an idol of popularity had become a source of pollution instead of purification for the people (xi. 37–44), and how the lawyers, having lost all sympathy with the people, were on the point of crowning the guilt of their fathers, and were barring the gate which they had been commissioned to open (45–52). From the leaders He turns to the people, and warns them first against the hypocrisy which springs from fear of men and forgetfulness of God (xii. 1–12); then against a false estimate of the value of riches (13–21), and against anxiety about the supply of earthly needs (22–34), bidding His disciples rather lay up heavenly treasure in expectation of His coming (35–40), using and not abusing the powers intrusted to them (41–48), and not flinching even under fiery trial (49–53). Turning back to the multitude, He closes with an earnest

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appeal for timely repentance (54–59). The warning with which this chapter closes is carried on into the next. Lessons drawn from incidents of the time are enforced by a parable declaring that the last of three years of grace is in progress (xiii. 1–9). The opposition of a ruler of the synagogue to the performance of a cure on the Sabbath illustrates once more the contrast between the rival claimants for the leadership of the people (10–17). Two parables picture the universality of the Kingdom (18–21), and the people are warned that the privileges they have enjoyed will not of themselves prevent their exclusion from it (22–30). And then, in answer to the Pharisees, the Lord speaks of the guilt and of the doom of Jerusalem (31–35).

In the next section (xiv.–xvii. 10) the contrast between the Saviour and the Lawyers and Pharisees is still further developed, and the Gospel is offered freely to the outcast. It begins with yet another cure worked on the Sabbath in the presence of the Pharisees (xiv. 1–6). Then in conversation at a feast He brings out the laws of courtesy among guests and of true hospitality (7–14), and hints that these laws apply to the heavenly banquet by a parable (15–24) which foretells the exclusion of the self-satisfied, and the admission of the needy. The offer of salvation is thus thrown open to all. But they are warned to count the cost of discipleship before closing with it (25–35). Even so it proved attractive to the most degraded (xv. 1, 2), and the Saviour, in the parables of the Lost Sheep, the Lost Coin, and the Lost Son, entreats the Pharisees to share with Him the joy of this return of the lost (3–32). Then turning to His disciples, He warns them in the parable of the Steward of their responsibility to God for the powers intrusted to them, and bids them win eternal friendship by a faithful use of their earthly possessions (xvi. 1–13). As this teaching only moved the Pharisees (who were covetous) to sneer, He denounces their self-righteousness and their misunderstanding of the Law (14–18). Then in the parable of the Rich Man and Lazarus He illustrates the spiritual dangers arising from earthly possessions (19–31). The section closes with lessons to the disciples on the duty of avoiding offences (xvii. 1, 2), and of untiring forgiveness, on the power of faith, and on the impossibility of merit (3–10).

In the last stage of the journey to Jerusalem, after blessing the faith of the grateful Samaritan leper (11–19), Jesus develops the doctrine of the Kingdom (xvii. 20–xix. 48). He shows first how, when, and where the Kingdom is to be expected (xvii. 20–37); then the need of importunate prayer for its manifestation (xviii. 1–8), hinting that the coldness of the Church was the real cause of the delay, and showing, by the parable of the Pharisee and the Publican, the condition of an acceptable approach to God (9–14). At this point St Luke comes back to the regular current of the Synoptic narrative, which he left in ix. 51; and by a group of narratives containing the blessing of the children, the answer to the rich young ruler, and Peter's question, 'What shall we have?' he teaches, as do St Matthew and St Mark, that a childlike heart is a condition of entrance to the Kingdom (15–17): clinging to wealth excludes from, while sacrifice opens, the gate to

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eternal life (18–30). Then after giving the prophecy of the Passion (31–34) and the healing of the blind man on the Jericho road (35–43), he adds the story of the repentance of Zacchaeus (xix. 1–10) and the parable of the Pounds by which Jesus tried to teach His disciples not to expect the Kingdom till His return (11–27). Then St Luke describes the entry into Jerusalem (28–48), catching an echo of the angels' song in the Hosannas of the crowd, and recording the tears which the sight of the doomed city drew from its King even in the moment of His triumph. His description of the trial by cunning questions follows, with one omission, the same lines as that in St Mark. First the authority of Jesus is challenged by the Priests, Scribes, and Elders; in His reply He makes them confess their incompetence to judge any teacher's credentials (xx. 1–8) and lays bare the grounds of their opposition to His Father's messengers (9–18). Then He solves the difficult question of the lawfulness of paying tribute to Caesar (19–26), and meets the doubts of the Sadducees touching the Resurrection (27–40); and after a counter question, by which He sought to lead them back to the Scriptures for a full prophetic description of the Person of the Messiah (41–44), He takes leave of the people with a warning against the ostentation of the scribes (45–47) and with a gracious recognition of the poor widow's sacrifice (xxi. 1–4). His last public utterance described the signs which should precede, the distress which should accompany, and the redemption which should follow the fall of Jerusalem (5–28), closing with an exhortation to sober watchfulness (29–36).

The narrative of the Passion and Resurrection (xxii.–xxiv.) begins with an account of the preparations of the Enemy (xxii. 1–6), followed by the Last Supper, and the Lord's last teachings, promises, and warnings, to His disciples (7–38). Then after His prayer on the Mount of Olives (39–46), He is arrested as if He were a dangerous malefactor (47–53), denied by His chief apostle (54–62), insulted by the high priest's servants (63–65), condemned by the council of the Elders, the Sanhedrin (66–71), and at last, in spite of an acquittal both by Pilate and by Herod (xxiii. 1–12), is sentenced to be crucified (13–25). The story of the Cross begins with a warning to the daughters of Jerusalem (26–31); then from the Cross itself He made intercession for those who crucified Him and accepted the robber's penitence, and refusing to save Himself, committed His Spirit into His Father's hands (32–49).

We then read how He was laid in the grave by Joseph of Arimathaea as the Sabbath drew on (50–56), and how faithful women came at dawn on the third day and found the grave empty, and heard from "two men in dazzling apparel" that He was alive (xxiv. 1–12). Then He Himself appears to two sorrowing disciples (13–32), and to the assembled brethren (33–49), calming their excitement (36–39), assuring them of the reality of His resurrection body (40–43), explaining to them the prophecies of His sufferings, and bidding them proclaim to all nations the forgiveness He had won for them, as soon as they had received the promised Spirit (44–49). The Gospel closes with an

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allusion to the Ascension, the account of which is however reserved for Acts i. 6–11 (50–53).

The Gospel according to St John[1]. The writer clearly states his aim and object in writing the Gospel at its close (xx. 30, 31). He has selected from the innumerable "signs" which Jesus wrought those which he thinks will help his readers to the belief that Jesus was no less than the Messiah of His race and the unique Son of God, who alone could reveal His Father to all men. And this aim is practical. He would have them believe in order that they may "live," the higher spiritual life, which is possible in communion with One who is no less than this, the Christ, the Son of God.

In the Prologue (i. 1–18) the author gives a short summary of those truths which his study of the life and teaching of Jesus of Nazareth has led him to grasp: of His relation to Creation, to Mankind, to Judaism and its last Prophet, to "His own" in every age and place, and finally to those who "saw His glory," when the Logos, God's Agent in Creation and in History, and Himself Divine, became incarnate in Jesus of Nazareth, and tabernacled among men. What the writer has seen and known of Jesus Christ, as He lived and taught in Palestine, has shown him an age-long revelation of the Invisible God, culminating in the Life and Teaching of Jesus, who as God can tell of God, and as man can speak in terms intelligible to men. And the Message spoken in Palestine continues to be spoken, for those who saw and heard Him have received of His fulness to carry on His work. "God no man hath ever seen; God only-begotten, who is in the bosom of the Father, He declared Him."

The first twelve chapters contain the record of His manifestation to the world through His work and teaching in Galilee and Judaea. The crisis in Galilee is reached at the end of ch. vi., that in Jerusalem in ch. xii., which ends with a summary of His teaching and with a statement of the causes of His rejection. The second part, chs. xiii.–xx., records His revelation to His disciples, through the events of the Passion and Resurrection, and the teaching of the Upper Chamber. Early success followed by growing hostility and final rupture, and uncertainty during the greater part of His Ministry as to His attitude to the Messiahship, are indicated both in Galilee and Judaea. But development is hard to trace, and there are some reasons for supposing that in the final redaction of the Gospel the sequence of events and discourses has been modified from the order in which the Gospel first took shape, in the writing or teaching of the Disciple to whom we owe the main content of this final interpretation of the life and work of Jesus on earth.

The history opens with scenes from the life of the Baptist, chosen to emphasize the witness borne by him to Jesus rather than the character of his own work (i. 19–34). The next section (i. 35–51) records the first meeting of Jesus with His earliest disciples, some of whom pass over to Him from the Baptist in consequence of John's testimony

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to Jesus. Andrew brings his brother Simon, who brings his fellow townsman Philip, who brings Nathanael. The incidents are chosen to illustrate the Lord's power of reading men's character and commanding their obedience, but they bear the impress of reminiscence, and there is perhaps a hint that we should look for their source in the "other" disciple who came with Andrew to Jesus.

In ii. 1–12 the earliest work in Galilee is illustrated by the miracle at the wedding feast at Cana, which drew out the disciples' faith in their Master, and also by a reference to a short visit to Capernaum.

A description follows of His work in the south. The cleansing of the Temple is recorded at the beginning of His Ministry. Verses 22–25 state the results of His work in Jerusalem. Many were ready to believe in His name, *i.e.* to recognise and follow Him as Messiah, but He knew how little He could depend on such faith as that, and would not trust Himself to them. In iii. 1–21 this unpreparedness of the people is illustrated by the attitude of a sympathetic Ruler, Nicodemus, who is taught that men need spiritual regeneration before they can apprehend the true character of God's kingdom. The record of the conversation passes over imperceptibly into the Evangelist's comments on the situation. In iii. 22–36 Jesus continues His work in Judaea. This leads to controversy with the followers of the Baptist, who continues his "witness" by stating his true relation to Jesus. Again the conversation passes over into the Evangelist's comment. In order (ch. iv.) to avoid interfering with the Baptist's work Jesus determines to return to His own country, where He will not be exposed to the dangers of popularity. He himself testified that a Prophet has no honour in his own country. On His way He passes through Samaria, and His conversation with a Samaritan woman is related to indicate (*cp.* Mk. vii. 24 ff.) that when occasion offered His work was not confined, even during His earthly Ministry, to His own countrymen. The true character of spiritual worship is explained in terms which even the most ignorant can understand; and in His subsequent conversation with His disciples He shows how the poor, the uneducated and the stranger are better prepared for the Kingdom than the wealthy and ruling classes of the Capital (27–42). His work in Galilee is illustrated by the record of one miracle of healing (46–54).

In v. 1–16 the scene changes suddenly to Jerusalem. At "a Feast of the Jews" Jesus heals a sick man at the pool of Bethzatha (Bethesda) on the Sabbath. The Jews accuse Him of breaking the Sabbath, and His defence, in which He refers to God's "working" as not interrupted by the Sabbath, leads to the more serious charge of blasphemy. He defends Himself by stating His complete dependence on the Father; and the dispute passes over into controversy (in which it is impossible to separate speech from comment) on Life, Judgment and Witness.

In ch. vi. the scene changes, again suddenly, to Galilee. Since (1) the controversies of ch. v. are taken up again in ch. vii., without any apparent consciousness of a long break between, and (2) the "crossing" to the other side in vi. 1 is only natural in the continuation of a record

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of work in Galilee and not Jerusalem, there is much to be said for the view that in the final redaction of the Gospel narrative there has been a departure from the order of events in the scheme in which the Gospel originally took shape. The feeding of the Five Thousand, the Enthusiasm of the multitude, and the Walking on the sea are related with remarkable fulness of detail, and independence of the Synoptic narratives. The demand for a sign is followed by a discourse, or discussion, in which it is clear that the original teaching has been interpreted in the light of later Christian Eucharistic experience. The chapter ends with the record (1) of the withdrawal of many disciples because of the hardness of the sayings, and (2) of the faithfulness of the Twelve (Judas alone excepted) as shown in the confession of St Peter.

With this the account of work in Galilee closes, except for the short statement that He "walked in Galilee" (vii. 1), because the hostility of the "Jews" had closed Judaea to Him, a statement which would more naturally follow the account of work in the south. His brethren urge Him to submit His claims (? again) to the judgment of the Capital at the "great feast" of Tabernacles. He refuses to go with them, but soon afterwards goes up "secretly." The record of the surprise felt at the character of His teaching is followed by a discussion which begins with reference to the miracle of ch. v., and by a defence of Sabbath healing, also closely connected with the events narrated in ch. v. The rest of the chapter describes the differences of opinion about Him among the various sections of the people, the Rulers' attempt, and their officer's unwillingness, to arrest Him, and the rejection by the Pharisees of Nicodemus' counsel of caution.

If we omit the obvious interpolation (vii. 53–viii. 11) of the *Pericope Adulterae*, ch. viii. continues the discussion of the Feast of Tabernacles, about Witness, Judgment, and His threat to withdraw and leave the people to their fate. These are followed by the discourse "to the Jews who believed Him" on spiritual descent and true freedom, which culminates in the claim "before Abraham I am," and the consequent attempt of "the Jews" to stone Him. In ch. ix. the healing of the blind man from his birth is narrated, to show Jesus as the true Light of the world, and to illustrate the growing hostility of the Rulers. The man's boldness in view of the increasing discomfiture of the Pharisees, till they fall into mere abuse and "cast him out," is no doubt depicted in the light of the later relations of Church and Synagogue. But reminiscences of a real event are there as well. Ch. x. contains the Lord's teaching on true leadership, which is closely connected with the record in ch. ix. of the Pharisees' failure as leaders. He contrasts the work of the Good Shepherd with the violence and self-seeking of political Messianism. A note of time is given in x. 22 (see R.V. marg. for ἐγένετο τότε τὰ ἐγκαίνια), but the Evangelist does not make it clear how much of the preceding narrative (if any) is to be dated by this reference to the Dedication. The Lord's teaching on leadership makes the people clamour once more for a clear pronouncement on the question of His Messiahship. He replies that His works are His answer, as His true followers know. They are safe in

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the Father's hand. He and His Father are one. This leads to the old accusation of blasphemy, against which He defends Himself by the analogy of Ps. lxxxii. 6. His last public ministry in Jerusalem before the final visit, ends in a second attempt to stone Him. He retires beyond Jordan.

From this retirement He returns (ch. xi.) on hearing of the sickness of His friend Lazarus. As soon as He is assured of the Divine will He starts, in spite of the Disciples' protest, to find, when He reaches Bethany, that Lazarus has been dead four days. The raising of Lazarus shows Him to be the Life, as well as the Light, of the world. News of the miracle is quickly brought to Jerusalem, and the Rulers take counsel together. The Pharisees deliberate, and the Sadducean priesthood determines to act, under the leadership of Ananias whose brutal advocacy of a policy of self interest has for the writer a lurid significance in view of his having, as High Priest of that memorable year, to offer the sacrifice of atonement for the nation. Six days before the Passover (ch. xii.; *cp.* Mk. xiv. 1, 3) Jesus comes to Bethany. The supper and the Anointing, of which knowledge was presupposed in xi. 2, are now related; and the murmuring at the "waste" is definitely attributed to Judas, in contrast to the more general reference to "the disciples" in the Synoptic account. Next day the crowd of pilgrims to the Feast, in consequence of what they have heard from those who witnessed the raising of Lazarus, go out to meet Jesus, and the Triumphal Entry is related. The Evangelist expressly states that it was only long afterwards that the disciples learned the real significance of what they did. The Pharisees are dismayed at this proof of His influence with the crowd. One more scene is described. The desire of some "Greeks" to see Jesus suggests to Him for a moment the vision of a possible accomplishment of His mission without the cost of death. But in prayer to the Father the thought is at once put aside. The corn must die before the harvest can come.

So the Judaean ministry ends in more complete external failure than even the Galilaean. In spite of His "signs" the Jews reject Him. Their rejection of Him is part of the Divine plan as revealed in Prophecy. The chapter ends with a short summary of His public teaching. Faith in Him is faith in God who sent Him. The light was offered, but His message was rejected, and judgment must follow. The nation has thwarted His purpose to save. By their rejection of His message they are judged. He has proclaimed God's message in obedience to God's command. Obedience to that command issues in true life.

The second part of the Gospel contains the record, and the interpretation, of His final Revelation to His chosen disciples, in certain incidents of the Last Supper, in the Discourses of the Upper Chamber and the High Priestly Prayer, and in the events of the Arrest, the Trial, the Passion, and the Appearances of the Risen Lord.

The story of the Passion (ch. xiii.) is told so as to give prominence to Christ's love for His own and His glorification in suffering voluntarily borne. In connexion with the Supper, which the Evangelist clearly distinguishes from the Paschal Meal (contrast Mk. xiv. 12 ff.), he relates

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how Jesus washed the disciples' feet and how He interpreted His own action, and he records the unmasking of the Traitor and his departure, which is shown to be the beginning of the Son's "glorification" (31 f.). In the teaching and conversations which follow there are again indications of departure from the original order of the material. Perhaps the most plausible reconstruction, if we recognise that in the final redaction the exact form of many verses would naturally be modified, is that which places chs. xv. and xvi. (if not xvii.) earlier, possibly after ch. xiii. 32, and connects the teaching about the Vine with the "going out" of Judas. The unfruitful branches are cast out, the fruitful pruned that they may bear more fruit to God's glory. The disciples must abide in union with their Master, in obedience to His command and in mutual love, that they may bring forth the fruit of the work which He has chosen them to do, not as slaves but as friends. They will have to endure the hatred of the world, as their Master had. But the Paraclete, whom He will send to their aid, will support their witness to the Christ. Now (ch. xvi.) He must warn them of their fate, as He is about to leave them. It is expedient that He should, that the Paraclete may come, who shall convict the World of its mistakes and guide the disciples into all truth as they are able to bear it. Jesus must leave them, but only for a short time. Perceiving that they cannot grasp His meaning He repeats (*vv.* 19 ff.) in other terms what He has said. They must have sorrow for a time, as a woman in travail, but only until His restored presence shall turn their sorrow into joy, when they shall have direct access to the Father, and the need of symbolical language shall be no more. Then He tells them in plain words that He will leave the world and go to the Father. This plain speaking convinces them of His Divine mission. He warns them that they will soon be scattered and dispersed, but comforts them with the assurance that He has conquered (xvi. 33).

Chs. xiii. 33–xiv. give His final words. After a little while (xiii. 33) He must go, whither they cannot follow Him. His last gift to them is the New Commandment of love like His. St Peter's protest as to "following" is met by the prediction of his denial. Then (ch. xiv.) the Lord bids them not be troubled. Their faith in God should lead to like faith in Him. He only goes to prepare for them, and will return for them. Thomas' plea of ignorance and Philip's request to see the Father are answered by pointing to Himself. Their faith in Him, who goes to the Father, will give them all they need; and at His request the Father will give them another Paraclete. They will not be like orphans who will never see their Father's face again. He will come to them, and those who love Him shall see Him, though the world cannot. Judas' question of surprise that there is to be no public manifestation to all is answered on the same lines. Only those who love can see. He has told them all He can now. The Paraclete shall make it plainer hereafter. And they need not fear for Him or for themselves, for He goes to the Father, who is greater than He. But there is little time for teaching now. The Prince of this world cometh,

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and is allowed to do his worst, that the world may see the love and obedience of the Christ.

In the High-Priestly Prayer of ch. xvii. the Lord, learning that the "hour" has come, prays that the Son may be glorified in suffering, and that the disciples, who are to carry on His work on earth of making God known to men, may be kept from the Evil One, and may attain to that union with God in Christ which shall convince the world of the truth of His mission.

In the account of Betrayal, Trial and Passion (chs. xviii., xix.) the incidents are so chosen and narrated as to give special prominence to the voluntariness of the suffering and its agreement with God's plan foretold in Scripture. Jesus is taken first to Annas, interrogated by "the High Priest," and sent bound by Annas to "Caiaphas the High Priest." The stages in the Jewish trial are obscure. But the stress is laid on the trial before Pilate, in which the gradual yielding of the Roman Governor, against his better judgment, to Jewish pressure is vividly portrayed. Pilate gives sentence at noon (the sixth hour, contrast Mk. xv. 25), and the details of the Crucifixion are carried out in unconscious fulfilment of the Divine plan, and in such a way as to show Jesus as the true Paschal Lamb, crucified at the time when the lambs were slain.

Ch. xx. records the finding of the tomb empty by Mary Magdalene; the visit of Peter and the Beloved Disciple, the latter of whom is the first to "believe"; the appearance to Mary, who is forbidden to worship before the full "glorification" of the return to the Father; and the appearances to the disciples, without and with Thomas, on Easter Day and the following Sunday. On the first occasion Jesus, now "glorified," breathes upon the disciples in token of the gift of the Spirit; and on the second He teaches that faith does not depend on actual, material, vision. The Appendix (ch. xxi.) relates an appearance in Galilee. It deals with the reinstatement of Peter, and with the command to the disciples to leave their nets and go forth to proclaim the good news of the Resurrection and the Kingdom. Further it offers an explanation of the difficulty, felt by many, regarding the Beloved Disciple, of which perhaps his recent death was a cause. A saying of the Lord was current concerning him which was generally interpreted to mean that he would survive till the Parousia. The Appendix closes with an identification of the Beloved Disciple with the Author of the book, or at any rate part of it (ὁ γράψας ταῦτα), "who wrote these things."

Authorship. Apart from this identification in the Appendix the Gospel affords no positive evidence as to authorship. The name of the author is not given in the Gospel itself. But in the second part of the Gospel there is held up to the reader the authority of one who is described as "one of His disciples...whom Jesus loved" (xiii. 23), and subsequently referred to as "the (other) disciple, whom Jesus loved" (xix. 26; xx. 2; xxi. 7, 20). It is customary to identify the "other" disciple, known to the High Priest (xviii. 15), and also the eye

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witness of xix. 35 with the Beloved Disciple; and these identifications, though by no means certain, are probably intended by the writer. He seems, however, in the latter verse to distinguish between himself and the witness of the lance thrust. This may perhaps suggest the most probable solution of the difficult question of the authorship of the Gospel. In the case of ancient books it is often difficult to say whether we have the work of a Master, or of his disciple who is editing the Master's utterances and adding his own comment. The actual writer of the Gospel is probably a disciple of the Beloved Disciple. If so his work is analogous to that of St Mark, who set out the preaching of St Peter in his Gospel, and still more to that of the unknown author who incorporated the work of St Matthew and other material in the First Canonical Gospel. The Beloved Disciple was clearly an intimate follower of our Lord, and there are many things in the Gospel which fit in well with the traditional view that he was John the son of Zebedee. But the internal evidence for or against this view is inconclusive.

The above analysis has shown that the author's aim is to edify his readers by interpreting the significance of what the Lord said and did on earth rather than to write an exact history of the Ministry. Interpretation, both of incident and saying, is carried much further than in the Synoptic Gospels. But the author has knowledge of words and deeds which he has not derived from the Synoptists. In spite of the difficulty of distinguishing fact from interpretation, the historian of the Ministry cannot safely ignore the historical evidence of the Fourth Gospel.

The Acts of the Apostles[1]. This book, addressed like the Gospel according to St Luke to Theophilus, completes the account given in the Gospel of the things which Jesus began to do and teach between His Incarnation and His Ascension by an account of His administration of His Kingdom through the Spirit from His Throne in Heaven.

The contents of the book are described sufficiently in the sketch of the History of the Apostolic Age (Chapter XIII.). The unity of authorship throughout the book is sustained by strong linguistic evidence; and the author claims to have been an eyewitness of some of the events that he narrates. Thus it will be noticed that he marks his own accession to St Paul's company at Troas (xvi. 10), and that he drops the use of the first person when St Paul leaves Philippi (xvii. 1). About seven years later the narrative once more brings St Paul to Philippi. The author rejoins him here and goes with him to Jerusalem (xx. 16–xxi. 17). We have no hint of his movements during the two years of St Paul's imprisonment at Caesarea. But he embarks with St Paul for Rome, and is still at his side when he enters the Imperial city (xxvii. 1–xxviii. 15).

Analysis. The theme of the book is the realization in history of our Lord's words in i. 8, "Ye shall be my witnesses both in Jerusalem (i–v.), and in all Judaea and Samaria (vi.–ix. 31), and unto the uttermost part of the earth" (ix. 32–xxviii.).

[1] By the Editor.

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The book falls into two unequal divisions. In the former (i.–xii.), the older Apostles are the leading figures, in the latter (xiii.–xxviii.) there is only one leading figure, namely, St Paul. A brief analysis of the book may be presented thus:

A.

i. 1–11. The Ascension of our Lord.
12–26. The days of waiting.
ii. 1–47. The Descent of the Holy Spirit.
iii. 1–vii. 60. The Infant Church of Jerusalem. Growth and Persecution.
viii. 1–xii. 25. Christian communities arising in Samaria, Judaea, Galilee, Damascus, Antioch. Conversion of Saul (St Paul).

B.

xiii.–xiv. Churches founded in Phrygia (Southern Galatia) by Barnabas and Paul.
xv. 1–35. The antagonism between Jew and Gentile within the Church manifested.
xv. 36–xviii. 28. The Gospel carried into Macedonia and Greece.
xix., xx. The Gospel gains a foothold in Ephesus, the capital of the Roman province of Asia.
xxi.–xxviii. St Paul led by the Divine Providence from the capital of the Asian province to the capital of the Roman world.

In the study of the second division of the Acts it is necessary to notice the most important points of contact with the Epistles of St Paul. First among these comes a passage (chs. xiii., xiv.) which (on the South Galatian theory) describes the Apostle's first preaching to the *Galatians*. Not less important is xv. 1–31, which tells how the Apostles and Elders at Jerusalem dealt with the claim of the Judaizing party in the Church that Gentile converts to Christ should be circumcised. The same claim is combated throughout the Epistle to the *Galatians*. The visit (xv. 2 ff.) of St Paul to Jerusalem (the third since his conversion) is identified by some with the visit mentioned in Gal. ii. 1, while others take Gal. ii. 1 as parallel with Acts xi. 29 f. In xvi. 1 occurs the first mention of Timothy, to whom two Epistles are addressed. Ch. xvi. 6 (according to the North Galatian theory) implies St Paul's first preaching to the *Galatians*. In xvi. 12 comes the beginning of the Apostle's ministry to the *Philippians*. The outrage inflicted upon him at Philippi (xvi. 23, 24) is alluded to in 1 Thess. ii. 2. The active hostility of the Jews to St Paul displayed at Thessalonica and Beroea, which is described in Acts xvii. 1–14, is mentioned in 1 Thess. ii. 14–16. The Apostle's visit to Athens (xvii. 16–34) is referred to in 1 Thess. iii. 1. The beginning of his ministry to the *Corinthians* is described in xviii. 1 ff. In *vv.* 19–21 is found the record of his first appeal to the *Ephesians*, and *v.* 22 glances at his fourth visit to Jerusalem. In *v.* 23 comes the mention of a later visit to the Galatian converts. In *vv.* 27, 28 is described the fateful visit of Apollos to

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Corinth, some of the results of which are handled in 1 Cor. i. 10–12; iii. 4–6; iv. 6 ff. Ch. xix. 23–41 tells of the riot at Ephesus to which St Paul himself alludes in 2 Cor. i. 8–11. Ch. xxi. 15 records the Apostle's fifth visit to Jerusalem. Ch. xxiv. 27 shows that St Paul suffered a two years' imprisonment at Caesarea, a period of enforced leisure during which (it has been suggested) he might have written Epistles, though no one of those extant seems to suit this period. The last chapter of the Acts brings the Apostle to Rome some three years after he had written the Epistle to the Romans.

The Epistles of St Paul

By the Rev. A. V. VALENTINE-RICHARDS, Fellow of Christ's College

The thirteen Epistles which bear the name of St Paul appear to be arranged in our Bible according to their length. The longest stands first and the collection is closed by the little Epistle to Philemon. They have usually been divided into four groups, an arrangement which is based partly on the date at which they were written and partly on affinities of subject matter. The date of the Epistle to the Galatians is a matter of considerable dispute, and some authorities believe it to be the earliest of St Paul's extant writings: but as its subject matter is closely related to that of the Epistle to the Romans it is retained here in the Second group, even if in date it precedes the Epistles to the Thessalonians.

(For the Epistle to the Hebrews see p. 218).

The groups then will be as follows:

1. 1 and 2 Thessalonians.
2. Galatians, 1 and 2 Corinthians, Romans.
3. Colossians, Philemon, Ephesians, Philippians.
4. 1 and 2 Timothy, Titus.

All these were occasional writings, and adapted to the particular needs of the Churches or individuals to whom they were addressed. They are not only couched in the usual form of the ordinary letters of the period, but are themselves true letters, not literary "Epistles." Only in writing to the Romans and Ephesians do St Paul's words assume something of the nature of a theological treatise.

The Epistles of the First group belong to the Second Missionary Journey and may be dated 50–51 A.D.; those of the Second group (with the doubtful exception of Galatians) to the Third Missionary Journey, and fall between 53 and 56 A.D. The Epistles of the Third group were written during St Paul's imprisonment at Rome 59–61 A.D. Those of the Fourth group, if the genuine work of St Paul, belong to a later period, about 62–64 A.D.

The First Group.

The Epistles to the Thessalonians were written on St Paul's Second Missionary Journey during his stay in Corinth, which must have lasted

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from about 50 to 52 A.D. He had been driven from Thessalonica, and subsequently from Beroea, by the machinations of the Jews (Acts xvii.). During his stay in Athens his anxiety as to the welfare of the Church in Thessalonica was so great that even at the cost of being left alone he sent Timothy to visit them. He had gone on to Corinth before Timothy, accompanied by Silas (Silvanus), returned (Acts xviii. 5). St Paul was overjoyed at the good news he received (1 Thess. iii. 6 f.), and now writes the First Epistle to the Thessalonians in the names of himself and his companions. The Second Epistle was probably sent not long after.

Both letters are full of the expectation of the speedy return of Jesus Christ from heaven. This thought is prominent even when St Paul is dealing with personal matters, *e.g.* 1 Thess. i. 9, 10, ii. 19; 2 Thess. i. 10. In the First Epistle he explains difficulties that had arisen in his readers' minds on this subject; the Second seems to have been written mainly in order to correct erroneous views concerning the Lord's return and to repress the disorderly conduct to which these views had given rise. So the Second Coming is the most prominent subject in both Epistles.

First Epistle to the Thessalonians. The main divisions of the Epistle are very clear. It may be analysed as follows:

i. 1–10. Greeting and Thanksgiving.
ii. 1–iii. 13. Personal matters.
iv. 1–v. 11. Exhortations and Explanations.
v. 12–24. Sundry charges.
25–28. Final Greetings.

St Paul deals with not a few questions of great interest and importance. He tells of his practice of supporting himself by the work of his own hands, instead of depending on the contributions of his converts (ii. 5–9); he alludes to the persecutions which the Christians were already called to suffer (ii. 13, 14); he gives details not included in the narrative of Acts concerning his relations with the Thessalonian Church (iii. 1–6); he shows how old evil habits still had a grip on the morals of the early believers (iv. 1–8); he smoothes away the difficulties which the expectation of the Lord's speedy return caused to the believers in regard to the fate of those who died before that crowning event (iv. 13–18); he warns them against the dangers into which the belief in a quick termination of the present state of things had led them. The Epistle thus affords a vivid picture of one of the earliest Gentile Churches, and of St Paul's dealings with it. It may be analysed in further detail as follows:

After the usual greeting St Paul thanks God for the spiritual progress of his converts, which showed that the Gospel had indeed come to them with power (i. 1–6). They were ensamples to all in Macedonia and Achaia, nay their faith was reported in every Church, so that there was no need for him to testify to the reality of their conversion (7–10). And they themselves knew the character of his work among them, and that there was no suspicion of immorality or deceit attaching to it, as his traducers affirmed (ii. 1–4). Nor had he been guilty of grasping at

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honour or money. In his care for the Church he had laboured with his own hands that he might not burden them. He had practised what he had himself inculcated (5–12). And they had received his message as a message from God, and followed the example of their brethren in Judaea by bravely enduring persecution at the hands of their fellow countrymen, as the former had at the hands of the Jews—murderers, enemies of God and man alike (12–16). He now returns to personal matters. How he had longed to come and see them, but Satan had hindered it (17–20). So at last he determined at the cost of being left quite alone to send Timothy to Thessalonica to bring him news of their welfare (iii. 1–5). Timothy had just returned and brought a good report, and St Paul, relieved and overjoyed, gives thanks to God (6–10). He prays that a way to return may be open for him, and that God may increase their mutual love, that they may be found blameless before Him at the Lord's Coming (11–13).

Finally he bids them see that their daily life is such as pleases God (iv. 1, 2). It is God's will they should be holy and not give way to the lusts of the flesh as the heathen do, and He will punish those who disobey (3–8). They need no exhortation to brotherly love (9, 10), but let them take care to support themselves by quiet work (11, 12). They need not be anxious about the fate of brethren who have fallen asleep already. Such will rise first at the Lord's Coming—only afterwards will the living be caught up to meet Him in the air (13–18). Only let them remember that that Coming will be sudden and unexpected like a thief in the night. But Christians belong to the light and the day; let them be sober and watch, one encouraging the other (v. 1–11). Finally he exhorts them briefly to show respect to Church authorities, to display Christian charity, to prayer and thanksgiving, to the exercise of spiritual gifts, to abstain from all evil. May God sanctify them against the day of Christ's Coming. Let them also pray for the writer (12–25).

In conclusion he greets them and commands that the letter be read to all. Grace be with them (26–28).

Second Epistle to the Thessalonians. This Epistle may be analysed as follows:

i. 1–12. Greeting, Thanksgiving and Prayer.
ii. 1–iii. 15. Errors of belief and practice.
iii. 16–18. Final Prayer and Greetings.

In the introductory section St Paul again mentions the persecutions that had already beset the Thessalonian Church and he praises the strength of their faith and love. But the main subject of this Epistle is of the false ideas which were cherished by the Thessalonians as to the *Parousia*, and the irregularities of living which the expectation of its speedy Advent had brought about. It is interesting to note that this subject had formed a part of St Paul's preaching at Thessalonica (see ii. 5). Like the first Epistle this also is sent in the names of Paul and Silvanus and Timothy jointly.

St Paul again commences with thanksgiving for their faith and love and endurance in persecution. God will soon requite both them and

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those who afflict them, when the Lord Jesus shall be revealed in glory. May God find them worthy of the privileges to which He has called them (i. 1–10).

He begs them not to be deceived by any pretended revelation or letter purporting to be from himself into believing that the Day of the Lord is already present (ii. 1, 2). First must come the apostasy and the revelation of the Man of Sin, who will set himself up as God. For the present there is a power that restrains him; when this is removed he will have his *Parousia*, a Parousia in the power of Satan to deceive those who have refused to accept the truth. Then will come the Parousia of the Lord, who shall destroy the false pretender (ii. 3–12). But thanks be to God, they have been chosen out for salvation. Let them stand fast and hold to the Apostle's teaching. God will Himself encourage and establish them (11–17). Let them pray for the writer and his work. God will keep them and direct them (iii. 1–5). They must withdraw from all brethren who live disorderly. All should follow his own example and work for their living, and not depend on the help of others. Those who disobey his charge they must avoid, and so seek to put them to shame (6–15).

May God give them peace. He adds his final greeting with his own hand, the invariable token that a letter came from him (16–18).

The Second Group.

In the Second group of St Paul's Epistles the subject of the Second Coming is no longer so conspicuous; the great doctrines of Redemption now take the prominent place. The Epistles to the Galatians and the Romans are mainly devoted to these. In the former the subject is treated with all the heat of controversy, in the latter St Paul writes much more calmly, so that this Epistle approximates more closely to a doctrinal treatise than any other of St Paul's letters except perhaps Ephesians. The Epistles to the Corinthians are largely occupied with the discussion of the special difficulties of the Corinthian Church, but in the First Epistle the doctrine of the Cross has a prominent place, and in the Second St Paul replies to certain opponents who were throwing doubt both on his teaching and his reputation. In fact the background of the Epistles of this Group is the Judaistic controversy, the question whether Gentiles must submit to certain Jewish ordinances and so become Jews in order to be saved.

Epistle to the Galatians. In no other Epistle has St Paul a more single and obvious aim than in this, namely to win back the Galatians from a perverted view of the Gospel. Since he first preached to them other teachers, like those who came down from Judaea to Antioch (Acts xv.), had visited them declaring that if they would be saved they must submit to circumcision, and keep the law of Moses. And they had believed this, and turning away to another Gospel had grown cold in their attachment to St Paul.

But although the object of the letter is clear, there has been much dispute in regard to its recipients and the time at which it was

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written. Galatia proper, *i.e.* that part of Asia Minor which was occupied by settlers from Gaul 200 years before the birth of Christ, lay to the north, but the Roman province of Galatia at the time of St Paul's missionary activity extended from N. to S. nearly from the Black Sea to the Mediterranean, and included Lystra, Derbe, and Iconium, cities evangelized by St Paul on his first journey. It is argued by Ramsay, and his reasons have convinced many, that in the New Testament the term "Galatia" is used in the Roman sense, and that the recipients of the Epistle were the inhabitants of the cities just named and others in the neighbourhood. By Bishop Lightfoot and others it has been held that the Galatians of the Epistle dwelt in the territory to the north inhabited by the descendants of the Celtic invaders. The Churches of South Galatia were visited by St Paul on his First and Second Missionary Journeys and probably during the Third also, the Churches of North Galatia not before the Second Journey. Thus on the South Galatian hypothesis, if, as is widely believed, Gal. iv. 13 implies that St Paul had already paid two visits to the converts whom he is addressing, the Epistle cannot have been written before his long stay at Ephesus on the third journey—possibly not till the second visit to Corinth. In any case the date would be about 54 or 55 A.D. On the South Galatian hypothesis the Epistle may, of course, have been written earlier, and some critics believe it to be the first of St Paul's Epistles. It cannot, however, be said that the internal evidence of the Epistle itself throws any clear light on the dispute as to the persons to whom it was addressed.

The Epistle may be analysed as follows:

i. 1–5. Greeting.
i. 6–ii. 21. Historical Introduction.
iii. 1–v. 12. Doctrinal Statement.
v. 13–vi. 10. Practical Exhortations.
vi. 11–18. Concluding Summary and Greeting.

As has been already stated the one subject of the Epistle is the relation of the Gospel to the Law, and the bearing of that relation on the life of the Galatians. But in emphasizing the fact that his doctrine came direct from God St Paul enters into several details of his own earlier life, which are not quite easy to reconcile with the narrative of Acts. In no other Epistle (except 2 Corinthians) is the personal element so marked.

The following is a more detailed analysis:

After a brief word of greeting (i. 1–5) in which St Paul emphasizes the divine origin of his Apostleship, follows a stern rebuke at their speedy falling away from his Gospel, a Gospel which he had received not by men's teaching but directly from Jesus Christ (6–9). To enforce this statement he enters into details of his personal history, showing how at the time of his conversion he had no intercourse with the older Apostles (13–17), and when after three years he went up to Jerusalem it was only to pay a short visit of a private character to Peter (18–24). And on a subsequent occasion when false brethren were seeking to limit Gentile liberty the Jerusalem Apostles showed

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themselves most friendly to him, and in no way attempted to correct or supplement his teaching (ii. 1–10). And later at Antioch he was bold to rebuke even Peter for inconsistency (11–14). The rebuke to Peter glides almost insensibly into a statement of St Paul's own position. Both Jew and Gentile can find justification only by faith in Jesus Christ. Life is only to be had through identification with Christ's death and His risen life. If the Law brought righteousness Christ would have died for nothing (15–21).

St Paul again sharply rebukes the Galatians for seeking justification by works of the Law (iii. 1–6). Then he cites the example of Abraham and the teaching of the Law itself to show that man is justified only by faith (7–14). The covenant made with Abraham was never annulled by the Law (15–18), which only came in as it were parenthetically, to reveal the universality of sin (18–22). The Law then served as a tutor, to watch over men till they came of age and could enter on the full privileges of their Divine sonship (23–29). Just as the heir, when a minor, is subject to guardians, so the Galatians were at one time in bondage to the elements of the world. Now they have the freedom of sons, and the witness of the Spirit to that sonship in their hearts (iv. 1–7). How then can they turn back to the weak and beggarly elements which naturally attracted them when they knew not God, and so enslave themselves again (8–11)? Here St Paul interrupts his argument by an appeal to the affectionate relations which once prevailed between the Galatians and himself. How he longs to be able to renew them (12–20)! Then resuming the main line of thought he illustrates the freedom which is the lot of those who are under the new covenant by the allegory of Hagar and Sarah and their children, the former rejected, the latter inheriting the promise (21–31). Let them stand fast in the liberty for which Christ had set them free. To endeavour to supplement the work of Christ by undergoing circumcision will prove not gain but loss. In Christ faith alone is the potent force (v. 1–6). This new persuasion is not of God, but is due to the teaching of outsiders who will ultimately come into judgment. Let such mutilate themselves as they desired (7–12).

They have been called to a life of liberty, but let them not turn liberty into license. Those who claim to walk by the Spirit should bring forth the fruits of the Spirit, and crucify the opposing Flesh (13–24). Let them manifest the influence of the Spirit in their attitude to their fellow Christians, not envying others, nor boasting of their own powers, but humbly seeking to restore the fallen, to bear the burden of the oppressed, to distribute to the needy (v. 25–vi. 6). God is not mocked, and they will reap the fruit of the seed they have sown, whether good or bad (7–10).

Then St Paul sums up the whole position in a few concluding words written in his own large handwriting. Those who urge them to be circumcised do so only that they may be able to glory in this outward mark of conformity to their instructions. But he himself will glory only in the Cross of Christ. In Christ Jesus it is not circumcision nor uncircumcision that avails, but the new creature that rises from

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the death of the old man on the Cross. On such, the true Israel, he invokes God's peace and mercy (12–16). Henceforth let no one trouble him, for his body bears the brands which identify him as the servant of Jesus (17). He concludes with a prayer that the grace of Christ may be with them (18).

The two Epistles to the Corinthians. These Epistles form part of a long series of communications between St Paul and the Church at Corinth, the exact course of which it is not easy to define precisely. The Church was founded during St Paul's Second Missionary Journey, on which he made a stay at Corinth extending over some two years, about 50–52 A.D. On leaving there he sailed across the Aegean Sea to Ephesus, and left Aquila and Priscilla there while he returned by Jerusalem to Antioch to report progress, promising to make a longer stay at Ephesus shortly. In the interval Apollos visited Ephesus, and after receiving further instruction in Christianity from Aquila and Priscilla, was sent on to Corinth to carry on the good work begun by St Paul. It is clear from the First Epistle that his preaching met with great success, and was preferred by some to that of St Paul. By 53 A.D. St Paul must have been back at Ephesus, where he stayed some three years (Acts xix. 8, 10). During this time he was in constant communication with Corinth. Our First Epistle was written from Ephesus, at a time when St Paul was intending to make an early departure, and to travel to Corinth by way of Macedonia (1 Cor. xvi. 5, 8). It is clear, however, from 2 Cor. i. 15, 16, that there had been some change in St Paul's plans, the nature of which we have not sufficient knowledge to explain; so he may not have left Ephesus so soon after writing the First Epistle as he had intended, and there are other indications which point to this conclusion. But before the Epistle was written St Paul had already been in communication with the Corinthian Church. In 1 Cor. v. 9–11, he refers to a previous letter (now lost) in which he had bidden them have no intercourse with Christians who had been guilty of certain gross sins, a command which the Corinthians had misunderstood, interpreting it in a much wider sense. Further we find in 1 Cor. i. 11, 12, that the household of Chloe had brought him news of the factions that had arisen in Corinth, and from 1 Cor. vii. 1, we see that the Corinthians themselves had written to St Paul, to ask his advice on a number of questions in regard to which they were in doubt. This letter may possibly have been brought by the visitors whom St Paul mentions in 1 Cor. xvi. 17. Moreover, Timothy had been sent on a mission to Corinth some short time previously (1 Cor. iv. 17, xvi. 9), and St Paul seems to have been anxious about the reception he might meet with. Further intercourse took place, as we shall see, before the Second Epistle was written. Thus it is clear, that during St Paul's stay at Ephesus he was in constant communication with his Corinthian converts—a thing natural enough in view of the fact that the two cities were separated only by a short sea voyage.

The First Epistle to the Corinthians is one of the most interesting of St Paul's Epistles on account of the light which it throws on early Christian life and worship, and on the difficulties occasioned by

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a heathen upbringing and heathen surroundings. Thus we see how the factious spirit survived among the Christian community, and how heathen standards of morality had affected their view of sins of impurity. We see their perplexities about the marriage-tie, and the difficulties that arose from the fact that practically all the meat sold in the butchers' shops was that which had been offered in idol sacrifices. St Paul in refusing to claim his own right to maintenance by the Church shows how it was the custom for Christian teachers to be supported by those to whom they ministered. He rebukes the disorders which were already found in Christian worship, even at the Eucharist itself, which were due in part to the misuse of the spiritual gifts with which some of the Corinthians had been endued; many prophesied or spoke with tongues at one and the same time. Finally we read of the philosophic doubts which had already arisen in regard to the Resurrection. The Epistle gives us a most life-like picture of the conditions prevailing in one of the most important Christian Churches in very early times.

Its analysis is very simple, for it is divided into a number of sections, which, with one possible exception, are clearly marked off from one another. In each St Paul makes characteristic digressions from his main subject. We may describe them as follows:

i. 1–9. Greeting and Thanksgiving.
i. 10–iv. 21. The party divisions at Corinth.
v.–vii. Questions of moral purity and chastity.
viii.–xi. Meat (flesh) offered to idols, and sacrificial Feasts.
xii.–xiv. Spiritual Gifts.
xv. The Resurrection.
xvi. 1–18. The collection for the poor saints at Jerusalem, and personal matters.
xvi. 19–24. Final greetings.

We may analyse the Epistle at greater length as follows:

After greeting and thanksgiving St Paul assures the Corinthians of God's faithfulness to make sure His work in them (i. 1–9). Then he passes on at once to rebuke them for their divisions: all called themselves after the name of Paul, or Apollos, or Cephas, and some even after that of Christ. He thanks God he had himself given them no pretext for such a course. He had scarcely even baptized one of them; for his mission was not to baptize, but to preach the Gospel, and that in all simplicity (10–17). For the Gospel message, with its story of the Cross, is essentially a simple one; even a thing of foolishness to those who do not accept it, but nothing less than the power of God to those who do (18–25). So they had seen themselves that not the wise and mighty but the humble and despised were those who had accepted God's call (26–31). And he had himself preached among them only the simple message of Christ crucified (ii. 1–5). Yet there is a Divine philosophy which only the initiated can understand. Only those instructed by the Spirit can comprehend the Spirit's deeper teaching (6–16). But when he first came to them Paul could only speak to them as to babes in Christ. Nor are they much more advanced

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yet, as their factious spirit proves. They were forgetting that Paul and Apollos were but tools in God's hands. The Corinthians owed all to God—they were His husbandry, His building (iii. 1–9). Woe to the man who did his part of the building of the Church with inferior materials (10–15), such a destroyer of God's temple—the habitation of His Spirit—God will Himself destroy (16, 17). Again he bids them not to glory in their own wisdom or that of any human teacher (18–23). Their teachers are but God's stewards and responsible to Him alone (iv. 1–5). Let them imitate their humility, and not despise them for their sufferings (6–13). He writes to correct them as a loving father and has sent Timothy to them for the same purpose (14–17). But if this prove insufficient he will come in person with the rod of punishment (18–21).

The news of a case of incest, in which a Corinthian Christian was involved, had reached St Paul—a sin of which the Church had taken no notice. He now solemnly passes judgment on the offender, and bids them purge themselves of such (v. 1–8). Further, he explains that when he wrote before it was not to urge them to separate themselves from heathen sinners, but from Christians who had proved guilty of such offences. The heathen are responsible to God; but the Church has a right to judge her own members (9–13). This leads to a digression condemning the custom of taking petty disputes between brother and brother before the state tribunals, which were of course heathen. Rather let them suffer wrong; and let the wrongdoers themselves remember that they can have no part in God's kingdom (vi. 1–11). Resuming St Paul shows that neither the fact of their liberty nor the nature of the body itself allows them to surrender it to impurity. It is the temple of the Holy Spirit, and the sphere in which to glorify God, to whom all Christians belong (12–20).

St Paul now takes up the questions about which the Corinthians had consulted him in their letter, and naturally deals first with those concerned with the subject of chastity. Celibacy, no doubt, was a high ideal, but marriage might be advisable in view of besetting temptations. Let each man act as God's gracious leading directed him (1–7). He now turns to the difficulties of different classes. It is best that each remain as they are, even the Christian husband or wife wedded to an unbelieving partner (8–16). This is a general principle—that every man be content to remain in the state in which God's call found him (17–24). Let virgins remain as they are, but if they marry they do not sin (25–28). The time to the second Advent has now become short. Let Christians see to it that nothing hinders or disturbs their serving the Lord while they may (29–35). But a man may give his daughter in marriage if he will (36–38), and a widow may marry again, provided she marry in the Lord, but she will be happier to remain as she is (39, 40).

Next St Paul considers their question as to the use of meat (flesh) which had been offered in sacrifice to idols. It is quite true that to the man who has knowledge an idol means nothing, and so meat sacrificed to an idol means nothing. But to others who lack such knowledge

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to eat it is against their conscience, and we must not assert our own liberty if we thereby injure the conscience of a weak brother (viii.). Such self-denial had been characteristic of St Paul's own ministry. He was an Apostle yet he had foregone his right to maintenance at the expense of the Church. To avoid giving any possible offence he had preached the Gospel at his own charges (ix. 1–18); so in all his ministerial work he had made himself servant of all, he had become all things to all men (19–23). And such self-denial was as necessary in the Christian life as in the athletic contests. The man who neglected such training might find himself rejected at the last (24–27). The Israelites have provided a noteworthy warning. All passed through the Red Sea, and were fed with supernatural food—types of the two Sacraments of which the Corinthians had partaken—yet most of them died in the wilderness (x. 1–5). If Christians commit like sins they shall perish in like manner. So let them be on their guard, but remember that God was able to bring them safely through temptation (x. 1–13). St Paul now returns to the main subject, and lays down two great principles. They must avoid any suspicion of idolatry. The Christian sacramental meal brought them into vital communion with Christ: they could not, therefore, take part in the sacramental feasts of demons (14–22). Next they ought not to assert their own liberty at the expense of the edification of others. Let them therefore eat what meat was offered in the shops or set before them at an unbeliever's house without asking questions, but if they were told that certain food had been offered to idols they should abstain, for fear of causing others to stumble (25–31). Let this be their principle of life—in all things to seek God's glory and to avoid putting a stumbling block in the way of others (31–33).

They do indeed imitate his conduct and follow his instruction. But in the matter of public worship he has fault to find with them. It was not seemly that women should take part in it with their heads uncovered (xi. 1–16). Still less fitting was it that the Corinthians should carry their party spirit and class distinctions into a Christian assembly, and turn the sacrament of the Lord's Supper into a scene of disorder and excess (17–22). He had handed on to them what he had received from the Lord—namely how He Himself had instituted this feast. It was a proclamation of His death, and to partake of it unworthily was to profane His body and blood (23–27). So let a man examine his life and motives before he partake of this holy feast, lest he come into judgment and suffer God's chastening. And let all who partake wait for one another in a seemly manner (28–34).

St Paul now turns to the subject of Spiritual Gifts. It is to the Spirit that the Corinthians owe their new life. Only through the Spirit can a man acknowledge Jesus as the Divine Lord (xii. 1–3). The gifts of the Spirit are diverse, but let them remember it is the one and the same Spirit who ministers them all (4–11). So individual Christians are like the members of the human body. Through the one Spirit they all belong to the one Body, which is Christ Himself. But each has his own function, his own special work, and

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none can afford to do without the other: all, even the humblest, are necessary for the welfare of the Body. But all cannot fill the highest places or exercise the highest gifts. Yet let them earnestly desire these (12–31).

But he has a still more excellent way to perfection to teach them. Love is the preeminent grace. Without this it avails nothing to speak with tongues, to have all knowledge, to show all possible liberality. Love combines all the Christian virtues, and unlike the other spiritual gifts it lives for ever. So do faith and hope, but love is greater even than these (xiii. 1–13).

Let them seek love above all things, but desire the spiritual gifts as well, especially the power of telling forth God's message, the gift of prophecy, for that is a greater gift than speaking with tongues, because it edifies the whole Church; he that speaks with a tongue edifies only himself, unless he can interpret his utterances to the Church. So let those who speak with tongues pray for the gift of interpretation, that the mind may be enlightened as well as the spirit (xiv. 1–19). The witness of Scripture shows that utterances in an unintelligible tongue are a sign to those who refuse to believe. If an unbeliever come into the Christian assembly and hear all speak with tongues he will say they are mad; but if all prophesy his conscience will be touched, and he will carry away the tidings that God is in their midst (20–25). They are too ready to display their spiritual gifts all at once. Let there be no speaking with tongues unless there be an interpreter, and then let the inspired speak in turn. So with prophecy, let only two or three speak, and that in turn (26–33). Let women keep silence in the Christian assemblies, as is the rule in other Churches (34–36). And let the man who lays claim to prophecy or any other gift of the Spirit recognise that St Paul speaks with the authority of the Lord. All things must be done in order (37–40).

St Paul now writes of one of the primary doctrines of the Christian faith. He reminds them of the essentials of the Gospel which he had preached to them, how Christ had died for our sins, had been buried, and had risen again the third day, and how he had appeared to Cephas and many others, last of all to himself. Belief in Christ's resurrection was part of the faith of the Church universal (xv. 1–11). But if the dead rise not then Christ cannot have risen, and the Christian faith is vain and meaningless (12–19). The resurrection of Christ, however, is generally admitted, and it involves the resurrection of all men, just as Adam's sin involved all in death. This general resurrection will herald the consummation of God's kingdom (20–28). Christian practice is another evidence for the same truth. If the dead rise not why is baptism for the dead continued, and why do St Paul and his friends daily face death (29–34)?

Having established the fact of a resurrection he passes on to consider the difficulties which had been felt as to the nature of the risen body. The seed passes through death into a new form of life; there are bodies terrestrial of different kinds, as well as bodies celestial. So man passes through death into a new and glorious embodiment:

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a spiritual body is provided for the heavenly life corresponding to the earthly body (35–49). Corruptible flesh and blood cannot inherit the kingdom of God: the dead will be raised incorruptible, and the living, among whom St Paul reckons himself, will be changed. So death, and sin which causes death, will both be vanquished through Jesus Christ. In the assurance of this hope let Christians work (50–58).

In conclusion he gives directions about their offerings for the poor saints in Jerusalem (xvi. 1–4), promises to come to them soon, only after Pentecost (5–9), asks a kind reception for Timothy (10, 11), and explains the delay in the coming of Apollos (12). He closes with a final exhortation (13–18), and the customary greetings (19–24).

The Second Epistle to the Corinthians. The circumstances which gave rise to the writing of this Epistle are in general clear, though there are several matters of detail which have been the cause of acute controversy. These can only be indicated here. St Paul's recent communications with the Corinthian Church are referred to in chapters i. 15–ii. 17 and vii., from which we learn that some serious offence had been committed by one of the Corinthian Christians, and St Paul had written a letter of stern rebuke. The Church, or at least the majority of its members, had taken his admonitions to heart, and the offender had been punished. St Paul had been in great anxiety as to the reception which his letter might meet, so much so that when there was a great opportunity for preaching the Gospel in Troas he did not feel able to avail himself of it, but pressed on to Macedonia to meet Titus, who had been the bearer of the letter in question and was returning that way to meet St Paul. The apostle was overjoyed at the news which Titus brought, and now writes to express his deep thankfulness, and to urge the Corinthians not to carry their zeal for vindicating the right too far, but to forgive. He also explains that it was the wish not to pay them another painful visit that had led him to change his plan of visiting them earlier, a change which had been ascribed to fickleness.

So far all is clear, but difficulty arises when we ask what the offence was: it was a wrong done to some individual (vii. 12), and is by some identified with the act of incest referred to in 1 Cor. v. In this case the severe letter will be our First Epistle. But it does not seem likely that St Paul would write of such an offence as he does in 2 Cor. vii. 12, nor does 2 Cor. ii. 4 appear a natural description of that letter. It seems better to suppose that this offence was a new one, possibly some personal insult, and that the letter of rebuke was an intermediate letter now lost.

In chapters iii.–vi. St Paul describes the characteristics of his ministry and of the Christian ministry in general. In chapters viii. and ix. he deals with the arrangements for the contribution towards the necessities of the poor saints in Jerusalem. The whole tone of the Epistle so far is one of thankful relief and affectionate admonition In chapter x. there is sudden change. St Paul passes to sharp rebuke of men who had spoken slightingly of his personality, disparaged his Apostolic authority, and taught a different Gospel. He has more

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right to boast than they. He has a more privileged position, has undergone greater sufferings, has been granted more glorious revelations. Now he is coming a third time to Corinth, and will not spare unless they repent. It is clear that the background of chapters x.–xiii. is different from that of i.–ix. Hence many have supposed that the latter form a fragment of the severe letter which is referred to in the former. This accounts satisfactorily for the change of tone, but raises several other difficulties. Others have found it easier to suppose that after he had written chapter viii. news reached St Paul which showed that the situation at Corinth was not so satisfactory as he had thought, or that in the last four chapters he is addressing a rebellious minority who had not accepted his admonitions.

The first eight chapters at any rate were written in Macedonia when St Paul was on his way from Ephesus to Greece on his Third Missionary Journey (Acts xx. 1, 2), *i.e.* about 55 A.D. From ii. 1, xii. 14, xiii. 1, 2, we see that St Paul had already paid a second visit to Corinth of a painful character, and not improbably connected with the offence referred to in chapters ii. and vii.; no doubt he crossed and recrossed the Aegean Sea by boat while still at Ephesus. This visit he followed up with the severe letter.

The main divisions of the Epistle are now obvious. We have:

i. 1, 2. A brief greeting.
ii. 3–vii. 16. Apology for himself and his ministry.
viii., ix. Collection for the poor saints.
x. 1–xiii. 10. Self vindication, rebukes and warnings.
xiii. 11–13. Final salutations.

In the following analysis no attempt is made to explain all the difficulties of the Epistle, but only to indicate the general connexion of thought.

Paul and Timothy greet the Church of God in Corinth and Achaia (i. 1, 2). The writer thanks God that He always apportions His gracious consolation to the sufferings which fall to the lot of His servants—consolation and sufferings in which both Paul and the Corinthians partake. Even lately in Asia the apostle himself seemed to be at the point of death (3–11). In all good conscience he could say that he had walked in sanctity and sincerity towards men generally and the Corinthians in particular (12–14). He had indeed intended to pay them a double visit, going from them to Macedonia, and returning to Corinth on his way to Judaea. But it was not from fickleness that he gave up this plan (15–22). No, it was to spare them he did not come to Corinth sooner: he did not wish to pay them a second painful visit. And it was for the same reason he wrote unto them in anguish and tears (i. 23–ii. 4). But now the offender, who was the cause of this sorrow to St Paul and to themselves, has been punished and it is time for forgiveness. To whom they forgive anything he himself forgives as freely (5–11). But his anxiety had been great, so great that he could not avail himself of the open door at Troas, but pressed on into Macedonia to learn the news Titus was bringing. Thank God, the news was good; even as He always

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made use of His servant Paul to spread the sweet savour of the knowledge of Christ, holding him sufficient for such a responsibility, as one who spoke with all sincerity, as in the presence of God Himself (12–17).

This leads him to a digression on the characteristics of the Christian ministry in general, and his own in particular. He is making no attempt to commend himself; they themselves (his converts) are his commendatory letters, open to all to read. But his confidence lies in the fact that God has made him sufficient for his work as a minister of the New Covenant (iii. 1–6). For if the ministry of the Old covenant—one that was doomed to pass away—was accompanied by manifestations of the Divine glory, how much more that of the New (7–11). So its ministers enjoy great boldness, and are not like Moses who put a vail over his face that the children of Israel might not see that the glory which transformed it was only transitory (a vail which is a type of the dulness of their hearts even till now); the men of the New Covenant know themselves to be undergoing a gradual transformation into the glorious image of the Lord Himself (12–18). So they have renounced all wickedness and deceit, and if there are those to whom the Gospel makes no appeal, it is because the God of this world has made their eyes blind to the Divine glory (iv. 1–6).

Such are the privileges of the Christian ministry, but those who exercise it are only frail vessels, always liable to death, as Jesus was, that His life may be manifested in their flesh (7–15). But they know that though their outward man is perishing, yet the inner man is being continually renewed. And it is not the things which can be seen but those that are unseen that are abiding (16–18). And if the earthly tabernacle of the body be dissolved, God will provide a heavenly tabernacle wherewith Christians will be clothed (v. 1–5). So they are ready to depart from the body and be with the Lord, but above all they seek to please Him before whose judgment-seat all must stand (6–10).

Their mission then is to win men, and their sincerity is manifest to God, and to the Corinthians also, he hopes. For he has one all absorbing aim—to serve God. His new relation to Christ has transformed his relation to all other things, since he saw that God had reconciled the world to Himself in Christ, and had committed to Paul and his fellows the ministry of reconciliation. This is their message from God: *Be reconciled unto Him; seize the acceptable time* (iv 11–v. 2): and in delivering it they seek to give no occasion for stumbling, but by their whole conduct to approve themselves as God's ministers (3–10).

Paul has opened all his heart to his beloved Corinthians: let them enlarge their hearts towards him (11–13). But this does not mean they need find a place for heathen relationships and practices, for God calls them to holiness (vi. 14–vii. 1). But let them make room for him in their hearts. He has done them no wrong, nay, he is theirs for life or death, and in his affliction they have proved the source of his comfort (1–4). For, indeed, when he first came into Macedonia his affliction was great, but the coming of Titus with good news from

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Corinth brought him comfort. So now he does not even regret that painful letter, since it has aroused their zeal to vindicate themselves. And Titus has seen that St Paul's boasting about them was fully justified. He rejoices that in all things he has full confidence about them (5–16).

St Paul now turns to the question of the collection for the poor saints in Jerusalem He cites the example set by the Macedonian Churches. Their great liberality had led him to ask Titus to encourage the same grace in the Corinthians. Let them also follow the example of voluntary poverty set by Jesus Christ. They had already begun well, let them bring their good beginning to fulfilment, and supply the needs of those in want that their own needs may be supplied by others in turn (viii. 1–15). With Titus he was sending other brethren, specially appointed by the Churches for the purpose, that there might be no suspicion of any dishonesty in the matter. He begs them to receive them kindly (16–24). He has no need to give them any specific directions. He had boasted of their readiness long ago: let them see that his boasting is not put to shame (ix. 1–5). Only let every man give liberally according to his means, for they were enriched in all things by God. Thanks be to Him for His unspeakable gift (6–15).

St Paul's tone suddenly changes. In the next four chapters he is dealing with men who oppose his authority and his teaching, and claim to be more highly privileged than he. They spoke of him as walking and warring after the flesh, they claimed to stand in a special relation to Christ, such as he did not share. They alleged that while his letters made a great show of authority, his personal presence and his speech only aroused contempt. St Paul deals sharply with each of these allegations, and says he will not venture to compare himself with his opponents nor to boast of anything outside the sphere allotted him by God (x. 1–18).

Let them bear with him if for a little he foolishly makes a statement of his claims, just as they bear so well with those who preach a different Gospel (xi. 1–4). He was in nothing inferior to these men, though they thought themselves Apostles *par excellence*. Was it a sin that he had taken money from other Churches instead of burdening them? It was a ground of boasting he would never resign; to do so would bring him down to his opponents' level: they were false apostles, fashioning themselves into Apostles of Christ (5–15). Again he asks them to forgive his foolish boasting. They were so wise themselves that they could afford to bear with the foolish, even as they bore with the pretensions of the false apostles. He had as good a claim as these to the privileges of the Jew, to the title of minister of Christ. He had altogether surpassed them in sufferings, in perils, in actual want (16–33). He had surpassed them too in the Divine visions and revelations which had been granted him, so much so that he had been given also a thorn in the flesh, lest he should be exalted above measure. And it is in such sufferings that he finds his true ground of boasting, for they lead to the display of God's power in him (xii. 1–10).

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They had compelled him to this foolish boasting, although he had manifested all the tokens of an Apostle in their midst (11–13). True he had not burdened them with his maintenance, nor will he on his approaching third visit, but this is only a mark of his love. And none of his messengers have wronged them in any way (14–18). He prays he may not find them a Church over which to mourn (19–21). On this third visit he will not spare the wrongdoers. Let them test themselves: his only desire is to avoid all needless severity (xiii. 1–10).

He closes with a final exhortation and a benediction in the threefold Name (11–13).

The Epistle to the Romans. This Epistle was written from Corinth towards the close of the year 55 A.D. St Paul's circumstances are set forth clearly in chapter xv. 25 ff. He was on his way to Jerusalem with the alms contributed in aid of the poor saints there by the Christians in Macedonia and Achaia. The collection, about which St Paul had expressed anxiety in the Second Epistle to the Corinthians, had now been made, so this Epistle must date from the latter part of St Paul's visit to Greece referred to in Acts xx. 2, 3. If the last chapter be accepted as part of the original letter this is confirmed by references in verses 1 and 23.

The Epistle to the Romans differs from almost all St Paul's other Epistles in being addressed to a Church he had neither founded nor even visited himself. It is, no doubt, a true letter intended to prepare the Church for the visit which he proposed to pay them on his way to Spain, and he handles this subject with marvellous delicacy in chapters i. and xv. But in the main it is a doctrinal treatise, in which St Paul sets forth the essentials of the Gospel which he preached. Thus in its statement of the relations between faith, grace, and law it bears the mark of the controversy with the Judaizing party in which St Paul had for the last few years been so deeply involved. It reaffirms the doctrines laid down in the Epistle to the Galatians, only in a calm, judicial tone. To the question why St Paul chose this particular Epistle for a full statement of his views on God's method of redeeming man many answers have been given, but none can be considered entirely satisfactory. The fact that St Paul had no personal acquaintance with the Roman Church accounts for their being so few references of a personal character in the first fifteen chapters. St Paul indeed is clearly acquainted with the constitution of the Church: he addresses his readers more than once as Gentiles, but seems to imply there was a Jewish Christian element among them. But we have no references to any special weaknesses or failings of the Roman Church. It is surprising, therefore, that we find in chapter xvi. greetings to a long list of individuals, and a warning against a special danger which threatened the welfare of the Church. So it has been widely held that this chapter formed no part of the original letter, but was probably a note to introduce the deaconess Phoebe, sent perhaps to Ephesus. There is, however, no manuscript evidence to support this view, the names are such as would naturally be found in a Roman society, and it has been pointed out that in the Epistle to the Church

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at Colossae, which St Paul had never had the opportunity of visiting, he greets a number of individuals by name. But there are some curious textual facts, such as the entire omission of the final Doxology in some authorities, and its transposition to the end of chapter xiv. in others, which seem to indicate that the Epistle may at some time have been current in a shorter form than that with which we are familiar.

The main subject of the Epistle is enunciated in verses 16 and 17 of the first chapter: it is an exposition of the Gospel St Paul preached, of the manner in which the righteousness of God can be shared by man. To trace the exact sequence of thought is a difficult matter, but the general outline is very simple. The main divisions of the Epistle are as follows:

i. 1–17. Introductory (Greetings and Thanksgivings, closing with a statement of the main thesis).

i. 18–xi. 36. Doctrinal Section.

(*a*) The salvation of Jew and Gentile alike by faith (i. 19–viii. 39).

(*b*) The problem of the present rejection of the Jews as a race (ix.–xi.).

xii. 1–xv. 13. Practical Exhortations.

xv. 14–xvi. 27. Personal matters and greetings.

St Paul, after declaring his Apostleship and his Divine mission, greets the Saints at Rome (i. 1–7). He thanks God that their faith is proclaimed throughout the world. He ever prays he may be allowed to come to them, that he and they may mutually strengthen one another; but hitherto he had been prevented from doing so. He has a debt to pay to all Gentiles and is ready to preach the Gospel to them also at Rome. For the Gospel is a Divine power issuing in salvation for everyone who believes it, whether Jew or Gentile, for therein is a Divine righteousness revealed, resting on faith, as the prophet Habakkuk foretold (8–17).

And such a Gospel is needed, for the Divine wrath is revealed against the wickedness of men who have refused to recognise God in His creation, and turned away to idols (18–23). So God has given them up to uncleanness and vile passions and all manner of iniquity (24–32). But the Jew, who criticises the Gentile's life, is no better than he, if he gives way to the same practices himself. God will render to every man his due, to the Jew first and also to the Greek, for He is no respecter of persons (ii. 1–11). All men will be judged according to the opportunities they have had (12–16). To boast of the knowledge of the Law is not enough; the Jew must keep the Law also. Circumcision of the flesh is not enough; it must touch the heart also, and result in the observance of the Law. Such a circumcision the Gentiles may share (17–29). Has the Jew then no advantages, no privileges? Certainly he has, for to the Jews were entrusted the Oracles of God, and man's unbelief cannot make them void (iii. 1–4). But if our unrighteousness exalts God's righteousness, may it not be that God is unrighteous in visiting our sins with wrath? And is it not better

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to go on sinning to give opportunity for His greater glory? Away with such thoughts (5–8). Are the Jews then worse than the Gentiles? By no means, for the argument has already made it clear that both are guilty of sin, and Scripture confirms this. So all the world is guilty before God, and justification will never be found through the Law, for the function of law is to reveal sin (9–20).

So there is a universal need of righteousness, and that need has been met. For a Divine righteousness has been manifested, quite apart from law and by the instrumentality of faith, a righteousness which extends to all who believe without distinction of race. For all have sinned and can attain to justification only by God's grace. And so God set forth Christ Jesus as a means of propitiation, thereby condemning the sins done in the past which God, in His forbearance, seemed to have overlooked (21–26). So there is no room for boasting, for justification is of faith, not of works; and since it comes from Him who is God both of Jews and Gentiles it is extended to both. Nor is the Law abrogated by faith (27–31). For let them consider the case of Abraham. The Scripture says that his faith was reckoned to him for righteousness, just as David describes the blessedness of free forgiveness (iv. 1–8). And this was so when he was still uncircumcised, to show that God's righteousness was not for the circumcised only, but for the uncircumcised also (9–12). And God's wonderful promise did not come to Abraham through the Law, but through faith, that it might be seen to be a matter of God's free grace, and so be assured to all Abraham's seed, not to that which is of the Law only, but that which is of faith like his, for the Scripture calls him father of many nations. He gave a wonderful example of faith, as if God could bring life out of death, and so righteousness was reckoned to him, and shall be reckoned to Christians also if they believe in God who raised Jesus from the dead for their justification (13–25).

So being justified by faith let them enjoy peace with God, and boast in the hope of His glory; and not only so, but let them boast of their tribulations also; for they have the assurance of God's love, in that He sent His Son to die for them when they were sinners and enemies of God. How much more then may they now be confident of experiencing the fulness of His salvation! (v. 1–11). For there is a parallel between the coming of sin and the coming of grace: both affected all men. And yet the parallel only holds in part. The first man's sin brought death to all; through the grace that flowed from the Second Man came the reign of life. Against universal condemnation is set universal justification. The Law caused transgression to abound, and brought in the reign of sin which led to death: now Grace is to reign and bring eternal life (12–21).

What is to be the result of all this? Are men to sin that grace may abound? God forbid. How can those who in baptism have professed to share Christ's death to sin, live any longer in it? No, they are sharers also in His resurrection, and like Him must live only to God (vi. 1–11). Therefore let sin no longer reign in their bodies, but let them present themselves and their members to God. Sin shall no longer be

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their master, for they have passed from the sphere of law to that of grace (12–14). Is this a reason for sinning? God forbid. They were the slaves of sin, now they have become the slaves of righteousness; so as of old they devoted their members to uncleanness, let them now devote them to righteousness for sanctification. So will they gain everlasting life, which is the free gift of God in Christ (15–23).

St Paul now uses an analogy taken from everyday life to illustrate the freedom of the Christian from the Law. Law has control over a man only so long as he lives: even the marriage tie is dissolved by death. So they had been made dead to the law by the death of Christ upon the Cross. And whereas in the old state, which he describes as "the flesh," their sinful passions, which the prohibitions of the law incited, had been active to bring forth fruit unto death, now by death they were freed from the Law, so as to serve God in a new way, viz. in the spirit (vii. 1–6). Was the Law sin then? God forbid. But the prohibitions of the Law not only revealed sin but incited to sin. Man was alive before the Law, but when it came sin by means of the prohibitions of the Law enticed man and slew him. So the commandment itself is holy, righteous and good (7–12). Did the thing that was good bring death to men? No, it was sin that brought death, and by its condemnation through the commandment sin was shown to be exceeding sinful. For the Law is spiritual, but man has been sold under slavery to sin, and he no longer does what he really wishes to do. Sin dwelling within him is his master, and this is the reason of his sinning. He finds this to be the normal course of his life; in his inner man he delights in God's law, but there is another power within him which carries him off captive to sin. O wretched man! Who will deliver him from this state? Thank God the deliverance has been wrought through Christ. But man, unaided by Divine grace, though in his higher nature he may serve God's law, does in the flesh serve the law of sin (13–25).

But those who are in Christ Jesus have gained freedom from sin and death. For where the Law failed in regard to sin, the coming of God's Son has won the victory for those who walk after the Spirit. And it is such only who can please God. But St Paul's readers, since they are Christ's, have the Spirit in their hearts, the pledge not only of present victory, but of future resurrection (viii. 1–11). So they ought to mortify the deeds of the body at the leading of the Spirit. For the Spirit is a pledge of their Divine sonship, and a surety that they will be joint heirs of God with Christ (12–17). True, they must also suffer with Him, but the suffering is of little account compared with the future glory. They do but share the present lot of the whole Creation, and like it must live in hope (18–25). The Spirit intercedes for them and the fulfilment of God's purpose is sure (26–30). To sum up, God is for them, and has proved His love to them by the sacrifice of His Son. Who can be against them? What can separate them from God's love? Nay, in all their trials they are more than conquerors through Christ Jesus their Lord (30–39).

St Paul turns from this glorious prospect to consider the position

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of his fellow countrymen. Sorrow fills his heart that those, to whom were given so many privileges and of whom was sprung the promised Messiah, should yet be rejected (ix. 1–5). But it must not be thought God's promise had failed. The true Israel and the natural Israel are not identical, just as God selected one son only of Abraham and one again of Isaac to inherit the blessing (6–13). Is God unjust in this? No, He has always claimed His sovereign rights (14–18). And justly so, for His relation to man is that of the potter to the clay, and, in fact, He has shown mercy and long suffering to many who disobeyed His will, both of Jews and Gentiles. And the prophets foretold that only a small remnant of the Jews should be saved (19–30). The result then is that Gentiles, who followed not after righteousness, have attained to it, whereas Israel, who did follow after it, have failed. Why? Because they sought it by works instead of by faith (30–33). How St Paul longs for their salvation, for they have a true zeal for God, only they have not recognised that Christ has superseded the Law as a means of righteousness (x. 1–4). Yet Moses made clear that a new and more direct means of righteousness was at hand, namely confession of Jesus as Lord and faith in Him, and Scripture pointed to the fact that all who believed, whether Jew or Greek, would be saved; and none can plead they have not heard the message (5–15). No, the failure was due to disobedience, and the disobedience of Israel and the reception of the Gentiles were both foretold by Moses and the Prophets (16–21).

Has God then rejected His people? St Paul's own case proves the contrary. As in Elijah's time there still remain some who are faithful. A remnant is being saved by grace, though the great mass of the nation is hardened, as the Prophets again foretold (xi. 1–10). Is their fall final? God forbid. By the stumbling of the Jews salvation is come to the Gentiles that they themselves may be stirred up to jealousy. This is what the Apostle hopes may be the result of his ministry to the Gentiles. What great things may be expected when the Jews are brought back to God! (11–16). Meanwhile let the Gentiles take warning by their failure. For if God spared not the natural branches, how much less the wild branches that have been grafted in in their place. And He is able and ready to graft in again the natural branches (17–24). No, this partial hardening of Israel will only continue till the fulness of the Gentiles is gathered in, and then all Israel will be saved, for He will take away their sins. God's promises and His call can never fail. He has shut up all, Jew and Gentile alike, under unbelief, that He may have mercy on all (25–32). O the wonderful wealth of God's wisdom, far beyond all man's understanding! He is the source, the agent, the end of all things. His be the glory for ever! (33–36).

St Paul now turns to practical exhortation. The recognition of God's boundless mercies should lead them to present their bodies to His service, while their minds are renewed to approve His will (xii. 1, 2). Let no man overrate his own gifts. Christians are the several members of the one Body in Christ, and all have not the

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same function. Let each use to the full the gift God has given him, but above all let love animate their conduct towards all men, not even excepting their enemies (3–21). They should render due obedience to lawful authority, as appointed under God for the punishment of evil and the reward of good, and in this spirit they should pay tax and tribute also (xiii. 1–7). Let them owe no debt at all but that of love: he who has discharged this has fulfilled the law (8–10). Above all let them remember that the Day of the Lord is nearer than when they first became believers: so it is high time to put away the works of darkness and to put on Christ (11–14).

Let them not despise the scruples of the weak brother. It matters not whether a man eats or abstains from a particular kind of food, as long as he recognises that in this, as in all things, he ought to live for the Lord. Brethren have no right to judge one another's actions: they are responsible only to God, the judge of all men (xiv. 1–12). Let their aim then be to avoid putting a stumbling block in a brother's way. True, no food is unclean in itself, but there are weak brethren who cannot realize this. For their sake the strong must deny themselves (13–23). It is their duty to bear the infirmities of the weak, and not please themselves, thus following the example of Christ. May God grant them the same unity of spirit (xv. 1–6). Let them receive one another as Christ received them. Even Christ submitted to the condition of circumcision that the Gentiles might be partakers of God's promises. May God grant them all joy and peace in their faith (7–13).

St Paul knows that the Romans are full of goodness and knowledge, but he has been bold to write to them because of his special mission to the Gentiles, which he had carried out in all regions between Jerusalem and Illyricum (14–21). He had often been hindered from coming to them, but he hoped to do so shortly, and to be sent forward by them to Spain. Now he must go to Jerusalem, to carry the alms by which the Gentiles were discharging their debt to the saints at Jerusalem (22–29). It was an anxious mission, and he asks their prayers (30–33). He commends to their care Phoebe, deaconess of the Church at Cenchreae (xvi. 1, 2). He greets Priscilla and Aquila and many other friends (4–16). He begs them to hold aloof from those who cause divisions in the Church, and lead the simple into sin. God will bruise Satan under their feet. Grace be with them (17–20). Friends at Corinth greet them (21–23). St Paul closes with an ascription of glory to God, who alone can establish them in the Gospel which he has preached (25–27).

The Third Group.

The Epistles of the Third Group belong to St Paul's two years' imprisonment at Rome, referred to in Acts xxviii. 30, 31, *i.e.* they fall between the years 59 and 61 A.D. according to the chronology here adopted. In every one of them there are references to St Paul's bonds, and the allusions in the Epistles to the Philippians and to Philemon, and especially the mention of Caesar's household in the former, make

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it impossible to identify this period of imprisonment with any other than that at Rome.

It is not easy to place the four Epistles in their exact order. The Epistles to the Colossians and Philemon are clearly very closely connected. Both contain messages for Archippus and refer to Onesimus; and the names of those who send greetings in the two Epistles are almost identical. We may safely hold the Epistle to Philemon to be a private letter sent with that to the Colossians. The Epistle to the Ephesians is very nearly allied to that to the Colossians, both in subject matter and in phraseology, and Tychicus appears to have been the bearer of each. So we may take this Epistle also to have been dispatched at the same time.

The Epistle to the Philippians stands rather apart from the other three, and it is difficult to feel sure whether it is earlier or later, but on the whole the confident expectation of release (see i. 25, ii. 24), which St Paul expresses much more definitely in this than in the other three Epistles, seems to point to the period of captivity being near its close.

In subject matter also Philippians is different from Ephesians and Colossians, and is more closely allied to the Epistle to the Romans. Indeed so far as there are any traces of any distinct error in it they point to the efforts of the Judaizing teachers. In the other two Epistles the erroneous teaching against which St Paul is contending is of quite a different type, and his positive statements centre round the thought of the Church which is the Body of Christ.

The Epistle to the Colossians. The occasion which gave rise to this Epistle was a visit paid to St Paul at Rome by a certain Epaphras, who had been one of the evangelists of the Colossian Church (i. 7), and still laboured in it and the neighbouring Churches in the Lycus valley, Laodicea and Hierapolis (iv. 12, 13), which St Paul himself had never visited (ii. 1). The news which he brought concerning the brethren at Colossae was on the whole good. Their faith and love abounded and were constantly bearing fruit. But false teachers had come among them, holding inadequate views of the Person of Christ, and trying to impose upon them certain outward observances. And so St Paul writes this letter to uphold the true view of Christ's Person, and to warn them against the errors by which they were in danger of being carried away.

The false teachers claimed to have a new philosophy; they laid stress on the observance of certain days and on abstention from certain foods and drinks; they emphasized the value of asceticism as a means of overcoming sins of the flesh; above all they interposed certain spiritual agencies as intermediaries between God and man, and even offered worship to the angels. The reference to distinctions between foods and the observance of Sabbaths clearly indicates a Jewish element in this teaching, but the description of it as a "philosophy" and the mention of angel-worship probably afford evidence of Oriental influence also. And we seem to have in the "Colossian heresy" an instance of the influence exercised even upon Judaism by

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the all-prevailing Oriental tendencies of the age, a parallel to which may be found in the tenets of the Palestinian Essenes. As an antidote to these errors St Paul strongly reasserts and restates his doctrine of Christ's Person. He is the cause and end of all things. In Him, its Head, the Church finds an ample supply for its every need. By union with Him man gains deliverance from sin.

So the Epistle falls naturally into the following sections:

i. 1–14. Greeting, Thanksgiving, Prayer.
i. 15–ii. 3. Positive doctrinal statement.
ii. 4–iii. 4. Warnings against false teaching.
iii. 5–iv. 6. Practical exhortations.
iv. 7–18. Personal matters, greetings and farewell.

The following is a more detailed analysis:

St Paul, who joins Timothy's name with his own, greets the Saints at Colossae (i. 1, 2). He thanks God for what he has heard from Epaphras of their faith and love, and that the Gospel is bearing good fruit in them as in all the world (3–8). He never ceases to pray that they may have a fuller knowledge of God's will, so as to live worthily of their Lord by means of the strength which He supplies. God has delivered them from the authority of the evil one, and made them citizens of the kingdom of His Son, who redeemed them by His own blood (9–14). He is nothing less than the image of the invisible God, by whose agency all things were created, including the spiritual powers to whom they are invited to offer homage. He is the originating and sustaining power of the natural creation, and He is the Head of His spiritual creation, the Church, which is His body. He is the first born from the dead; it pleased God that in Him should all the Divine fulness dwell, and to reconcile all things to Himself by His blood shed upon the cross (15–20). And the Colossians too, who formerly were alienated by wicked works, He now had reconciled, to present them without blemish before God, if they continued firm in their faith (21–23).

So St Paul can rejoice in his sufferings for them, sufferings endured, like Christ's, on behalf of the Church, in which God has given him the ministry of proclaiming the secret—so long kept hid, but now revealed even to the Gentiles—of the indwelling of Christ. How he strove to make Him known to every man (24–29)! And he strove for them, though they had never seen him, that they might know God's secret, even Christ, in whom all the treasures of wisdom are revealed (ii. 1–3).

Let no one lead them astray with persuasive words. But as they received Jesus the Christ so let them walk in Him, holding firmly to the faith which they had been taught (ii. 4–7). Especially let no one carry them away with a pretended philosophy, based on traditions of the world and not on Christ. In Him dwells all the Divine fulness, and from Him they are filled. In Him they experience the true circumcision, they are buried with Him in baptism and rise again to a new life (8–12). For even them, the Gentiles, did Christ quicken together with Himself. He forgave them. He cancelled

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the bond which was against them. He triumphed over the powers of evil (13–15). So let no one judge them for not observing ordinances about foods, or special feast days: let no one rob them of their prize by a false humility which issued in angel worship, following the dictates of the flesh and not holding Christ the Head (16–19). If they died with Christ, how can they still subject themselves to human ordinances like those who still live only in this world? Such ordinances are of no value against indulgence of the flesh (20–23). If they are risen with Christ let them seek the things above, that when Christ is manifested they may share His glory (iii. 1–4).

So let them mortify their members on the earth, putting away all the old sins in which they some time lived, and putting on the new man which is after the image of God the Creator. In this new life all distinctions of race and class are done away (5–11). Let them show compassion, forbearance, forgiveness to one another, and above all love. Let the peace of Christ bear rule in their hearts, and the message of Christ be heard on their lips. Let all be done in the name of the Lord Jesus with thanksgiving to God (12–17). St Paul now gives special instructions to wives and husbands, children and parents, slaves and masters (iii. 17–iv. 1). Finally he exhorts them to pray, and to pray for himself, and to walk wisely in their intercourse with the heathen (2–6).

Tychicus and Onesimus will give them all the news about himself (7–9). The brethren in Rome, including their own teacher Epaphras, send greeting (10–14). St Paul greets the brethren in Laodicea. His letter must be sent on to them, and the Colossians should read the letter addressed to the sister Church. Let them bid Archippus to take heed to his ministry (15–17). St Paul closes with a request to remember his bonds and with a benediction.

The Epistle to Philemon. This beautiful little letter is addressed to a well-to-do Christian, named Philemon, who was probably a citizen of Colossae. It refers to a runaway slave of his, Onesimus, who had met St Paul in Rome and been converted by his agency (10). St Paul now sends him back to his master, and asks that he may be received kindly, no longer simply as a slave, but as a brother (16). It is doubtful if he means to ask for his freedom. Nowhere does he condemn slavery directly, but the principles he lays down really exclude the idea. He shows wonderful delicacy in the manner in which he recognises Philemon's rights over his slave and refuses to avail himself of his own authority, but expresses the assurance that the master will more than carry out his suggestions.

Paul and Timothy send greeting to Philemon, Apphia, Archippus, and the Church in Philemon's house. He thanks God in his prayers for all he has heard of Philemon's love and faith. So he writes to entreat him for his spiritual child Onesimus. He is sending him to Philemon, at great loss to himself, though he would dearly like to keep him to minister to him But Philemon's bounty must be of freewill, not of compulsion. And perhaps it was for this very reason that Onesimus was parted from him, that he might return not simply as a slave,

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but as a beloved brother. So let Philemon receive him, and St Paul himself will repay any loss he has caused to his master, though that master himself owes his very soul to St Paul. He is sure Philemon will go beyond his requests: he hopes to come to him himself shortly. The brethren at Rome send greeting, St Paul adds his usual benediction.

The Epistle to the Ephesians. This Epistle is clearly very closely connected with that to the Colossians. There is great similarity of thought, and considerable identity of language. And it is probable, as we have seen, that St Paul wrote both Epistles at the same period of his imprisonment at Rome. Yet in spite of this similarity this Epistle stands apart in some respects from all others written by St Paul. There is a difference in vocabulary and style, the extent of which is variously estimated, but most noticeable is the absence of the personal element. There are no greetings to or from friends, indeed no other name than that of Tychicus, who carried the Epistle (vi. 22), is mentioned, and sometimes St Paul seems to write as if those he is addressing were strangers to him. This would be very strange in the case of a Church like Ephesus, where he spent three busy and eventful years (Acts xx. 31). It is noteworthy that our two oldest manuscripts omit the words "at Ephesus" in the opening sentence of the Epistle, and that one or more writers in the first half of the second century knew it by the title "To the Laodiceans." It seems probable that the Epistle was intended as a circular letter, to be carried round to more than one Church in the Roman province of Asia. This would account for the blank in the address, and the absence of all personal references.

The Epistle contains St Paul's developed doctrine of the Church, the Body, of which Christ is the Head. The metaphor of the Body had already appeared in 1 Corinthians and Romans, and the Headship of Christ is mentioned in Colossians, but nowhere does the doctrine take so prominent a place as here. As St Paul emphasizes the unity of the Church he naturally dwells on the right of the Gentiles to a place in the Church. There is no trace of any Judaistic controversy, but nowhere does St Paul more fully vindicate the claim of the Gentiles to equal privileges with their Jewish brethren, and he dwells on the fact that the proclamation of this long hidden secret has been granted to him. These are the main subjects with which the Epistle deals. It is not easy to analyse it. St Paul's prayers and thanksgivings expand into statements of the blessings which the Christian possesses in Christ, and these are described in long and involved sentences, which sometimes break off abruptly. The main break in the thought seems to come at the end of chap. iii., where the Apostle turns from doctrinal statements to practical exhortations. But the charge to keep the unity of the Spirit leads him to diverge at once to an exposition of what unity in Christ means, and what is the relation of the members of the Body to their Head. He returns to his exhortation in iv. 16 and concludes in vi. 10 ff. by urging the need of putting on the Divine armour, if the life of the Christian is to be worthy of his calling. The following is a fuller analysis:

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After the usual greeting (i. 1, 2), St Paul commences with an ascription of blessing to God, who had blessed them with every spiritual blessing in Christ, even as He selected them before the Creation to be holy in His sight. He foreordained them to be His sons, bestowed on them His grace, forgave them their sins, in accordance with His age-long purpose to sum up all things in Christ (3–10). Yes, it was in Him that St Paul and those Jews who were the first to believe in Christ had been chosen as God's portion, and it was in Him that they, the Gentiles, had come to experience the sealing of the Spirit, to the end that all might be to the praise of His glory (11–14). Wherefore, while he thanks God for their faith he continually prays that they may be granted a fuller knowledge of their privileges and of their strength in Christ, whom God raised from the dead and set above all spiritual powers, making Him supreme over all things, and Head of the Church, which is His body, His fulness (15–23). And they too have been the subjects of God's power. When they were dead in trespasses and sins, doing the will of the flesh, as the Jews also had done, God quickened them together with Christ, to display the wonderful riches of His grace, manifested in Christ Jesus: they were God's new creation (ii. 1–10). So let them remember that they, the Gentiles, were once far from God and strangers to His covenants. But now they had been brought nigh by the blood of Christ. He had made Jew and Gentile one, breaking down the barrier that kept them apart (*τὸ μεσότοιχον τοῦ φραγμοῦ*), that He might create the two into one new man, and destroy the old enmity. It was in Him both had access to the common Father. So they were no longer aliens, but belonged to God's household, and were a part of the one building, the Divine Temple, of which Christ is the chief corner-stone (11–22).

St Paul again commences to pray for his readers, but he breaks off to explain more fully the secret revealed to him by God, how that the Gentiles were to be joint heirs of God's promises with the Jews. This has come to pass through the Gospel, of which St Paul has been privileged to become a minister to the Gentiles, that all may understand God's purpose, which He has now fulfilled in Christ. So there is no need for them to be discouraged by reason of his afflictions (iii. 1–13). Wherefore he prays that they may be strengthened with Divine power, that they may be enabled to comprehend the love of Christ, that they may be filled with the measure of the Divine fulness (14–19). He concludes with an ascription of glory to God (20, 21).

St Paul now turns to the practical side of his teaching. He, the prisoner, beseeches them to walk worthily of so high a calling, especially in their relations with others, and above all to maintain the unity of the Spirit. The mention of this leads him to a digression. There is only one Body of Christ, just as there is only one guiding Spirit, and one supreme Father, God. Each man has his own special gift, his own function, differing from that of his brother. But all should share in the building up of the one Body, and, being no longer attracted like children by every new kind of false teaching, should

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grow into a closer union with the Head, from whom the whole Body is energized (iv. 1–16).

So let them no longer walk as the other Gentiles do in their ignorance. But let them put off the old man with his lusts, and put on the new man, created in God's likeness (17–24). St Paul now gives certain specific directions, *e.g.* to avoid lying, stealing, unedifying speech, bitterness and wrath. They should be kind and forgiving, and walk in love, following the example of Christ (iv. 25–v. 2). Above all let them beware of sins of uncleanness, for such exclude men from God's kingdom. Let them not be inveigled into them by the empty talk of others. They are now children of light, and should have nothing to do with the unfruitful works of darkness (3–14). They must take heed how they walk; they must be as wise men who understand God's will, cheerful and thankful, living in due subjection one to another (15–21). Wives and husbands have their special obligations to one another, for their relationship is the same as that of Christ and His Church. So let the wife be subject to the husband, as the head; let the husband love and cherish the wife, as though his own body (22–33). Children should obey their parents, and parents be careful not to provoke their children (vi. 1–4). Slaves should obey their masters faithfully, for so they serve the Lord and do God's will. And masters ought to be kind to their slaves, remembering their own responsibility to their Master in heaven (5–9).

Finally let them all seek the Divine strength and put on the Divine armour, which alone will enable them to withstand the opposing hosts of evil. They need every piece if they are to stand fast in the evil day: and they need to watch unto prayer for themselves and all the saints—not least for St Paul himself (10–20).

Tychicus will tell them how he fares. He closes by invoking God's peace and grace upon them (21–24).

The Epistle to the Philippians. St Paul seems to have kept constantly in touch with the Christians at Philippi, and to have been on terms of most affectionate friendship with them. The Church was founded on the Second Missionary Journey, and he visited it twice on the Third. And from it alone did he accept money for his support (iv. 15, 16). The Philippians had sent more than once to supply his need, and it was another gift from them that gave rise to this Epistle. They were anxious as to his circumstances in Rome, and sent Epaphroditus to take him fresh supplies. Arrived there Epaphroditus fell ill, and was at the point of death. Of this illness the Philippians had heard. He had now recovered, and St Paul sends him back with this letter to relieve their anxiety and convey his thanks. He writes cheerfully of himself, of the progress of the Gospel in Rome, of his hopes of release. He will send Timothy to them shortly, he fully hopes to be able to follow himself before long. Meanwhile he warns them against the spirit of faction and strife, the only fault he seems to find in the Philippian Church. Just as he appears to be closing the letter he bursts into a fierce condemnation of certain Judaizers and antinomians. But there is nothing to connect them

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with Philippi. And with this exception the whole Epistle breathes a spirit of warm affection, based on intimate friendship. From what has been said it will be seen that the Epistle is mainly personal in character. It is difficult to trace the sequence of thought, for St Paul so often recurs to some personal matter. The main divisions may be indicated as follows:

i. 1–11. Greeting, Thanksgiving, and Prayer.
i. 12–26. St Paul's present condition and future prospects.
i. 27–ii. 18. Exhortation to unity and self-abnegation based on the example of Christ.
ii. 19–30. Timothy and Epaphroditus.
iii. 1. Concluding exhortation which is interrupted by
iii. 2–iv. 1. Warning against certain errors.
iv. 2–9. Further exhortation to unity, forbearance, etc.
iv. 10–23. Personal matters and final greetings.

The following is a more detailed analysis:

St Paul and Timothy greet the Saints at Philippi together with their ministers (i. 1, 2). St Paul in all his prayers for them gives thanks for the part they have taken in the furtherance of the Gospel from the beginning until now. God will bring this work of theirs to perfection. He has a right to say this because of the intimate connexion that has ever existed between himself and them. He only prays that their love and knowledge may abound more and more (3–11).

They need not be anxious about him. His imprisonment has helped the spread of the Gospel; it has stirred up many to preach boldly, some of goodwill, some of faction. Anyhow he can rejoice that Christ is preached, and he is sure that He will be further magnified whether it be by his servant's life or his death (12–21). St Paul is in a strait which to prefer: to die is better for him, to live more needful for them. And he is confident that he will still abide with them (22–26).

Only let their lives be worthy of the Gospel of Christ. Let them stand fast in one spirit, and strive with one soul, even though it be granted them to suffer for Christ like St Paul himself (27–30). Let them make his joy fuller by being of one mind and soul, full of mutual love, avoiding faction and vainglory, and striving everyone for the interests of his neighbour (ii. 1–4). Let them have the mind of Christ Jesus, who, though He was very God, did not count the privileges of Godhead a thing to be eagerly grasped, but emptied Himself of them, becoming very man, and even humbled Himself further to undergo the death of the Cross of shame. Wherefore God exalted Him above all things, that every tongue should confess Him to be the Divine Lord (5–11). So let them work out for themselves the salvation God had given them—only without any murmuring or disputings. They should be free from blame or blemish, to be a proof at the last day that the Apostle's labour for them had not been in vain. Nay, he is ready to die for them if need be (11–18).

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He hopes to send Timothy to them shortly: no other will care for them so well, as one who is St Paul's own child. He expects to come himself before long (19–24). Meanwhile he sends back Epaphroditus whom they had sent to supply his need. He had been sick unto death, but God had had compassion. Let them receive and honour him (25–30).

Finally he bids them farewell in the Lord. They will forgive him repeating his admonitions (iii. 1). Then he suddenly breaks off into a stern warning against the Judaizers, workers of mischief, practisers of mutilation. For the Church was the true circumcision, those who put no confidence in the flesh. Yet he himself might have confidence in the flesh as much as they. He was a Jew by race, a Hebrew, a Pharisee, a strict observer of the law. But he counted all these things loss that he might gain the knowledge of Christ, and be found in union with Him, having a righteousness based on faith. True he must share in His sufferings, but he hopes also to share in His resurrection. He does not reckon that he has yet grasped the prize, but he is pressing on towards the goal. Let them follow his example, walking along the line they have followed hitherto (2–16). Let them be on their guard against those who walk otherwise, enemies of the Cross of Christ, who follow the dictates of their lower nature and care only for the things of earth. The Christian's home is in heaven, whence he looks for the Saviour, who will transform the body of humiliation, so as to be like the body of His glory. So let them stand fast in the Lord (iii. 17–iv. 1).

He begs certain women to live in unity, and enjoins forbearance and prayer. God's peace will garrison their hearts (iv. 2–7). Finally let them pursue only what is true and good, and the God of peace will be with them (8, 9). He thanks them for their kind gift, not that he had been in want, for he had learnt to be content in all circumstances. But they had done well to help him in his need, as they had done before. He had allowed the privilege to no other Church. May God supply all their need, temporal and spiritual (10–20). He closes with greetings and a benediction (21–23).

The Fourth Group[1].

Last in time (*circ.* 62–64 A.D.) comes a group of three letters consisting of 1 and 2 Timothy and Titus. These are called "The Pastoral Epistles" (first perhaps by P. Anton, 1753), but the title lies open to the serious objection that it applies unequally to the three. Titus indeed may be well styled a "pastoral" Epistle, but 1 Timothy is personal first and only secondarily pastoral, while 2 Timothy is a private letter fully as intimate as that to Philemon. Timothy was St Paul's chosen travelling companion on his second and third missionary journeys (Acts xvi. 1–3; xix. 22; xx. 4), and Titus appears

[1] By the Editor.

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as a trusted friend of the Apostle in 2 Corinthians (ii. 13 *et passim*) and in Galatians (ii. 1–3).

In the personal character of these Epistles lies the explanation of certain features which have caused difficulty to critics. The nature of the false teaching to which the Apostle refers is not explained at length, for the simple reason that he knows that both his correspondents are well acquainted with it. The two Epistles to Timothy are written in deep anxiety lest Timothy should fail in his duty of driving away this false teaching; they are not written as a direct polemic against it. So no description of it is given, and all that can be said about it is that it contained both Jewish elements (Titus i. 10) and non-Jewish elements (1 Tim. iv. 3).

The personal character of these Epistles explains further the vagueness of the references which they make to the ministry. The writer speaks of the qualifications of an Overseer (ἐπίσκοπος), but he does not say who is to be the judge of these; he speaks of laying-on of hands, but he does not say who in addition to Timothy himself are to perform the act, though he implies that others are accustomed to share in it (1 Tim. v. 22). The writer in fact is not interested in recommending a special form of Church organization, but in seeing that such ministers as are chosen for different functions shall be properly qualified and shall perform their duties with the utmost zeal. Particularly does he desire that Timothy and Titus as his delegates shall labour to secure a worthy ministry and a faithful discharge of ministerial duty at Ephesus and in Crete.

In style these three Epistles are bound closely together; they certainly come from one author and belong to one comparatively short period of time. In the use of certain phrases they differ from other Epistles of St Paul, but these differences are quite insufficient to prove diversity of authorship, especially as they are counterbalanced by other stylistic phenomena which are distinctly Pauline in character. (Compare *e.g.* the sudden outbursts of praise in 1 Tim. i. 17; vi. 16 with Rom. xi. 33–36; Ephes. iii. 20 f.) 1 Timothy stands to a certain extent by itself as being rather a hasty collection of notes for a letter (iii. 14 f.), than a formal Epistle.

The critics who deny the Pauline authorship of these Epistles claim to discover in them (1) a more fully developed Church organization than was known to the Apostle; (2) a form of Theological thought different from his. The writer (they think) has almost accepted the Monarchical Episcopate, and they assert that his notions of Faith and Righteousness are not those of St Paul. But these critics lay themselves open to a double rejoinder: (1) that they read their own meaning into the general language of the Epistles; (2) that they make no allowance for any change in the Apostle's language in the face of new conditions. Yet the development of the Church during the Apostle's lifetime both outward and inward certainly extended very far, and it is difficult to believe that the author of the first ten Pauline Epistles would show no corresponding development in his method of dealing with a new situation. Further, against all doubts

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arising from details ill-understood stands the simple air of genuineness which surrounds 2 Timothy. Yet all three Epistles stand or fall together. 2 Timothy answers for 1 Timothy, and 1 and 2 Timothy together for Titus. The contents of the three Epistles may be described as follows.

1 Timothy. St Paul addressing Timothy as "My child indeed" (*lit.* "my genuine child") invokes a blessing upon him (i. 1, 2). He reminds him of the task he had assigned him, namely, to keep a watch over the teaching given at Ephesus, and to check teachers who mixed the Gospel with strange elements (3, 4). These teachers erred (the writer says) through desiring to teach "the Law," whereas purity, good conscience, and faith are the aims of the sound Teaching which was intrusted to the Apostle (5–11). A thanksgiving follows to Christ Jesus for having thus appointed the writer to His service, though he had been a blasphemer and a persecutor. Yet St Paul remembers that this graciousness was but "proper" in one who had come to save sinners. Overwhelmed with his recollections of what he had himself been the Apostle breaks off with a doxology to the Lord who had saved a "chief-sinner" (12–17). Then he urges Timothy as his "child" to keep "faith and a good conscience" (18–20). Next the writer, as being "an apostle and teacher of the Gentiles," urges that universal intercessions be made, and that Gentile kings and rulers be not forgotten in prayer (ii. 1–7). Women should be quiet learners and in subjection to their husbands (8–15). The qualifications of an *overseer* (ἐπίσκοπος, a word used later in the definite sense of "bishop") in the Church and of *ministers* (διάκονοι, a word used later in the definite sense of "deacon") are described (iii. 1–13). The writer writes in haste hoping to join Timothy shortly, but in the meantime he desires by his directions to impress upon his correspondent the dignity and the majesty of the Church of the living God, in which Timothy had been given authority (14–16). Then he states in a warning tone that a false ascetic tendency is certain to manifest itself; probably he suspected Timothy himself to be open to its influence (iv. 1–5). An anxious personal appeal to Timothy follows: he is to show himself a good minister of Christ Jesus; to be fearless; to use the grace already given him; to work manfully at his task until the Apostle can join him (6–16).

Timothy, while fearless in carrying out his charge, is to show due reverence for age (v. 1, 2). Qualifications of those who are to be admitted to the order of widows in the Church (3–16). Another anxious appeal follows; Timothy must act courageously and impartially in all dealings with the elders who labour in the work of the Church; he is moreover not to perform the laying-on of hands on any man hastily (17–25). In this last section the writer's anxiety turns for a moment to Timothy's physical health in a brief injunction to him to use "a little wine" as a remedy (*v.* 23). Next the writer gives a charge that bond-servants are to honour their masters, whether they be heathen or "brethren" (vi. 1, 2). A short passage follows on the deadly sin of covetousness, directed against teachers who taught

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for gain (3–10). Then comes yet another anxious appeal to Timothy (who is addressed by the great title given to the prophets of old, *O Man of God*; *cp.* 2 Kings i. 9 *al.*) to fight the good fight of the faith (11–16). A charge is to be given to the rich to show themselves rich in good works (17–19). The Epistle ends in an appeal to Timothy by name to be faithful. Affectionate anxiety is the recurring note in this Epistle as in the Epistle to the Galatians.

2 Timothy. St Paul addressing Timothy as his "beloved child" invokes a blessing upon him (i. 1, 2). The note of affectionate anxiety with which the First Epistle closed makes itself heard also in the second: there is some danger that Timothy, though well instructed and indeed devoted to St Paul, may come to be ashamed of the simple, glorious Gospel of Christ Jesus (*vv.* 8 f.) and of the Apostle who preached it: let Timothy hold fast that which he has learned (3–14); for there has been a great falling away in Asia, including no doubt Ephesus (15–18). Let Timothy, addressed as "my child," be strengthened by the grace of Christ that he may be willing (like the Apostle himself) to suffer for the *Gospel of the Risen Christ* (ii. 1–13). Let one who is the Lord's Servant (*v.* 24) shun wordy controversies and be apt to teach the truth in meekness (14–26). In the "last days" (which are perhaps regarded as having already begun) men will arise who deny the power of godliness while holding the form (iii. 1–9): so the Apostle reminds Timothy of the old days at Lystra, when Timothy had been faithful to him under his persecutions, and of the old home at Lystra where Timothy had learnt to know the Scriptures (10–17). Then St Paul gives a charge, introduced by a reference to the coming day of Christ's judgment upon all men, to be zealous in doing the work of an Evangelist, because the Apostle's own work is done; he has "finished" his "course" (iv. 1–8). Personal details follow: St Paul at his "first defence" was delivered; let Timothy exert himself to join the Apostle before winter (9–21). The Epistle closes with a Benediction (*v.* 22).

Titus. St Paul addressing Titus as his "child indeed" (*lit.* "genuine child") salutes him with a blessing (i. 1–4). He reminds him that he "left" him "in Crete" to supply things wanting and to appoint Elders in every city. These are to be chosen individually according to the qualifications which an Overseer (ἐπίσκοπος) ought to possess (5–9; *cp.* 1 Tim. iii. 1–7). An Overseer must finally dispense sound teaching, for there are vain talkers, dispensers of Jewish fables, abroad (10–16). Let Titus on the other hand teach men to lead a godly, righteous, and sober life; let him speak moreover with authority (ii. 1–15). Let him further remind men to be in subjection to their rulers, and to avoid a contentious and ungentle spirit, because God in Christ has shown kindness to us and has redeemed us freely (iii. 1–7). Titus is to encourage his hearers in good works (καλὰ ἔργα), and he is bidden not to prolong discussion with factious men (8–11). The Epistle closes with a few personal messages; Titus is asked to join St Paul at Nicopolis (12–15). The tone of the letter is cordial and intimate, but the deeply affectionate note which marks the Epistles to Timothy is wanting.

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THE EPISTLE TO THE HEBREWS; JAMES, 1 AND 2 PETER, AND JUDE

BY THE REV. B. T. DEAN SMITH, LECTURER OF ST JOHN'S COLLEGE

The Epistle to the Hebrews. 1. *Authorship.* The Epistle itself is anonymous, and divergent views as to its authorship existed in the early Church. The scholars of Alexandria attributed it to St Paul, or to one of his disciples, such as Luke or Clement of Rome. In North Africa in the time of Tertullian it appears to have been ascribed to Barnabas. In the West generally, and in Rome in particular (where the first traces of the Epistle are found), its Pauline authorship was strenuously denied until the days of Jerome and Augustine, when these scholars were won over to what ultimately became the dominant theory. Most modern critics are agreed that the Epistle cannot be the work of St Paul: beyond that point opinions vary, and the authorship has been attributed at one time or another to a great number of the prominent personages of the Apostolic age. Perhaps the claims of Apollos, whose Alexandrian learning would qualify him to be the writer of such an Epistle as this, are the most generally favoured.

2. *Destination and Date.* Here again the Epistle furnishes us with no direct evidence, and the tradition reflected in the old title, "To Hebrews," is too vague to be of much assistance. The author seems to have a definite body of Christians in view (xiii. 7, 22–24, *al.*) who had been converted about the same time by original disciples of Christ (ii. 3, 4, v. 12), and had shared the same experiences (x. 32–34). This body is homogeneous in character, so that the same arguments can be applied to all, and it is usually inferred from the nature of the Epistle that it consisted of Jewish-Christians. As there are weighty reasons against locating them in Palestine, it is perhaps best to assume that the Epistle is addressed to a small house-church or group of friends in Rome (*cp. supra* § 1 and xiii. 24). It must be dated before 96 A.D., and probably after the death of Paul (*cp.* xiii. 23).

3. *Purpose.* The Epistle is called forth by a crisis in the history of the circle to which it is addressed. The readers are in grave danger of drifting away from the Christian faith (ii. 1 f., iii. 12 f., *al.*). It is commonly assumed that they contemplated a return to Judaism, though this is nowhere explicitly stated in the Epistle. Perhaps the conditions are satisfied by supposing that, owing to an imperfect apprehension of the nature of the Christian religion (v. 11, 12), this group of Hellenistic Jews had grown lax and indifferent (xii. 16, *al.*), in danger of degrading Christianity, both in thought and practice, to the level of the surrounding cults (xiii. 9, *al.*). In either case, it is the author's purpose to show that Christianity, and Christianity alone, affords a full and final response to all the religious needs of man, and moreover to emphasize the responsibility of those to whom the Gospel has been preached.

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4. *Contents :*

The Final and Absolute Character of the Christian Revelation shown by a Consideration of the Person and Work of its Founder.

i. *The Son and the Prophets* (i. 1–3).

α. The earlier revelation was given through (many) human messengers, in many parts and in many modes (i. 1).

β. The revelation "at the end of these days" has been made in one who is God's Son, the Heir and Agent of Creation, the Effulgence of the Father's Glory and the Expression of His Essence, the Guide and Sustainer of the Universe, who has once for all effected that purification of sins which is the end and purpose of revelation (i. 2, 3).

ii. *The Son and the Angels* (i. 4–ii. 18).

α. The dignity of the Angels, whom the Jews regarded as the supernatural mediators of the Law, is shown from Scripture to be far inferior to that of the Exalted Christ. In Him Humanity has realized its Divine Sonship : to Him hereafter the angels must pay homage. They are made forces of the material universe : He has an Eternal dominion, to establish which they are sent forth as ministering spirits (i. 4–14).

β. An exhortation. If they who neglected the Law were punished, how much more those who neglect the Gospel ! (ii. 1–4).

γ. For the Gospel announces the attainment by man of his true destiny. The Son, made a little lower than the Angels, to whom the Jews believed the created world to be subject, has by His Passion won for man that ultimate lordship in the world of spirit promised to him. This was the purpose of the Incarnation (ii. 5–18).

iii. *The Son and the Leaders of Israel* (iii. 1–iv. 13).

α. Moses was but part of that Dispensation in which he ministered : Christ as Son is Founder (iii. 1–6).

β. An exhortation not to imitate the example of the old Israelites, who because of unbelief failed to enter into the rest of the Promised Land (iii. 7–19).

γ. God's sabbath-rest was in like manner not attained under Joshua, but it may be ours under Jesus (iv. 1–13).

iv. *The Son and the Aaronic Priesthood* (iv. 14–x. 18).

A. *Introduction. The High Priesthood of Christ* (iv 14–16).

B. *His Qualifications for that Office* (v. 1–10).

α. A High Priest must possess sympathy with sinful man, and be Divinely appointed (v. 1–4).

β. So Christ, having passed through the whole range of perfect human experience, is named of God High Priest after the order of Melchizedek (v. 5–10).

[Digression. The writer here turns aside to reproach his readers for their immaturity in spiritual understanding, to warn them of the danger of apostasy, and to encourage them to greater faith and patience (v. 11–vi. 20).]

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C. *The character of His High Priesthood* (vii. 1–28).

a. The High Priesthood of Christ is of an order other and greater than that of Aaron—that of Melchizedek. For in Scripture Melchizedek is depicted as one whose Priesthood was

i. royal;

ii. personal (independent of birth and descent);

iii. permanent; of far superior dignity to that of the sons of Levi, inasmuch as he blessed and took tithes of their ancestor Abraham (vii. 1–10).

β. The Levitical Priesthood, and with it the Law, of which it formed the basis, have accordingly been superseded as imperfect—a fact implied in the promise of the Psalmist of a Priest after another order (vii. 11, 12)—for:

i. The Person in whom that promise is fulfilled sprang from the royal tribe (Judah, vii. 13, 14).

ii. His Priesthood is personal and inherent, not dependent on an external ordinance connected with certain physical qualifications, but on the power of an indissoluble life. The Law in fact has given way to a better hope, and Jesus has become the surety of a better covenant (vii. 15–22).

iii. His Priesthood, not being hindered by death, is inviolable, and He is therefore, by virtue of His continual intercession, able to save to the uttermost (vii. 23–25).

γ. Such a High Priest satisfies all human needs, both in respect to His personal qualifications and the eternal efficacy of His sacrifice (vii. 26–28).

D. *The Ministry of the Great High Priest* (viii. 1–x. 18).

a. Introduction. The ministry of Christ and His High Priestly offering take place in the Heavenly Sanctuary of the True Tabernacle, that Divine archetype of which the earthly was but a shadow. For He is the mediator of the better covenant foretold in Scripture (viii. 1–13).

β. The scene and the ministry.

i. The earthly Tabernacle with its vail, the restrictions which barred the way to the Holy of Holies, made clear the temporary and imperfect character of the old Dispensation.

ii. The heavenly Tabernacle is the scene of Christ's ministry: His offering is not that of animal sacrifices but of His own Blood: He has entered once for all into the Holy of Holies: He has obtained eternal redemption for us (ix. 1–12).

γ. The offering of the Blood.

i. The Blood of Christ conveys not mere ritual purity, but the cleansing of the conscience (ix. 13, 14).

ii. He is thereby constituted the mediator of a new covenant. His Death both atones for past sins under the old covenant and ratifies the new (ix. 15–22).

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iii. It is the means whereby the Heavenly Sanctuary is cleansed, as the earthly sanctuary was cleansed, from the taint of human sin. For this is the scene of His ministry, and He has entered once for all, not to leave it again until the consummation of His work (ix. 23–28).

δ. The nature of the Sacrifice.

i. Not only the offerings of the Day of Atonement, but all the Levitical sacrifices were ineffective, as being merely typical, recurring, non-representative (x. 1–4).

ii. Christ has offered, in the body prepared for that end by God, the true sacrifice of obedience to the Divine will, once for all, and we are thereby sanctified (x. 5–18).

v. *Application of the Argument* (x. 19–xii. 29).

α. The way to union with God now lies open. The readers are urged to make full use of their privileges, are warned of the peril of wilful sin, and reminded of their great past (x. 19–39).

β. The means whereby we, though still in the world, are lifted into the heavenly sphere of Christ's activities, is Faith. The Heroes of Faith are passed under review, encompassed by whom the Christian must run his race, looking unto Jesus, the Leader and Perfecter of Faith (xi. 1–xii. 2).

γ. The value of suffering is drawn out (xii. 3–13), and

δ. The necessity of guarding the purity of the Church is emphasized by a contrast between the old and the new Dispensations (xii. 14–29).

vi. *Concluding Exhortations and Messages* (xiii. 1–25).

James. *Authorship.* "James, a servant of God and of the Lord Jesus Christ" (i. 1) has been traditionally identified with James the Lord's brother. The brethren of the Lord (Matt. xiii. 55, Mk. vi. 3) were probably the sons of Joseph by a former marriage, and do not appear to have been believers during our Lord's lifetime (Joh. vii. 5). Their conversion may perhaps be connected with a manifestation of the Risen Christ to James (1 Cor. xv. 7), for we find them companying with the Apostles after the Ascension (Acts i. 14). After the dispersal of the Twelve James became the head of the Church at Jerusalem (Acts xii. 17, *al.*). His martyrdom at the hands of the Jews took place according to Josephus (*Arch.* xx. § 200) in 62 A.D.

The Jewish tone of the Epistle, and the note of authority that is sounded throughout, fit in with the view that its author was the revered head of the Jerusalem Church, and it has certain points of contact with the speech and letter of James recorded in Acts xv. The writer was clearly a person of some culture, who could express himself freely in Greek; but it is contended that the standard of education presupposed by this Epistle was not beyond the reach of a Galilean artizan of the time of Our Lord.

Date and Destination. Both are uncertain. The paucity of doctrinal references, the repeated echoes of Christ's ethical teaching as

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recorded in the Gospels, and the absence of allusion to the Gentile controversy, have led some to place it among the earliest Christian documents. Others believe that a late date will best account for the phenomena. Connected with this is the question whether the address is to be understood literally as denoting Christians of Jewish birth, or whether it does not refer to Christians generally, regarded under the figure of the old people of God (i. 1, *cp.* ii. 21).

Purpose. Circumstances combined to test the faith of the readers, not least among them being the unjust social conditions. Rich and poor were sharply divided, and the latter, among whom the Christians were mainly to be found, had to bear not only their own poverty but the arrogant oppression of their wealthy neighbours. Unhappily there was a certain moral laxity within the Church. The Christians by their conduct were acquiescing in the social evil, and in general there was a tendency to a noisy and factious profession of the Christian faith with but little attempt to live the Christian life. Some appear to have perverted the doctrine of justification "by faith apart from the works of the law" (*cp.* Rom. iii. 28) into an excuse for their own slackness, and their position is stoutly controverted by St James. His statement that "by works a man is justified and not only by faith" (ii. 24) is not out of harmony with the teaching of St Paul, for the "faith" here referred to is a barren orthodoxy, the "works" are what St Paul terms "the fruit of the Spirit," the natural outcome of vital faith.

Contents:

i. *Trial and Temptation* (i. 1–18).
 1. Outward trials.
 α. These are to be welcomed, for by the consequent testing of faith the Christian character is perfected (i. 1–4).
 β. God will give them the wisdom needed to profit by trial if they ask in faith (i. 5–8).
 γ. All outward circumstances may be turned to account. If the brother be of low estate he must exult in that God has raised him up: if he be wealthy, he must be conscious of the fleeting value of riches, and exult in that. For the Crown of Life awaits those who patiently endure trial (i. 9–12).
 2. Inward trial or temptation.
 α. This has its source in man's own evil passions, which lead to sin, and sin in its turn begets death (i. 13–15).
 β. God, on the contrary, is the source of all good; and His will is shown in His having begotten us, through the Gospel, to a new life, to the end that we may be the firstfruits of the New Creation (i. 16–18).

ii. *God's Purpose and Man's Response* (i. 19–27).
 To realize this new birth we must be:
 α. Receptive—not angry and contentious speakers, but meek and eager listeners (i. 19–21).
 β. Obedient—(i) not merely listeners, but doers of that

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Word which is the Perfect Law of Liberty. For therein, as in a mirror, man may see himself as he should be, and by obedience thereto attain real freedom. He must give, therefore, not a hasty glance, but patient study—(ii) not merely observant of the outward forms of religion, but of that true service in which God delights (i. 22–27).

This suggests reference to a cause of scandal in the Christian meetings for worship, viz.:

iii. *Respect of Persons* (ii. 1–13).

α. Respect of persons is inconsistent with our faith, and shows a divided heart and worldly judgment (ii. 1–4).

β. For it is the poor who are heirs of the Kingdom, the rich who are their persecutors (ii. 5–7).

γ. Courtesy to the rich may indeed be a fulfilment of the Royal Law; it may on the other hand be a breach of that Law, if it is prompted by a wrong motive. And because the Law, as the expression of one Will, is a unity, he who has transgressed in one point is guilty of all (ii. 8–11).

δ. In all our words and actions, therefore, we must keep in view the fact that we are to be judged by the Law of Liberty, which takes account not of the act only but also of the motive. And while judgment is without mercy to the merciless, mercy triumphs over judgment (ii. 12, 13).

This is one illustration of a general principle which is stated in the following paragraph:

iv. *Creed and Conduct* (ii. 14–26).

α. A profession of faith, like a profession of philanthropy, which does not bear fruit in corresponding deeds, is of no avail. For it is by deeds that the reality of faith is shown (ii. 14–18).

β. The demons exhibit a faith apart from works: while of faith cooperating with works, and hence justifying, Abraham and Rahab are examples (ii. 19–25).

γ. Deeds are as essential for the vitality of faith, as the spirit for that of the body (ii. 26).

The danger of professions of religion suggests the next topic:

v. *The Responsibility of Teachers* (iii. 1–12).

α. This arises from the special dangers attaching to speech (iii. 1).

β. For, on the one hand, while command over the tongue carries with it complete self-mastery, as a hold on the bridle controls the horse, on the rudder the boat (iii. 2–5).

γ. On the other hand, as a spark can destroy a forest, so can the tongue, kindled from Gehenna, set on fire the cycle of our natural life. For it is the special sphere of Satan's activity among our members, a restless and poisonous evil, which no man can tame (iii. 6–8).

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δ. It is the instrument alike of blessing God and of cursing man. But nature itself shows that these cannot flow from the same source (iii. 9–12).

A new subject is thus introduced :

vi. *True and False Wisdom* (iii. 13–iv. 12).

α. Jealousy and faction have their source in a wisdom which is earthly (iii. 13–16).

β. The Divine wisdom from above is the source of peace and righteousness (iii. 17, 18).

γ. All outward discord springs from an inward dissonance—from lusts which are unsatisfied because the service of God and that of the world cannot be united (iv. 1–6).

δ. An exhortation to the double-minded, with a special warning to evil-speakers, who constitute themselves critics of the Law of Love (iv. 7–12).

vii. *Denunciations of the Worldly* (iv. 13–v. 6).

α. The traders, who leave God out of their calculations (iv. 13–17).

β. The rich landowners who defraud their labourers (v. 1–6).

viii. *Exhortations in view of the Approaching End* (v. 7–20).

α. The Christian must be patient, after the example of the husbandman, Job, and the prophets (v. 7–11).

β. He must not let his circumstances betray him into the use of oaths (v. 12).

γ. But if suffering, let him pray; if cheerful, sing praise; if sick summon the presbyters, that they may pray and anoint him with oil (v. 13–18).

δ. An exhortation to reclaim erring brethren (v. 19, 20).

1 Peter. (1) *Author, Date and Destination.* The authenticity of the Epistle is well attested by external evidence, and no serious objections have been brought against it on internal grounds. The fact that Silas is associated with the author in its composition (v. 12) will serve to solve any doubts that might be felt whether a Galilean fisherman would have sufficient command of Greek to write such a letter. Peter's name does not occur in the narrative of the Acts after the Council of Jerusalem, but there is a strong tradition to the effect that he suffered martyrdom at Rome about the same time as St Paul. It is from that city, under the figurative title of "Babylon," then in use among the Jews and Christians (see Rev. xiv. 8 with Swete's note), that this Epistle is written (v. 13), and several considerations point to the conclusion that it must be dated after the death of Paul; *e.g.* the omission of all reference to that Apostle, though it is addressed to Churches some of which were founded by him, while two of his fellow workers, Silas and Mark, are St Peter's companions (see also the next paragraph on the character of the persecution). St Peter writes to the Christian communities in the four Roman provinces of Bithynia (with Pontus), Galatia, Cappadocia, and Asia. The order of the names in the address, in which Pontus and Bithynia occur at opposite ends, seems to show that we have here the circular route to

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be followed by the bearer of the Epistle, starting from some Pontic seaport.

(2) *Purpose.* The Christians in these provinces have to face the bitter hostility of their heathen neighbours, which has now culminated in active persecution. It is possible that a man may be called upon to suffer simply as "a Christian" (iv. 16), a fact which probably implies a date subsequent to the Neronian persecution of 64 A.D. The references, however, suggest that there is as yet no organized and official persecution, but that the trials of the Christians arise from the malicious action of individuals (ii. 13 f.). The Epistle is accordingly a message of encouragement and consolation. Its characteristic note is struck in the opening lines, where St Peter addresses his readers as "the elect sojourners of the Dispersion." He would have them think of life here on earth as but a period of probation, and of this world as the scene of their exile from the land of their inheritance. For a time indeed they may be called upon to share in the sufferings of Christ, but judgment is imminent, and Christ's glory about to be revealed.

(3) *Contents:*

i. *The Promised Land* (i. 1–12).
 - α. Thanksgiving for our new birth to a living hope, in that we are made heirs of a promised land that cannot be corrupted or defiled, and that cannot fade away, but is stored up for us in heaven, while we below are guarded by faith (i. 3–5).
 - β. Suffering is but the means of purifying our faith before the revelation of Him who is the object of our love and joyful trust, inasmuch as we are already receiving the salvation of which the full consummation awaits us (i. 6–9).
 - γ. This salvation is that of which the prophets spoke which also angels desire to look upon (i. 10–12).

ii. *The Pilgrimage of the New Israel* (i. 13–iii. 12).
 A. *In general:*
 - α. With this journey before them Christians must gird up the loins of their minds and set their hope upon their goal. This involves holiness, fear, and love of the brotherhood (i. 13–25).
 - β. They must seek spiritual food. By a continual drawing nigh unto Christ they are built up a spiritual temple, wherein they serve as a holy priesthood, offering spiritual sacrifices. For they are the new Israel, with the privileges and functions of God's people (ii. 1–10).

 B. *In particular:*
 - α. As sojourners in a strange land they must exhibit to the heathen the beauty of the Christian life (ii. 11, 12).
 - β. As subjects they must obey every human institution (ii. 13–17).
 - γ. Slaves must obey their masters, and follow Christ's example in suffering wrong patiently (ii. 18–25).

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δ. Wives must obey their husbands and by their conduct seek to convert those who are unbelievers (iii. 1–6).
ε. Husbands must give their wives due honour (iii. 7).
ζ. General exhortation (iii. 8–12), introducing the subject of
iii. *Persecution* (iii. 13–iv. 6).
α. The Christian, when faced with persecution, must fear God rather than men, and be ready with a quiet defence of his faith. His aim should be to silence calumny by his life (iii. 13–16).
β. To suffer innocently is to imitate Christ, who by His death conferred blessings both on the dead and on the living:
i. In His Spirit, quickened to new activities by death, He preached to the souls of those who perished in the Flood
ii. This Flood typifies the Baptismal waters through which we pass to attain the salvation won for us by the Ascension (iii. 17–22).
γ. Suffering is a safeguard against sin, and universal judgment will soon be passed upon the sins of men. It was in order that this judgment might be universal that the Gospel was preached to the dead (iv. 1–6).
iv. *The Approaching Consummation* (iv. 7–v. 5).
A. *In relation to Daily Life* (iv. 7–11).
The need of sobermindedness, love, and mutual service.
B. *In relation to Persecution* (iv. 12–19).
α. The Christian should rejoice to suffer with Christ, that he may rejoice when His glory is revealed (iv. 12–13).
β. But he must see that he suffers in a right cause (iv. 14–16).
γ. The suffering of the Church heralds the approach of judgment upon her enemies (iv. 17–19).
C. *In relation to the Pastoral Office* (v. 1–5).
α. The Elders must exercise their ministry faithfully that the chief Shepherd may reward them at His Coming (v. 1–4).
β. The younger members must obey them (v. 5).
v. *Conclusion* (v. 6–14).
α. Final exhortation and prayer (v. 6–11).
β. Salutations (v. 12–14).

2 Peter. (1) *Authenticity and Destination.* The authenticity of this Epistle has been doubted alike in early and in modern times. As it is impossible to discuss the problem adequately here, it must suffice to state the chief points around which the controversy turns. It is asserted by some and denied by others (α) that the Epistle is separated from 1 Peter by differences of thought, style, and language, such as preclude the hypothesis of common authorship; (β) that its relation to Jude is to be explained as due to the author having borrowed from the latter Epistle, and not *vice versa*; and (γ) that certain references imply a late date, *e.g.* i. 15, iii. 2, 4, 16. If genuine, the letter may have been sent to the Asian Churches (iii. 1) to warn them of

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the approach of the heretics attacked by St Jude. If the Petrine authorship is not accepted, it was written at some date between *circ.* 70 and 170 A.D., by one who believed that he was justified in assuming St Peter's name in order to defend St Peter's faith.

(2) *Purpose.* The Epistle is a denunciation of certain heretics, whose claim to possess the saving "knowledge" of Christ was contradicted by their lives (i. 8 f., *al.*). They ignored the Apostolic tradition (i. 16, iii. 2) and wrested Scripture in support of their own views (i. 20 f., iii. 16), while their impure conduct subverted souls and brought contempt upon the Church (ii. 2, *al.*). It is impossible to infer the exact nature of the heresy, save that it was Gnostic in character, and involved a denial of "the Master that bought them" (ii. 1, *cp.* 1 Jn v. 6 f.) and a contemptuous rejection of the belief in the Second Coming (iii. 3 f.). The vague references in ii. 10 f. (*cp.* Jude 8 f.) may suggest that the false teachers attributed all distinction between good and evil to the will of the angels.

(3) *Contents:*

i. *Salutation and Exhortation* (i. 1–11).
 - α. The knowledge of Christ is (not the monopoly of a few, but) that whereby grace and truth are multiplied, as it is also the means whereby we have been supplied with all that is needed to attain the end designed for us—participation in the Divine nature (i. 1–4).
 - β. Christians must, in their turn, strive after the graces of the Christian life, the foundation of which is Faith, the crown, Love (i. 5–7).
 - γ. The possession of, and growth in, these graces, deepens our knowledge of Christ, and affords access into His Kingdom; the lack of them entails spiritual blindness (i. 8–11).

ii. *The Apostolic and Prophetic Witness to the Second Coming* (i. 12–21).
 - α. It is the Apostle's intention to secure their remembrance of these things, even after his death (i. 12–15).
 - β. For the Apostolic message of the future Advent of Christ with power was not based on fables, but on the witness of their own eyes. The messengers had seen His majesty on the Mount of Transfiguration (i. 16–18).
 - γ. This confirmed the Prophetic utterances on the same subject. Christians should pay heed to them, remembering that prophecy is not a matter of private interpretation (i. 19–21).

iii. *The false Teachers* (ii. 1–22).
 - α. The advent of heretics is to be expected, corresponding to the false prophets of old time, who, under the cloke of Christianity, will deny their Lord, afford an evil example of licentiousness, and traffic in souls for the sake of gain (ii. 1–3).
 - β. Their fate is seen in God's judgment on the fallen Angels, on the Old World, and on the cities of the Plain; and

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their blasphemy against (spiritual) dignities is contrasted with the conduct of angels (ii. 4–11).

γ. A description of their sensuality, their greed, and the worthlessness of their professions (ii. 12–22).

iv *The denial of the Second Coming* (iii. 1–18).

α. The Parousia, foretold by Prophets and Apostles, is mocked at by the heretics, who assert that the material world is immutable (iii. 1–4).

β. They forget that the world was first called into being by the word of God, and later was destroyed at the Flood. Similarly the present universe is reserved by the same word for destruction by fire (iii. 5–7).

γ. Moreover, God does not measure time according to human reckoning, and the apparent delay is due to His long-suffering and mercy (iii. 8–10).

δ. Christians must prepare themselves for the fire of Judgment, and remember that God's long-suffering is man's salvation, as St Paul taught in his Epistles, though the heretics pervert his teaching to their own ends (iii. 11–18).

Jude. (1) *Author.* The author of this short Epistle, who describes himself as "Jude, servant of Jesus Christ and brother of James," is probably to be identified with the Jude who is mentioned as the youngest, or the youngest but one, of the brethren of the Lord (Matt. xiii. 55; Mk vi. 3). On the brethren of the Lord see the Introduction to "James" page 221. Apart from the Epistle our only information about Jude in particular is derived from the tradition that his grandsons were brought before Domitian, but were contemptuously dismissed by him and lived on until the reign of Trajan (98–117 A.D.).

(2) *Destination and Purpose.* The salutation is quite general, and as the brethren of the Lord may have engaged in missionary labours outside Palestine (*cp.* 1 Cor. ix. 5) no certain conclusion can be arrived at as to the destination of the Epistle. The false teachers against whom it is directed resemble in general characteristics those attacked in 2 Peter,—so much so that one author has certainly borrowed from the other—but nothing is said in this Epistle of their denial of the Second Coming.

(3) *Contents:*

i. It is necessary for the writer to exhort his readers to contend for the faith, in view of the appearance of certain heretics within the church, who make God's grace an excuse for lasciviousness, and deny the only Master and our Lord Jesus Christ (1–4).

ii. God's punishment of similar offences may be seen in the fate of Israel in the wilderness, of the Fallen Angels, and of the cities of the Plain (5–7).

iii. Despite these examples the false teachers commit carnal sin, set at nought (Divine) dominion, and rail at (spiritual)

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dignities, though Michael did not dare to bring a railing judgment against the devil (8–10).

iv. In their impiety, greed, and rebellious spirit they follow Cain, Balaam, and Korah; in their corrupting influence, the emptiness of their professions, their lawlessness and shame they resemble hidden rocks, waterless clouds, dead trees, wild waves, and wandering stars (11–13).

v. But it was against such men that the prophecy of Enoch was directed (14–16).

vi. His readers must remember the warnings of the Apostles, abstain from following the example of these separatists, and attempt to counteract their evil influence (17–25).

The Johannine Epistles

By the Rev. A. E. BROOKE, D.D., Fellow of King's College

The traditional view that the Fourth Evangelist is also the author of the Epistles which bear the name of St John is supported by the internal evidence of the close similarity of style, vocabulary, and ideas which connects these four writings. Certain differences, which undoubtedly exist, between the Gospel and Epistles have led several scholars, especially in recent times, to explain these resemblances as the result of imitation rather than of common authorship. But it is far more probable that in each of the four the same author is making free and varied use of his own thoughts and instruments of expression.

The First Epistle. In the longer Epistle the author is writing to a Church or group of Churches, with whose circumstances he is intimately acquainted, to remind them of the fundamental points in his teaching, which should prove a sufficient safeguard in the new difficulties in which they find themselves placed. Various forms of erroneous teaching, and in particular the false views of one party, perhaps of one leader, who denied the reality of the Incarnation as a permanent union between God and Man, and the importance of the Passion in the Messianic work of Jesus, have become a serious menace to their faith and life as Christians. Error can be detected and difficulties overcome if the readers will but use the knowledge which has been theirs "from the beginning." The letter consists of "aphoristic meditations," as they have aptly been called, which almost defy analysis. But the underlying thought is best grasped if we regard the Epistle as giving a threefold presentation of two themes. The first is ethical, "Without walking in light (also described as "keeping the Commandments, not sinning, keeping the Word, doing righteousness, love of the brethren") there can be no true fellowship with God" (also described as "knowledge of God, being in God, being born of God, being of God"). This is presented in i. 5–ii. 17, ii. 26–iii. 24, iv. 7–21. The second is Christological. "Faith in Jesus Christ is the test of fellowship with God." All error comes from the failure to confess

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"Jesus Christ come in flesh," who "came" by water and by blood, *i.e.* the Passion is as true a note of His work as the Baptism. This is stated in ii. 18–25, iv. 1–6, and v. 1–12. The letter closes with a short epilogue. The two theses are first stated separately, then so as to show their vital connexion (iii. 23 f.), then in the third presentation they are so intertwined that separation is hardly possible. The epilogue (v. 13, 21) sums up shortly the main points the writer would lay stress on, his aim in writing to make his readers sure of their position, the duty and power of intercession, and finally the three things that matter, the birth from God which drives out sin, our assurance that we are of God, and the reality of Christ's coming, which gives power to know God and to attain to union with Him in His Son Jesus Christ.

The two shorter letters deal with crises probably in two different Churches. The second is addressed to a Church described as "the elect lady." Many interpreters explain it as addressed to an individual, but the contents of the letter make this improbable. It deals with the question of hospitality to strangers and especially to travelling teachers. It insists on the necessity of refusing to welcome or to recognise those whose real object is to disseminate false doctrine. The test of fellowship must be the confession of Jesus Christ coming in flesh. The third Epistle is certainly addressed to an individual, one Gaius, the friend of the "Elder," and faithful champion of the truth in a Church where other influences are prevailing. Its object is to claim hospitality for some travelling missionaries on their way through the city where Gaius lives. The Elder is forced to write privately to Gaius, because Diotrephes, an ambitious member of Gaius' Church, has persuaded his fellow Christians to refuse hospitality to the missionaries, in spite of the Elder's recommendation, expressed in a public letter to the Church. Thus the duty and limits of hospitality are the themes of these two closely connected letters. Their chief interest lies in the light which they throw on the obscure period of Church development when the old missionary organization of Apostolic and early times is giving way to the permanent local ministry. The two letters give us a glimpse into the circumstances which led to the establishment of the local monarchical Episcopate.

THE REVELATION OF ST JOHN THE DIVINE

BY THE REV. H. B. SWETE, D.D., REGIUS PROFESSOR OF DIVINITY

Title. By the middle of the 2nd century this book was already known as the Apocalypse of John—a title which was doubtless suggested by its opening words. Apocalyptic writing had been practised in Jewish circles from Maccabean times, and a special gift of Apocalyptic prophecy was among the *charismata* bestowed on the Christian Church by the coming of the Paraclete (1 Cor. xiv. 6; Eph. i. 17). It would have been surprising if the Apostolic age had produced no written Apocalypse, or if none had survived to take its place in the canon of the Christian Scriptures.

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Unlike Jewish Apocalypses the Christian book bears the name of its author, and not that of some Old Testament hero or prophet, such as Daniel or Enoch or Ezra or Baruch. The writer is a Christian prophet from the province of Asia, who addresses himself to seven of its Christian congregations at some time during the last thirty years of the 1st century.

Unity. The essential unity of the book may be assumed. Theories which make the Apocalypse a composite work, or a Christian recension of a Jewish book, overlook the fact that the person who claims to have written both the beginning and the end (i. 1, 4, 9; xxii. 8) of the work, has left the impress of his style and manner upon every part of it. But to maintain the literary unity of the Apocalypse is not to exclude the employment of sources by its author, or to deny that he may have embodied portions of an earlier Christian prophecy, or have adopted symbols and ideas which were common to the Apocalyptic literature of his time. Of the Old Testament he has certainly made constant use; no fewer than 278 of the 404 verses in the Apocalypse refer to the Hebrew canon. The author is also familiar with the ideas and imagery of earlier Apocalyptists.

Author. There is no reason for regarding the author's name as a pseudonym. But whether he is to be identified with the writer of the Johannine Gospel and first Epistle is still an open question. Against this identity there has been urged from the 3rd century onwards the difference of style which distinguishes the Apocalypse from the Gospel; the Gospel is written in correct if simple Greek; the Apocalypse has been pronounced by a good judge[1] to be "a blend of Hebraic Greek and vernacular Greek, defiant of grammar." Nor do the two books coincide in their general teaching, or in their presentation of the person of Christ. These differences have been explained by the hypothesis that the Apocalypse preceded the Gospel by a quarter of a century or more, or by the dissimilarity of their subjects, or by these two considerations combined. Further, it has been urged that against the differences must be set many points of agreement both in style and in teaching. These are sufficient to justify the conclusion that the Gospel and Apocalypse, if not the work of the same author, proceeded from the same school of early Christian thought and life, namely, that which tradition teaches us to connect with the name of John and with the Church in Ephesus.

It is another question whether the John of the Apocalypse is to be identified with the son of Zebedee. Their identity is assumed by all the early Christian writers who refer to the authorship of this book (Justin, Irenaeus, Hippolytus, Clement of Alexandria, Origen, Tertullian, Cyprian). Dionysius of Alexandria (*circ.* 260 A.D.) was the first to question it; he did so on critical grounds, and has had many followers. Internal evidence gives but little support to the identification. The writer of the Apocalypse lays no claim to Apostolic authority; he represents himself simply as a prophet, a minister of the second rank

[1] E. A. Abbott, *Diatess.* 2942*, xxiii.

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(*cp.* 1 Cor. xii. 28). Bearing so common a name, he may well have been another John, possibly the Elder who is mentioned by Papias; a prophet of Ephesus, who was confused by the next generation with the Apostle, John the son of Zebedee.

Date. The book supplies materials for approximately determining the date. The circumstances are those of a time within the 1st century, when the churches of the province of Asia were, or seemed to be, on the eve of a great persecution (ii. 10, iii. 10, xii. 13 ff.); the impending troubles are connected with the prevalence of the worship of the Emperor (xiii. 1 ff.; xiv. 9). It remains to be considered whether these conditions are best satisfied by "the last days of Nero and the time immediately following," or by "the short local reign of terror[1]" under Domitian. The later date (A.D. 95–96) is supported by a "clear preponderance[2]" of early tradition, beginning with the testimony of Irenaeus (*circ.* 177 A.D.). "The Apocalypse," he writes[3], "was seen almost in our own generation, at the end of the reign of Domitian." Against this must be set the fact that a few later authorities attribute to Nero the banishment of John to Patmos. In support of the Neronian date, it is urged that the book itself presupposes a date before the fall of Jerusalem, since in ch. xi. 1 ff. the destruction of the city and temple seems to be represented as future although imminent, and ch. xvii. 10 ff. places the writer under Galba or at latest under Vespasian. But it may be argued that ch. xi. is a symbolical description based on accomplished facts; and that in ch. xvii. the prophet transfers himself in the vision to an earlier generation. Or both these passages may have been adopted by the author from an earlier Christian Apocalypse. Either solution seems less difficult than to abandon a date to which nearly the whole of the external evidence and the greater part of the internal clearly point.

Destination and Purpose. The Apocalypse is in form an encyclical letter addressed to the churches in seven of the cities of Asia. The province was remarkable for the number and importance of its cities, and churches must have existed in more than the seven enumerated; Troas, Hierapolis, Colossae, perhaps also Tralles and Magnesia, contained Christian communities, as well as Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea. But a glance at a map of Asia Minor will show that the seven named by the Apocalyptist "stood on a great circular road," and "were the best points on the circuit to serve as centres of communication[4]."

The scope of the book is announced in i. 19, where the prophet is bidden to write his visions and, in connexion with them, to treat of things present and to come. Of things present he speaks in chs. ii., iii., where the condition of each church is described; "things that are to happen after these" are revealed in the rest of the Apocalypse (*cp.* iv. 1), which carries the reader through the long conflict between the world and the Church, ending with the fall of Babylon and the descent of the New Jerusalem. Both parts of the book address themselves

[1] Hort, *Apocalypse*, p. xxvi. [2] Ibid. p. xx. [3] Iren. v. 30, 3.
[4] Ramsay, *Letters to the Seven Churches*, pp. 188, 191.

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to all who have ears to hear (ii. 7, 11, 17, 29; iii. 6, 13, 22; xxii. 16 ff.), but their primary purpose is to minister strength and comfort to the churches of Asia in an impending struggle with the authorities of the province and the Empire.

Circumstances. The Church in Asia had already experienced persecution (ii. 13, vi. 9), probably under Nero or in the days that followed Nero's death. But a far more severe trial of its faith seemed now to be imminent. Nero, who was believed by many to be not dead but in hiding, and whose return was still widely expected, especially in the eastern provinces, seemed to have returned in the person of Domitian. The later years of Domitian had in fact been a "reign of terror" for Christians in Rome, and in Asia it was anticipated that the terror would extend to Ephesus and the other cities of the province. Asia had long been forward to show her loyalty by promoting the cult of the genius of Rome and the Emperor; temples had been erected in honour of Augustus, Tiberius, and Caligula. Nero disliked a worship which anticipated his demise and apotheosis, but Domitian favoured the Caesar-cult, permitting himself to be styled *dominus et deus*. In Asia the cult was supervised by a league known as the *Commune Asiae*, whose presidents, the Asiarchs, acted as High Priests of the Imperial Religion, and conducted the quinquennial games held under its auspices. A dangerous situation was thus created for the Church, whose abstention from the worship of the Emperor had the appearance of disloyalty to his person.

At such a moment, it may be supposed, the Apocalypse of John was written and sent on its way. A new and perhaps final struggle between the Church and the Empire is contemplated throughout the book (*cp.* ii. 10, iii. 10, vi. 11, xii. 12, xiii. 7, 15 f., xvii. 14, xx. 4). As the prophecy proceeds, the Caesar-worship comes distinctly into sight (xiii. 4 f., 14 ff., xiv. 9, 11 *al.*). In the Beast from the Sea we have the Imperial persecutor himself, whether Nero or Domitian, or the hostile imperial power; in the Beast from the Land, or the False Prophet (xix. 20, xx. 10), we may probably see the officials of the province, the Procurator and the Asiarchs, or the hostile provincial authorities generally, which upheld the Emperor-worship by employing magic and other attractions that rivalled the power of the Spirit of prophecy.

Contents. It is time to give some account of the method and plan of the Apocalypse, as they can be seen by an analysis of its contents.

After a short prologue (i. 1–3), the prophet addresses the Church with the usual epistolary greeting, and announces the apocalyptic and eschatological purpose of his book (i. 4–8). Then he describes his first vision of the glorified Christ, standing in the midst of seven lampstands, which answer to the seven Churches of Asia (i. 9–20). Each of the Churches receives a message from Christ dealing with its special merits, faults, and dangers, and delivered by the Spirit of Christ through the prophet's pen (ii., iii.).

In ch. iv. a second vision is described. A door is opened in heaven, and through it is seen the Throne of God, surrounded by four and

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twenty thrones on which sit as many crowned and white-robed elders. Before the Divine Throne are seven blazing lamps, a sea of glass, and four living creatures which raise their *Tersanctus* without intermission, while the elders prostrate themselves and take their part in the worship of heaven. Ch. v. adds the vision of the sealed book, and the sacrificed but living Lamb, who alone is worthy to take it and to open the seven seals. The elders now fall down before the Lamb, and sing the new song of Redemption; and the Lamb is acclaimed also by the angelic host, and by the whole creation. In ch. vi. six of the seals are opened, each opening being followed by events which go to prepare the world for the end. Ch. vii. is an episode which describes (1) the sealing of 144,000, taken in equal numbers from each of the Twelve Tribes[1] (1–8); and (2) the triumph of a countless multitude of the redeemed, gathered out of all nations (9–17). The opening of the seventh of the seals that guard the book follows in ch. viii.; a silence ensues, and then the angels of the Presence come forth, and with seven successive trumpet blasts usher in a fresh series of events (viii. 6–ix. 20). The seventh blast, like the seventh opening, is deferred for a time, and meanwhile a great angel descends with an open book, which the prophet is bidden to take and eat (x. 1–11). Preparations for the blowing of the seventh trumpet follow: the measuring of the temple (xi. 1–2); the ministry, death, and rising again of the Two Witnesses (xi. 3–13). Then the seventh trumpet sounds, and the world becomes the Empire of God and His Christ; the heavenly Temple is thrown open, and the Ark of the covenant revealed (xi. 14–19).

The end has now been reached twice (viii. 1, x. 15 ff.), but on each occasion it is succeeded at once by a new beginning. The new beginning in ch. xii. opens an entirely new point of view. The chapter starts with a vision of a Woman with Child, and a Great Red Dragon ready to devour the Woman's Son. But the Son is caught up into heaven, and a celestial war follows; as the result, the Dragon is cast out of heaven and falls to the earth, where he proceeds to persecute the Woman and her seed (xii. 7–17). As the prophet watches, two Beasts rise, one from the sea (xiii. 1–10), and the other from the land; the second enforces the worship of the first, which bears the number 666 (xiii. 11–18). In contrast with the Beasts, ch. xiv. presents another vision of the Lamb, who stands on Mount Zion, surrounded by 144,000, who have learnt to sing the New Song (xiv 1–5). A series of angelic proclamations follows, and a voice from heaven (xiv. 6–13); and then an anticipation of the end appears in the descent of a Heavenly Reaper, and the gathering in of the harvest and vintage of the earth (xiv. 14–20). Preparations are now made for the seven Last Plagues (xv. 1); there is another vision of the Redeemed, who are now identified with those who have conquered the Beast and his image, and henceforth sing the triumphal song of Moses and the Lamb (xv. 2–4). After this there comes forth from the

[1] Dan is omitted, but the number is brought up to twelve by the inclusion of Levi: *cp.* the list in Num. i. 5–15 (also *v.* 47).

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heavenly temple a procession of seven angels, who receive from the Four Living Creatures golden bowls full of the wrath of God (xv. 5–8). One by one, the angels pour out on the earth the contents of their bowls. The seventh bowl follows the sixth without interval, and when it has been emptied, a great voice from the heavenly temple proclaims that all is over. Cities fall; Babylon receives her doom; even the islands and the mountains vanish in that last storm (xvi. 1–21). The fall of Babylon is now described in a long and splendid episode (xvii., xviii.); ch. xvii. depicts Babylon and the Beast on which she sits, and by which she is devoured; ch. xviii. contains a series of magnificent dirges over the dead city, on which the martyred saints and prophets of the Church are at length avenged. In the next chapter the triumph of the Church is celebrated in heaven (xix. 1–5); the approaching marriage of the Lamb is proclaimed (xix. 6–10), and the Word of God appears mounted on a white horse, armed for the last conflict with the powers of evil (xix. 11–16). An angel summons the vultures to the battlefield; the Beast and the kings of the earth are gathered to make war upon the King of kings, and both the Beast and the False Prophet (the second Beast) are seized and cast into the Lake of Fire (xix. 17–21). The Dragon remains, and he is imprisoned for 1000 years, while the martyrs rise again and live and reign with the Christ (xx. 1–6). At the end of this millennium Satan is set free again, and once more stirs up the enmity of the world against the Church; but in the issue he shares the fate of the two Beasts (xx. 7–10). The Last Judgment follows, and Death and Hades, together with the men whose names are not found in the Book of Life, are cast into the Lake (11–15). The Apocalypse ends with a vision of the Bride of Christ, the Holy City (xxi. 1–xxii. 5)—an epilogue, which reiterates the nearness of the Lord's Coming (xxii. 6–20), and an epistolary benediction, corresponding to the opening salutation of i. 4 f. (xxii. 21).

Plan. Can any plan be discovered in this maze of apocalyptic visions and predictions? As we examine it, we observe that the earlier chapters are dominated by the figure of the glorified Christ, and the later, from ch. xii., by that of the Church first militant and then triumphant. From this point of view the whole book falls into two nearly equal parts (i.–xi., xii.–xxii.). The two great movements are not successive but parallel, describing on the whole the same course of events, as they are viewed in their relation to Christ or to Christendom.

In the first part we have two visions of the glorified Christ: (1) in the churches (i.–iii.); (2) in heaven (iv., v.); and two series of symbolical representations of the course of events: (1) the opening of the seven Seals (vi.–viii. 1), and (2) the blowing of the seven Trumpets (viii. 2–xi. 19); two episodes are included (vii. 1–17; x. 1.–xi. 13). The second part contains visions of the Church (1) as suffering (xii. 1–xiii. 18); (2) as triumphant and glorified (xiv. 1–5, xxi. 1–xxii. 5); and a series of symbolical representations of the events which end in the fall of Babylon, under the figure of the seven Bowls (xv. 1–xvi. 21); together with various episodes (xiv. 6–20, xvii. 1–xix. 10) and the

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history of the final defeat and destruction of the powers of evil (xix. 11–xx. 15).

Interpretation. In this brief outline no attempt can be made to consider the history of Apocalyptic interpretation, nor can any detailed explanation be given of particular passages; for assistance of this kind the reader is referred to the commentaries. All that can be done here is to offer some guidance as to the best way of approaching the study of the book.

The student of the Apocalypse must prepare himself for his task by a careful reading of the Old Testament prophets and the Jewish apocalyptists. He will thus bring to the work a right conception of the methods and scope of prophecy, and of the use of symbolism in apocalyptic writing. Next, he must gain as thorough a knowledge as he can of the circumstances and external surroundings in which the Apocalypse of John had its origin; he must endeavour to place himself in the position of the prophet; to see with the prophet's eyes, and to view both the present and the near future from the standpoint of his time. He will beware of reading into words written in the 1st century a direct or conscious reference to the details of later history, and of pressing a symbolism which is the common property of apocalyptic books into the service of an ingenious but unnatural exegesis. He will thus avoid such extravagances as the transference to Papal Rome of descriptions which were intended to represent the Rome of the early Emperors, and he will not give a literal interpretation to the thousand years' reign with Christ of the martyred saints, or to such a symbolical statement as "The sea is no more" (xxi. 1). On the other hand the well-equipped student will recognise the importance of the precious fragments of historical truth and the local colouring preserved in such passages as xiii. 15 ff., xvii. 9 ff., xviii., and will find in them the key to much that would otherwise be obscure. Lastly, he will realize the inspiration as well as the limitations of the prophet John; the insight into the Divine purpose and the destinies of the Church, and the wide outlook upon the course and the meaning of human history which make his book invaluable to a generation separated by more than eighteen centuries from the age in which it was written. The faith and hope of the Church are unchanged, and it is by the application of those two great spiritual gifts to the interpretation of life that the Apocalypse conveys a Divine message to every age as it passes, and to the Christian society in whatever condition it may find itself.

Theology. The doctrine of God in the book is largely drawn from the Old Testament. He is the *I am* of Exodus (i. 4, 8), the Thrice Holy of Isaiah (iv. 8), the Almighty (i. 8, iv. 8, xi. 17, xv. 3, xvi. 7, 14, xix. 6, 15, xxi. 22), the Lord (ὁ δεσπότης, vi. 10; ὁ κύριος ἡμῶν, xi. 15). He is the Father of the Christ (i. 6, ii. 27, iii. 5, 21, xiv. 1); Christians, if victorious like Christ, may also claim a filial relation to the Most High (xxi. 7). The Apocalypse lays stress on the unity and majesty of the God of the Church as contrasted with the gods of heathenism and the Emperor-god of the new cult; but it makes little reference

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to the revelation of His love to the world. The light in which it places our Lord is also not precisely that which falls upon Him in the Gospels and Epistles. He is throughout the Apocalypse the exalted and glorified Christ; *one like unto a son of man* (i. 13, xiv. 14), but with a resemblance which is compatible with striking differences; the dazzling countenance, the flaming eyes, the mouth from which proceeds a sharp sword, the right hand holding a wreath of stars, the voice as the sound of many waters, are not characteristic of humanity as we know it. These are symbols of course, but they symbolize an actual condition of which we cannot even conceive. The glorified Christ claims Divine titles (i. 18, iii. 7, xxii. 13), exercises Divine attributes (ii. 23), receives Divine worship (v. 13 f.). Yet He is not said, as in the fourth Gospel, to be God, or one with the Father; and no opportunity is lost of identifying Him with the historical Jesus, a name which He often bears in the Apocalypse, with or without the appended 'Christ' (i. 1 f., 5, 9, xii. 17, xiv. 12, xvii. 6, xix. 10, xx. 4, xxii. 16, 20). No book in the New Testament insists more strongly on the redeeming power of His Sacrifice (i. 5, v. 9, vii. 14, xiii. 8); even in heaven He appears as a Lamb that had been slain; it is the Blood of the Lamb that cleanses and gives victory to the Church (vii. 14, xii. 11). This once sacrificed but now glorified Christ is the theme of the book, whether in His own person, or in the conflicts and triumphs of His Church. It is He who appears to John in Patmos, walks in the midst of the Churches of Asia, stands before the throne of God in heaven, receives the adoration of the angels and of every creature, shepherds the flock of God, descends in the clouds as the Heavenly Reaper, and as the Mounted Warrior gains the final victory over the power of evil; it is He who now lives and reigns with the saints, and is, with God, the Sanctuary of the New Jerusalem; who is coming quickly and will bring His reward with Him. All these activities are ascribed to the ascended Christ, and they are carried forward partly in the Order to which He has gone, partly also and concurrently in the Order which He has left. No attempt is made to reduce this teaching to a system; it remains in its apparent confusion and inconsistency. But, undogmatic as it is, it makes a notable contribution to the conception which the New Testament presents of our Lord's glorified life.

The Holy Spirit occupies a less prominent place. In connexion with the seven churches the Spirit appears as "the seven spirits of God" (i. 4, iv. 5); but the singular number is used when He is named in connexion with Christ or with the Church as a whole. He is the Spirit of Christ, and speaks in Christ's name (ii. 7, 11, 17, 29; iii. 6, 13, 22). Prophecy is His special gift; it is in the Spirit that the prophet acts and speaks and writes (i. 10, iv. 2, xix. 10, xxi. 10). But He is also associated with the Church in her prayers and hopes (xxii. 17).

The doctrine of the Church is implied rather than directly taught. The plurality of the local Christian societies is represented by the seven churches of Asia; the unity of the universal Church is implied in the

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sealing of the 144,000, in the gathering of the great multitude that no man can number, and in the final vision of the Holy City. The regular ministers of the Church, the presbyter-bishops and the deacons, pass altogether unnoticed, if (as is probable) the angels of the churches have another reference; but the ministry of the prophetic order is repeatedly mentioned (x. 7, xi. 18, xvi. 6, xviii. 20, 24, xxii. 6, 9), and the original apostolate is recognised (xxi. 14), the names of the Twelve being inscribed on the foundation stones of the City of God. Of angelic beings the Apocalypse is naturally full. An angel is the medium of the revelation as a whole (i. 1); an angel presides over each of the seven churches (i. 20, ii. 1, *al.*); angels, singly or in groups, direct all the movements of the drama (vii. 1, viii. 2, x. 1, xiv. 6, xv. 1, *al.*). In one mysterious passage (xii. 7) mention is made of the marshalling of angel hosts, good and evil, under their respective leaders; "Michael and his angels," "the dragon and his angels" are arrayed against one another. Elsewhere the Apocalypse of John is remarkably free from the speculative angelology of the Jewish apocalyptic literature.

The soteriology of this book has some distinctive notes. Salvation is ascribed to God and to Christ (vii. 9); the blood of the Lamb is the price of our redemption; the saints have been thereby released from their sins (i. 5), and purchased for the service of God (v. 9, xiv. 3 f.); they have washed their robes in it, and made them white (vii. 14); because of it they are victorious in the battle of life (xii. 11).

A speedy coming of the Lord is anticipated throughout the book (iii. 11, xvi. 15, xxii. 7, 12, 22). But the eschatological imagery of St Paul's earlier Epistle is not repeated; in i. 7, xiv. 14 the reference is probably to the Christian tradition of the Return in the clouds (Acts i. 9–11; *cp.* Dan. vii. 13). While the Bride is seen descending from heaven, there is no corresponding description of the descent of the Bridegroom; the Parousia is not depicted, except partially in xiv. 14 ff., xix. 11 ff. When the Apocalypse was written, the Church had abandoned the attempt to visualize the Return, though it still retained it as an article of faith, and an inspiration both of service and of vigilance (xxii. 12 ff.).

Circulation and reception of the Apocalypse. As a circular letter addressed to seven churches in Asia, the Apocalypse was probably copied by each of the churches before it went on to the next. From Ephesus, which was in direct and frequent communication with the capital, it would soon have found its way to Rome and the West. At Rome it was known to Justin about the middle of the 2nd century; a little later we find it in the hands of the churches of South Gaul; early in the 3rd century, it was in circulation at Carthage and at Alexandria. During the 2nd century it was read also in the Greek East; for it was the subject of a lost work by Melito, Bishop of Sardis, and it is cited by Theophilus, Bishop of Antioch. Thus, before or soon after A.D. 300, the book was known and read in nearly all the great centres of Christian life. It was not, however, universally accepted. Marcion, of course, refused to

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acknowledge a writing which was deeply imbued with the spirit of the Old Testament and bore witness to the identity of the Creator with the Father of Christ. Some of the extreme opponents of Montanism rejected it as unedifying, alarmed, perhaps, at the support which it might be thought to give to the New Prophecy; there were those also who ascribed the Apocalypse of John to St John's adversary, Cerinthus. The great Dionysius of Alexandria, while protesting against this absurdity, argued with much force against the attribution of the Apocalypse to the author of the Fourth Gospel, whom he regarded as the Apostle John. Doubt cast upon the Apostolic authorship of the Apocalypse led to doubt of its authority, and in the 4th century, as Eusebius tells us, opinions were much divided as to the claim of the Apocalypse to a place in the canon. Cyril of Jerusalem omits it from his list of canonical books; it has no place in the Laodicean canon of A.D. 363; it is not quoted by the great writers of the school of Antioch (Theodore, Chrysostom, Theodoret); it is absent from the Peshitta Syriac version of the New Testament. The West, however, with rare exceptions, continued to receive the Apocalypse as the work of the Apostle John, and as canonical; and this example was ultimately followed by the East. By the 7th century the book could be read in more than one Syriac version; and in Greek-speaking lands important Greek commentaries upon the Apocalypse drew attention to it as a part of the New Testament. As such it has long been recognised by the whole Catholic Church, nor will any doubt which may now be entertained with regard to its attribution to the Apostle John, or to the author of the Fourth Gospel, affect the attitude of Christendom towards the book. The Apocalypse of John is admitted on all hands to be a work of the 1st century, the one surviving product on a large scale of Christian prophecy, and no unworthy sequel to the other inspired writings of the Apostolic age.

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CHAPTER VIII

THEOLOGY OF THE NEW TESTAMENT

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The New Testament is not a theological treatise, neither does it contain a single book which can be so described. None of the books of the New Testament were written with the object of giving a systematic account of the beliefs of the writers on Theological questions. No creed, *i.e.* no summary of the Christian belief of the time, appears in the New Testament. Christianity meant to the first Christians the experience of a new power, which they were persuaded had come to them through Jesus of Nazareth, who had been crucified, but was risen again, and was now seated at the right hand of God. The books of the New Testament are written by men who are possessed with the consciousness of this new power, some of them for the sake of giving an account of the earthly life of Him to whom they owed it, others again for the sake of encouraging and warning the communities in which this power was felt to be working, others with other purposes. Christian theology is the attempt to explain this Christian experience; and, if we would discover the theological beliefs of the N.T. writers, we must not only read their explicit statements, but also try to discover what presuppositions underlie their writings. Moreover it is important to remember that some of the questions which came to be asked by Christians, as they reflected more and more upon their religious experience,—its meaning and its implications,—had not yet been raised in the lifetime of the writers of the New Testament. For instance, the primary theological questions of the relation of Jesus Christ to the Father and of the relation of the human to the divine in the Person of Jesus, arose out of the later reflexion of Christians. No explicit solution of these questions was to be found in the New Testament; for in the earliest times the need for such a solution had not yet been felt.

In the New Testament, however, is to be found the beginning of the process of reflexion and attempted explanation, of which the History of Christian Doctrine is the record. Now because the writers of the New Testament are believed by the Church to be inspired, and the religious experience of the Church of their time was more intense

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than that of subsequent ages, the Church has always held that the lines on which Christian doctrine was to develop were indicated in Scripture, and that any schemes of thought which followed different lines were not legitimate developments. But the inspiration of the New Testament writers does not imply the absence of human elements in their work. The explanations given by them of their experience were conditioned by their education and by the system of thought in which they moved. This consideration helps us to understand the divergences which seem to exist between the theological ideas of the various writers; and due weight must be given to it in attempting to estimate what is the real content of their message, and to differentiate between that which they are trying to express and the form in which they express it. It will be found that amidst all the diversity of form there is a real underlying unity,—that each of the writers is mainly concerned to place the glorified Christ in the highest place which is to be found in his own particular view of the universe, and that each of the writers unhesitatingly identifies this glorified Christ with Jesus of Nazareth, Who died on the Cross, and rose again from the dead.

In the earlier chapters of the Acts of the Apostles we possess an account of the preaching of the Apostles in the times immediately succeeding the Day of Pentecost. Their teaching is summed up in the words,—*God has made him both Lord and Christ, this Jesus Whom ye crucified* (Acts ii. 36). Jesus of Nazareth is the Messiah, of whom the prophets spake. He was shown to be such by the mighty works and signs which God wrought through Him. The Jews had crucified Him, but God had raised Him from the dead, and had exalted Him to heaven, whence He had sent down the Spirit, the effects of Whose coming were obvious to all men. This Jesus shall come again from heaven, and it is only in His Name that men shall be saved in that day, winning by repentance and faith the remission of their sins. The difficulty of a crucified Messiah is apparently met by the treatment of the passage about the Suffering Servant (Isaiah liii.) as Messianic. Jesus then is the Messiah Who shall reign over the Messianic Kingdom, but the question of His essential nature is not raised. "God has made Him Christ." He is the Holy One, and the Just, the Prince of life (Acts iii. 14). But whether He is so by virtue of His own nature or by God's adoption of Him is not made clear. He is conceived of as Messiah; and as yet there has been but little reflexion on the implications of Messiahship. Moreover the need has not yet arisen of translating the Messianic language into other modes of speech.

It will be convenient to consider next the theology implied in the Gospel according to St Mark, for this is undoubtedly our earliest Gospel, and indeed (probably in something like the form in which we have it), it was one of the sources used in the compilation of the other Synoptic Gospels. St Mark gives us no account of our Lord's birth,

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and makes no statement as to His essential nature. We are merely told that He was baptized by St John the Baptist, and that at His Baptism He saw the Spirit descending upon Him as a dove, while a voice came from Heaven, designating Him as Messiah. Thus in St Mark's Gospel our Lord is assured of His Messiahship at His Baptism, which marks the beginning of His ministry. His humanity is shown by the fact that He is tempted by Satan, and by the references to His prayers (i. 35). At first, however, He is not recognised as the Messiah by anyone except the evil spirits. Yet throughout the ministry He refers to Himself by the title *Son of Man*, and the connexion in which, in some cases, this title is found makes it fairly certain that by its use He intended to identify Himself with the supernatural Messiah Whose advent Daniel had been—perhaps wrongly—understood to foretell (Dan. vii. 13, 14), and to Whom allusion had been made in the (extra-canonical) book of Enoch, Who was to come with the clouds in order to establish His Kingdom. This identification is clearly made at His Trial, when the High Priest asks Him "Art thou the Christ, the Son of the Blessed"? and He replies, "I am; and ye shall see the Son of Man sitting at the right hand of power and coming with the clouds of heaven." Quite early in His ministry it is made clear that He recognises that He is inaugurating a new movement which will pass beyond the bounds of Judaism. The sayings about the piece of undressed cloth and the old garment, and the new wine and the old wine-skins (Mark ii. 21, 22) are not susceptible of any other interpretation. So He goes about, doing mighty works, and preaching the Kingdom, and in due time His disciples by the mouth of St Peter recognise His Messiahship. From that time forward He teaches them plainly that His Messiahship involves rejection and death, predicting no less clearly His Resurrection. Just as we saw that in the early chapters of the Acts the apostles treated the prophecy of the Suffering Servant (Isaiah liii.) as Messianic, so it seems clear that our Lord identified Himself at once with the Son of Man of Whom Apocalyptic writers had spoken and with this Suffering Servant of Isaiah. It was only through the Cross that the Messiah could enter upon His Kingdom. Our Lord speaks of His Death as a ransom on behalf of many (Mark x. 45), and at the Last Supper He uses words which imply that His Death is Sacrificial, and that through it a new Covenant-relationship is to be established between God and Man (xiv. 22–24). At the end of His ministry the Parable of the Wicked Husbandman implies quite clearly that He is the Son of God in a sense which is unique (xii. 1–12; *cp.* also xiii. 32). The fact that the original ending of St Mark's Gospel is lost makes it impossible to say more than that St Mark clearly believed in the bodily Resurrection of our Lord from the tomb.

St Mark's picture is of a human life—our Lord was tempted and He prayed. But He was conscious of being the Messiah, Whom the prophets had foretold, and He was conscious also of a filial relationship to God which was unique. The great stress laid on the death of Christ

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by the Evangelist, taken in conjunction with our Lord's own sayings on the subject, prepares us for the development which we shall find when we come to consider St Paul's doctrine of Redemption through Christ's Death.

The picture of the life of our Lord which is painted for us in the Gospels according to St Matthew and St Luke is in no essential respect different from that which we find in St Mark. These two Gospels are, however, written by men who have a longer experience of Christian life and thought; and this has left its mark upon them both. St Mark's Gospel is used by both writers as one of their sources, and it is generally agreed that there is another source of an extremely early date also used by them both. This appears to consist in the main of sayings of the Lord; and for our purpose the chief thing to be noticed about it is that it represents our Lord as making personal moral claims upon His disciples which are entirely in harmony with the consciousness of His own authority described to us by St Mark. It is apparently this early source which contains the claim, recorded alike by St Matthew and St Luke (Matt. xi. 27, Luke x. 22), that the Father and the Son have a unique knowledge of one another, which is shared, however, by those—and those alone—to whom the Son wills to reveal the Father.

Both St Matthew and St Luke record the Baptism of our Lord, and seem to assign to it the same significance for our Lord's consciousness as is assigned to it by St Mark. But, unlike St Mark, they go back behind His Baptism, and record His supernatural birth of the Virgin Mary, through the action of the Holy Spirit. St Luke's Gospel is particularly characterized by the stress which he lays throughout on the activity of the Holy Spirit. This is natural in the author of the Acts of the Apostles. It is not only that the Holy Spirit is the agent in the Birth of Jesus, but, when Jesus begins His ministry, He is described as returning into Galilee in the power of the Spirit (Luke iv. 14, *cp.* also xi. 13). St Matthew and St Luke alike describe the laws of the Messianic Kingdom as laid down by Jesus; and St Matthew represents Him as explicitly claiming the right to abrogate in certain respects the laws of Moses, though He throughout asserts that He is fulfilling rather than destroying, that is to say, carrying the principles of the Mosaic Law to their legitimate conclusion. St Matthew also represents our Lord as speaking of His Church (ἐκκλησία, Vulg., *ecclesia*). His foundation of a Church, which is implied by St Mark in his account of the call of the Apostles and incidentally in other ways, is made more explicit in St Matthew, who records also the delegation of authority over that Church to the Apostles (Matt. xvi. 18, 19). Both St Matthew and St Luke give accounts of appearances of our Lord after His Resurrection, St Luke's account being more detailed than St Matthew's. St Luke lays particular stress on the objective reality of the Lord's risen Body, asserting that He ate in the presence of His disciples (xxiv. 43). St Matthew tells us that He gave the Apostles commandment to make disciples of all nations,

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baptizing them into the Name of the Father and the Son and the Holy Spirit, and that He promised that He would be with them till the end of the age (Matt. xxviii. 20).

Such then is the picture drawn in the Synoptic Gospels of Christ. He had been born of a Virgin, though this was apparently not part of the earliest form of the Gospel as taught to converts, it being easy to understand the reasons which may have prevented its publication. He had been filled with the Holy Spirit, and in the power of that Holy Spirit had done many mighty works. He had been conscious Himself of a unique relationship to the Father, and in due time had made open claim to it. And yet He had lived a human life. He had grown in wisdom and in stature (Luke ii. 52). He had died upon the Cross, Himself regarding His Death as sacrificial, as inaugurating a new relationship between God and man. And He had risen from the dead, had appeared to His disciples, and had given them a commission to teach and baptize in His Name, which He had coupled with the Name of the Father and with that of the Holy Spirit. We have seen something of the earliest Christian preaching, as it is recorded for us in the first chapters of the Acts. We have seen that, though He was preached as Messiah and as about to come as Judge, the question of His essential nature was not yet raised, neither was the significance of His Death adequately appreciated. But the early Church, with its own religious experience to explain, and having before it facts such as those written down at a later date in the Gospels, was bound to ask itself questions about these matters. In other words Theology was bound to develop. In the Epistles of St Paul we find evidence of that development, and for that reason the Theology of St Paul, even in such a brief sketch of it as is given here, demands rather fuller treatment than has been accorded to the theological elements contained in the Synoptic Gospels and the Acts.

St Paul, though a Jew of the Dispersion, had been educated as a Pharisee, brought up at the feet of Gamaliel (Acts xxii. 3). He was steeped in the methods and the modes of thought of Rabbinical Judaism. He made a sincere effort to keep the Law, in the hope that he might thereby be justified, and find peace with God. He tells us himself how unsuccessful he was. The law merely awoke in him a knowledge of his sin (Romans vii. 8 ff.). He became acquainted with the preaching of Christianity, and had insight enough to perceive that the principles of Christianity were entirely subversive of Judaism as hitherto understood. Therefore as a loyal Jew he persecuted the Church. But as he was journeying to Damascus in the course of his persecuting activity, he had a profound religious experience, which convinced him once and for all that the Jesus, Whose followers he was persecuting, was indeed the Messiah, exalted to the heavens. This experience made it necessary for him completely to change his method of life and thought. It is this experience which lies at the root of his theology. He had indeed a knowledge of the Christian facts. He had a philosophy which he had learnt in the Rabbinical Schools. But it was his great

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religious experience that determined the content of his theological teaching.

St Paul throughout his Epistles unhesitatingly sets Jesus of Nazareth, the Messiah, by the side of God over against man. Grace and peace come to men from God the Father and the Lord Jesus Christ (2 Thess. i. 2, etc.). But we can trace in St Paul's Epistles a certain development of thought about both the Person and the Work of Christ. It would indeed be strange if all his own personal experience as a Christian, and all the experience which he had as a missionary, and as a guide and ruler of the developing Church, had had nothing to teach him. In the Epistles to the Thessalonians, which probably represent the ordinary mission-teaching of his earlier days, the religion of his Thessalonian converts is described as a turning to God from idols, to serve a living and true God, and as a waiting for His Son from Heaven, even Jesus, Who was raised from the dead, and Who delivers us from the wrath to come (1 Thess. i. 9, 10). Here we see stress laid upon the Resurrection and the Second Coming (παρουσία, Vulg., *Adventus*) of Jesus, at which He shall deliver those who believe in Him from the wrath of God. At first St Paul expects that this Second Coming shall be in his own lifetime (1 Thess. iv. 15). But later he is not sure of this, though he still believes that it will be very soon. Gradually, as we shall see, the thought of the Presence of Christ in the Church seems to take the place in St Paul's thought of the Second Coming. Perhaps he is himself unconscious of the change which may be one of emphasis only.

We find in the Pauline Epistles a development of Christological doctrine, though, as we have seen, from the beginning Jesus is placed on a level with God over against the world. Christ clearly is believed by St Paul to have existed with God before His human life. He was sent into the world. Christians are exhorted to be humble by the example of the humility of Christ, and that humility was shown in His coming to live as man on earth (Phil. ii. 6 ff.). He is the image of God, born before all creation (Col. i. 15). His relationship not only to men, but to all creation, is touched upon. He is the agent in creation, and to Him the whole creation moves (*ib.* 19). In Him all the divine fulness dwells (*ib.* 19). This line of thought is developed in the Epistle to the Colossians, but it is found also as early as 1 Corinthians (1 Cor. viii. 6). The relation between Christ and the Father is not worked out. But St Paul certainly seems to teach that Christ is subordinate to the Father, as being begotten of Him, and in one passage (1 Cor. xv. 28) he speaks of the Mediatorial Kingdom of Christ as having an end. St Paul is nowhere conscious that anything which he says of Christ is inconsistent with the Monotheism, to which he clings stedfastly. "Though there be that are called gods, in heaven or in earth, as there are gods many and lords many, yet to us there is one God the Father ...and one Lord Jesus Christ." The problem which led men later to formulate the Doctrine of the Trinity has not yet been faced by St Paul. But the Doctrine is a necessary outcome of what St Paul taught, and such a passage as 2 Cor. xiii. 14 implies at any rate an

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Economic Trinity[1]. The love of the Father lies at the back of the whole process of Redemption. Grace has come to men through Jesus Christ, and the Holy Spirit dwells in them.

This leads us to the consideration of St Paul's doctrine of the Holy Spirit. This rests directly on the experience of St Paul and of other Christians. When a man attained to faith in Christ and was baptized, he received the Holy Spirit, and he was sure that he had received it. St Paul can appeal confidently to the Galatians to bear witness that they received the Spirit not from keeping the Jewish law, but as a result of their faith (Gal. iii. 2). This accords well with the account given in the Acts which tells that Simon could perceive that through the imposition of the Apostles' hands the Holy Spirit was given (Acts viii. 18). Those who received the Spirit possessed certain striking gifts. Some of them prophesied, some spoke with tongues. St Paul is anxious that his converts should not overrate the value of such gifts, but should recognise that the most important gifts of the Spirit are ethical. "The fruit of the Spirit is love, joy, peace" (Gal. v. 22, *cp.* also 1 Cor. xiii.). The body of the Christian who has been baptized becomes a Temple of the Holy Spirit. Sins of impurity are, therefore, sacrilege (1 Cor. vi. 19). And the Holy Spirit wakens into life the Spirit of the man, so that gradually he himself becomes spiritual (1 Cor. ii. 12–iii. 3). It has been often debated whether St Paul regards the Holy Spirit as personal. His language is perhaps not quite consistent. But the stress which he lays on the fact that all the gifts of the Christian come from the One Spirit, and that, therefore, the Christian life is a unity (1 Cor. xii. 4 ff.), and his statements as to the Spirit's action in helping our infirmities, and making intercession for us (Romans viii. 26), indicate that to him the Spirit is a Person. He does not always clearly differentiate the Spirit from the glorified Christ; in one passage he seems to identify the two, though the interpretation of the passage is rather doubtful (2 Cor. iii. 17). But his usual conception seems to be that the glorified Christ dwells in men through the Holy Spirit.

St Paul's conception of salvation is given most fully in the Epistle to the Romans. Space forbids a discussion of it. Briefly stated it is as follows. All men have sinned, and have therefore deserved God's wrath. But God in His love sent His Son into the world, Who died on the Cross as a sacrifice for sin. All men who believe in Him are justified, that is to say, declared to be righteous, acquitted by God. But this is only the beginning of the Christian life. For through faith and baptism men are united to Christ. And the process of sanctification is a continual growth into the likeness of Christ. Men must die with Christ unto sin, if they would rise with Him unto a life of righteousness. The Mystical Union of the Christian with Christ, which is made possible by the Death and Resurrection of Christ, is the great feature of St Paul's doctrine of salvation.

[1] That is to say, in God's dealings with mankind He is revealed in three aspects, as Father, as Son, and as Spirit.

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It remains to say something of St Paul's doctrine of the Church and Sacraments. The Church is Christ's Body, whether Christ be conceived of as the life of the whole body, as in 1 Corinthians, or as the Head of the Body, as in Ephesians. Thus the Church is the completion of the Mystical Christ. Christ may be said to be incomplete till the Church is complete. The Church is the Fulness of Him Who all in all is being fulfilled (Eph. i. 23). And the sufferings of the Christian fill up that which is lacking in the sufferings of Christ (Col. i. 24), for, since the Christian is a member of Christ's Body, his sufferings are a continuation of Christ's sufferings. All this is an extension, natural enough, of the doctrine of the Mystical Union of the Christian with Christ which we find in the Epistle to the Romans. In Baptism a man is baptized into Christ, puts on Christ (Gal. ii. 27). In partaking of the Lord's Supper the communicant enters into Communion with Christ. Great therefore is his responsibility. The Eucharist is a showing forth of the Death of the Lord. It is a feast upon a Sacrifice, just as the heathen sacrificial feasts are thought to be (1 Cor. x. 21).

The Epistle to the Hebrews, by an unknown author, certainly not St Paul, lays especial stress upon the High Priesthood of Christ. In the statement of this doctrine, the writer has occasion to emphasize the true humanity of the Lord. He was made perfect through suffering. He learnt obedience by the things which He suffered (Heb. v. 8). This implies that His character as man underwent a truly human development. This was not inconsistent with His sinlessness, which is definitely asserted (iv. 15). Thus He was truly man. But He is higher than the angels (i. 4), and greater than Moses, because he that builds the house is greater than the house (iii. 3). Indeed He is described as the effulgence of God's Glory, and the express image of His Substance, the agent in Creation, the Heir of all things (i. 2, 3). In these phrases the writer ascribes to Christ the highest place which is possible, using the terms of the Alexandrian philosophy with which he is familiar. Here we have the conditions of the problem stated with which the Council of Chalcedon (451 A.D.) was concerned. There is no reconciliation in the Epistle of the implications of these phrases with the clear statement of His humanity. But Christian reflexion could not but attempt in the course of time some such reconciliation. And any solution of the problem which is to satisfy the language of Scripture must take account of these phrases of our author. In this Epistle the Ascension of our Lord holds a prominent place. His Ascension into Heaven, is the pledge that we too shall thither ascend. He raises human nature with Himself to the Throne of God. And now before the Throne He pleads for us, as our High Priest. He represents us before God, because He has worn our nature (iv. 14 ff.).

Of the other books of the New Testament the limits of this article do not allow the discussion. The Johannine writings, in which the Theology of the New Testament reaches its highest point, are treated

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elsewhere[1]. It may suffice to say here that the Doctrine of the Logos, which is the chief feature of the Theology of these writings, forms the natural goal and crown of the development of the Theology which we have briefly traced. From the primitive preaching of the early chapters of the Acts to the belief that Jesus Who died on the Cross was none other than the Eternal Word of God, there is a clear and inevitable line of development. That development is due *in the first place* to the growing experience of the Church, that is, to continued reflexion by Christians upon their new life (of Christians) in the Spirit, and upon the significance of the life of Christ on earth and in the lives and hearts of Christians, and *secondly* to the translation of Christian conceptions from the Messianic ideas of the Galilean disciples into the Philosophy of the Greco-Roman world, a translation which was inevitable if Christianity was to become a universal religion. For Christians must reflect upon their experience, and explain that experience in terms which belong to their own expanding forms of thought. From the beginning they were sure that "The highest place that Heaven affords" was Christ's by right. And St John is at one with St Peter's earliest sermons in his emphasis on this, the crucial point. Development there certainly was. The New Testament does not give us one systematic consistent Theology. But in that development there is an inner unity. For all the writers agree in giving to Jesus Christ the highest place of which their philosophy allows. In drawing nigh to Him they know that men draw nigh to God Himself.

[1] See especially Chap. VII, pp. 178, 236–8.

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CHAPTER IX

THE LATER HISTORY OF THE JEWS TO THE BIRTH OF CHRIST

By the Rev. H. C. O. LANCHESTER, formerly Fellow of Pembroke College

§ 1. Of the Jews of the Dispersion a numerous colony continued to live in Babylonia and the lands of the east. But those in Egypt were probably not fewer in number. Egypt was always a refuge from trouble in Palestine, and it would appear from Hosea ix. 6 that some of those who escaped from the capture of Samaria fled thither. From Judah the journey was an easy one, and many besides the followers of Gedaliah must have found refuge there after Jerusalem was destroyed. The fugitives settled for the most part in Tahpanhes (Daphnae) and Migdol on the eastern frontier, but from Ezek. xxx. 6 (*cp.* Jer. xliv. 1, "Pathros") we find that some had penetrated as far to the south as Syene on the island of Elephantine, opposite to Assouan. This colony has a special interest. From certain papyri recently discovered at this spot and dating from 408 B.C., we learn that as early as 525 B.C., when Cambyses conquered Egypt, the Jews possessed a Temple of Jehovah in which a regular system of sacrifices was established. This temple was destroyed in 411 B.C. at the instigation of the priests of Chnub (Chnum) in the same island. The recently discovered papyri contain a copy of a letter sent by the Jews to Bagohi (Bagoas), the Persian governor of Judaea, soliciting his influence with the Persian officials in Egypt with a view to the restoration of this Temple. A similar letter was sent to the two sons of Sanballat governor of Samaria.

For the next half century history is practically a blank as far as the Jews are concerned. They appear to have enjoyed peace and prosperity, and it has been suggested that it was at this time that they acquired a considerable addition of territory towards the north-west. During the long reign of Artaxerxes II, Mnemon (404–358 B.C.), the power of Persia decayed and Egypt successfully revolted, but it was reconquered by his successor Artaxerxes III, Ochus, about 343 B.C. after much fighting. It is probable that the Jews shared in the sufferings of this time, and certain of the Psalms, especially lxxiv. and lxxxix., have been attributed to this period.

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The Greek Period, 332–168 B.C.

§ 2. The career of Alexander recalls in many ways that of Cyrus, but it left a deeper impression on the world at large. His connexion with Palestine dates from 332 B.C., the year following his great victory over Darius at Issus. Palestine was merely a stage on the route to Egypt, which fell an easy prey to him. The Jews do not seem to have offered any resistance. A little later they are found fighting in his armies, and in the splendid city of Alexandria, which he founded, they always formed a strong colony.

The death of Alexander in 323 B.C. left his great empire a prey to various claimants. Out of these there arose in the course of time two main empires, that of the Seleucids in Syria, and that of the Ptolemies in Egypt. These were rival powers, and Palestine lay between them. In consequence it changed masters several times, until after the battle of Ipsus in 301 B.C. Ptolemy seized the country, and for nearly a century, with a few intervals, his successors maintained their hold upon it. The Egyptian rule was, on the whole, enlightened and not oppressive, but the Seleucid kings made many bids to detach the allegiance of the Jews. Seleucus I founded Antioch about 300 B.C. and offered many privileges to those of them who would come and dwell there. But the number of Jews in Egypt was far larger, and they received much recognition from the Ptolemies. Ptolemy II, Philadelphus (285–247 B.C.), is credited with having been the patron of the LXX translation of the Pentateuch.

But towards the end of the century the prestige of the Ptolemies diminished. In 218 B.C., Antiochus III, the Great, made himself master of Palestine, and though he lost it next year after the victory of Ptolemy IV, Philopator, at Raphia, yet in 198 B.C. he succeeded in finally expelling the Egyptians. Jerusalem suffered severely in these wars, and Antiochus found it necessary to offer liberal inducements to the Jews who would dwell in the city.

In 193 B.C., Antiochus gave his daughter in marriage to Ptolemy V, thus effecting a reconciliation between the two empires, in view of the imminent danger arising from the growing power of Rome. The taxes of Palestine were given as part of her dowry, but the Seleucid garrisons were not removed. In 190 B.C., Antiochus was totally defeated by the Romans at the battle of Magnesia, and died soon after. His son Seleucus IV, Philopator, reigned till 176 B.C., and then the accession of Antiochus IV, Epiphanes, brings us to the eve of the Maccabean revolt. For the state of affairs in Jerusalem in the reign of Philopator we have interesting sidelights in the book of Ben Sira commonly known as Ecclesiasticus, and we have a detailed account of the Maccabean struggles in 1 Maccabees, which gives a sober and straightforward account of the history of the years 175–135 B.C., and 2 Maccabees which deals less historically with the events of the years 175–161 B.C. Many echoes are also found in the Book of Daniel and other Jewish Apocalypses.

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The policy of Antiochus was to establish Greek culture throughout his empire, and it was this more than anything else which brought him into opposition to the Jews. His first opportunity arose in connexion with the office of High Priest. The High Priest Onias III, who was staying at Antioch when Antiochus became king, was regarded as the head of the national party of the Jews. But his brother Jesus, better known by his Greek name of Jason, was the leader of the Hellenizing party, and he found no great difficulty in inducing Antiochus by means of bribes to set aside Onias in his favour. The result was that a gymnasium was set up in Jerusalem, Greek dress was generally worn, and Jerusalem became largely a Greek city. Jason held office for three years 174–171 B.C., and was then ousted by a certain Menelaus, who had offered still larger bribes to Antiochus. He aroused special indignation among the Jews by procuring the murder of Onias the former high priest.

In 170–169 B.C., while Antiochus was fighting in Egypt, a false report reached Jerusalem that he had been slain, and Jason was able by a sudden coup to get possession of the city, and to shut up Menelaus in the citadel. Some of the supporters of Menelaus (who were doubtless regarded as friendly to the Syrian government) were put to the sword. But Onias was not able to maintain himself, and fleeing to Sparta he died there soon after. On his way back from Egypt Antiochus visited Jerusalem and carried out a three days' massacre, sparing neither age nor sex. Then he returned to Antioch carrying off the treasures of the Temple[1].

Two years later (168 B.C.) he was again in Egypt, but this time his dreams of conquest were foiled by the intervention of Rome. On his way home he sent Apollonius with 20,000 men to Jerusalem with orders to make it completely Greek, and to stamp out all distinctive marks of the Jewish religion. These orders were ruthlessly carried out. The walls were demolished, and a great slaughter was made of those who adhered to their faith and practised Jewish rites. The citadel of David was rebuilt and furnished with a heathen garrison to overawe the city. Finally in December 168, "the abomination of desolation," an altar of Olympian Zeus, was set up, and dedicated with the sacrifice of swine. Messengers were at the same time sent out into the surrounding towns and villages to see that such things as the observance of the sabbath and circumcision were abolished, and that sacrifices were offered to the gods of Greece.

This sudden persecution found the Jews unprepared. Numbers of them conformed, and of those who could not bring themselves to do that many were slain and others fled to neighbouring lands, especially Egypt. For a time it looked as if Judaism would be eradicated in its own home.

[1] In this paragraph as well as in the preceding the narrative of 2 Maccabees (iii. 1–v. 21) is followed as the fullest we possess, but it appears to be the work of a partisan of Onias, and so is to be received with reserve.

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THE AGE OF THE MACCABEES, 168–63 B.C.

§ 3. A great crisis often brings out a hero and a leader from an unexpected quarter. So it was when Antiochus thought that he could bend the Jews to his will. His emissaries arrived at Modein, a small town about half-way between Jerusalem and Joppa, and endeavoured to persuade a priest named Mattathias to set the example of sacrificing on a heathen altar. But Mattathias sternly repelled the tempter, and when he saw an apostate Jew advancing to do sacrifice, he slew both him and the officer. Then he pulled down the altar, and calling upon all who were loyal to the Law to follow him, he fled into the mountains. Here a great number of fugitives gathered round him. At the beginning their zeal for the Law cost them dear, for a large body of them, being attacked by a Syrian force on the Sabbath day, refused to fight and were cut down with their wives and children. Henceforward they determined that the Sabbath should not prevent them from defending themselves.

Mattathias died in the next year, but he left five sons, the eldest of whom Judas, surnamed the Maccabee "the Hammerer," succeeded him. Judas was the brilliant general of the Maccabean revolt, and his victories did more than anything to revive the national spirit. By a sudden attack he completely routed a Syrian force under Apollonius advancing from Samaria, and, killing that general, he ever after used his sword. Another success against an army under Seron was won at Beth-horon, near to Modein.

News of these defeats having reached Antiochus just as he was setting out for the Parthian war, he gave orders to Lysias, his general, to fit out a large army for the complete subjugation of Palestine. Lysias entrusted the task to three generals, Ptolemy, Nicanor and Gorgias. Judas stationed his forces at Mizpeh, and, finding the army of Gorgias divided, he attacked it in detail and gained the great victory of Emmaus (1 Macc. iii. 38–iv. 25). Next year Lysias commanded in person with a still larger army. According to 1 Macc. iv. 26–35, he suffered a disastrous defeat, and this account is supplemented in 2 Macc. xi. 1–16, by the story of help rendered to the Jews by a rider in white apparel, brandishing weapons of gold. But it is possible that the Jews were saved from a serious situation not so much by their own prowess as by a change in the political situation. Lysias received news that Antiochus Epiphanes had died in Persia, and he hastened to make terms with the Jews and returned to Antioch. *Freedom of worship was conceded to them.* Judas led his army to Jerusalem, and, stationing a guard to repel any attacks from the Syrian garrison of the citadel, he proceeded to cleanse the Temple courts from defilement. The old altar of burnt offering, over which the heathen altar had been built, could not be used again, so its stones were carefully put away, and a new altar was erected in its place and solemnly dedicated. It was in memory of this event that the annual Feast of the Dedication (John x. 22), or Feast of Lights, was instituted.

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The Maccabeans then proceeded to consolidate their position in Palestine. News reached Jerusalem that attacks had been made on certain Jewish families living in Galilee, and that some had been put to death. Judas led an army against the aggressors, and took a fearful vengeance on them, afterwards bringing back the Jewish families into Judaea. The Hellenists in Jerusalem were exposed to a bitter persecution, and their complaints to Antioch brought Lysias on the scene once more with an immense army, accompanied also by the young king Antiochus V, Eupator, who had succeeded his father. Judas attempted to bar his progress, but he was overwhelmed at Beth-Zachariah, and Lysias advanced to Jerusalem and laid siege to the Temple mount. But once again political events elsewhere saved the Jews from disaster. A rival to Lysias appeared at Antioch in the person of a certain Philip, who claimed that he had been nominated by Antiochus Epiphanes as guardian of his son. In order to have his hands free, Lysias made a truce with Judas after dismantling the fortifications of Jerusalem.

§ 4. The retirement of the Syrian army left the National and Hellenizing parties face to face in Jerusalem to the advantage of the former. In 162 B.C., Demetrius I, Soter, the nephew of Antiochus Epiphanes, who had long lived as an hostage in Rome made his escape and landed in Syria, where a rising in his favour immediately took place, and the children of Antiochus Epiphanes together with Lysias were put to death. Demetrius soon found an opportunity of asserting his authority in Palestine. A certain priest named Jakim, better known by his Greek name of Alcimus, sought and obtained from the king the office of high priest, and Demetrius sent Bacchides with an army to instal him at Jerusalem. But he found that force was unnecessary, for Alcimus met with sufficient support in Jerusalem. So Bacchides returned, leaving a considerable force in Judaea. But Judas and his followers, although expelled from Jerusalem, were able to prove a veritable thorn in the side of the Hellenists, and before long Demetrius sent another expedition against them under Nicanor. At first he appears to have come to terms with Judas, but afterwards peremptory orders came to bring Judas as a prisoner to Antioch. But Judas collected his forces and won a victory at Adasa in March, 161 B.C., in which Nicanor was slain. Judas's next move was to send an embassy to Rome to seek alliance. The messengers were received honourably by the Senate, and a treaty of friendship was made: a letter also was sent to Demetrius bidding him desist from warlike operations. But the message arrived too late. Demetrius sent a large force under Bacchides to Judaea, which overwhelmed the Jewish army at Elasa. Judas himself fell in the battle (April, 161 B.C.).

§ 5. *Jonathan* 161–143. The battle of Elasa was a crushing blow to the Nationalist party, and they suffered greatly at the hands of Alcimus and his friends. In their distress they chose Jonathan, the last but one remaining of the famous brethren, as their leader. Finding his life in constant danger he fled to the south, and Bacchides, unable to capture him, determined to keep his grip on the land by

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fortifying a chain of outposts. But in 158 B.C. a truce was concluded, and Jonathan was allowed to establish himself at Michmash where he "began to judge the people."

Once again the rivalry of claimants to the throne of Syria gave the Jews their chance. A young man, Alexander, known better as Balas, gave himself out as a son of Antiochus Epiphanes, and after several years of intrigue established himself as king at Ptolemais. Demetrius was forced to withdraw most of his troops from Judaea, and both sides made bids for the support of the Jews. Demetrius allowed Jonathan to re-enter Jerusalem, though still maintaining his garrison in the citadel, and Balas recognised him as High Priest and sent him a purple robe and a crown of gold. Two years later Demetrius fell in battle (150 B.C.) and when Balas went to Ptolemais to marry the daughter of Ptolemy, Jonathan was one of the most honoured guests. But Balas was not long suffered to remain in peaceful possession. Another Demetrius, son of Demetrius I, landed in Syria and obtained a powerful following. In the fighting that ensued Jonathan was able to render conspicuous service to Balas, but shortly afterwards Ptolemy Philometor of Egypt took the field against the latter and defeated him near Antioch, and he was slain during his flight. Demetrius was then left in possession of the kingdom. Jonathan was able by his adroitness to turn the changed situation to good account: he obtained an extension of territory and by a lump sum of 300 talents he compounded for all future payments of tribute. Jewish troops also rendered decisive aid to the king in a great riot at Antioch. But before many months had elapsed yet another claimant to the throne appeared in the person of Antiochus VI, Dionysus, son of Balas. He was, however, a mere infant, and the real leader was a general named Tryphon. Jonathan at first gave him support while taking every opportunity of strengthening his own position. But later Tryphon decoyed him into Ptolemais and seized him, and after carrying him about for some time as a prisoner finally put him to death.

§ 6. *Simon* 143–135 B.C. Simon alone was left of the five Maccabean brothers, and he was in some ways the greatest of them all. When in 142 B.C. the boy-king Antiochus died under suspicious circumstances, and Tryphon assumed the diadem himself, Simon made overtures to Demetrius and received at last full recognition of independence. And in May, 141 B.C. the Syrian garrison in the citadel of Jerusalem was finally expelled. This year became the dating point of a new era. The rule of Simon was later regarded as a kind of golden age. By his capture of Joppa and of the fortress of Gazara which commanded the road to it from Jerusalem, he opened the way for a revival of Jewish commerce, and by an ambassage he renewed the treaty of friendship with Rome. So great was his popularity that a representative assembly held in Jerusalem resolved that he should be civil governor, military chief, and high priest for ever, "until there should arise a faithful prophet." He refused the demand of Antiochus VII, Sidetes, who had succeeded his brother

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Demetrius on the throne of Syria, that he should pay 1000 talents for the towns which he had captured, and repelled the army which Antiochus sent to enforce his demand. But the glory of his reign was marred by the ignominy of his death. His son-in-law Ptolemy murdered him at a feast in Dok, together with his two sons, Mattathias and Judas.

§ 7. *John Hyrcanus*, 135–104 B.C. When his father was murdered John Hyrcanus was at Gazara, but he succeeded in forestalling Ptolemy in the possession of Jerusalem. Here, at the beginning of his rule, he endured a siege at the hands of Antiochus Sidetes, and had eventually to capitulate on terms, the Jews agreeing to give up their arms, and to pay tribute for Joppa and for other towns lying outside Judaea which they had conquered, and 500 talents in addition. But later on when Sidetes fell in a Parthian campaign and Demetrius II again became king, Hyrcanus was enabled to extend the limits of the Jewish state unhindered by his Syrian suzerain. He chastised the Idumaeans (Edomites) and compelled them to accept circumcision, destroyed the Samaritan temple on Mount Gerizim, and (*circ.* 108 B.C.), captured Samaria and razed it to the ground. The internal affairs of the Jews were chiefly remarkable for the emergence of the two parties of the Pharisees and Sadducees. Hyrcanus before his death definitely broke with the former party.

§ 8. *Aristobulus I*, 104–103 B.C. John Hyrcanus had left the government to his wife, and only the high priesthood to his eldest son Aristobulus. But the latter threw into prison his mother (whom he starved to death) and three of his brothers. The fourth, Antigonus, he caused to be murdered. He was the first of the Maccabees to assume the title of "the king of the Jews." His brief reign of one year brought a certain accession of territory in the direction of Galilee, but very little glory.

§ 9. *Alexander Jannaeus*, 103–76 B.C. One of his brothers whom Aristobulus had imprisoned was Jonathan, a name first shortened to Jannai, and then Grecized as Jannaeus. His other name was Alexander. At his brother's death he was released by the widowed queen, who, it seems, gave him her hand in marriage. His long reign was marked by constant fighting. He sustained a crushing defeat at the hands of Ptolemy Lathyrus, an Egyptian prince, but undeterred by this he plunged into further expeditions conducted with varying success, both in the country east of Jordan and in Philistia. But the dissensions at home were more serious still. The Pharisees roused the people to a rebellion which lasted six years (94–89 B.C.). They appealed for help to Demetrius Eucaerus, one of the latest of the Seleucids, who defeated Alexander at Shechem, and appeared to have Jerusalem at his mercy, when the desertion of six thousand of his army forced him to retire. Alexander wreaked his vengeance on his prisoners, 800 of whom were crucified in his presence. Towards the end of his reign his military expeditions were more successful, and considerable additions were made to his dominions. He died in 76 B.C., while besieging the fortress of Ragaba, east of Jordan. On his death-bed he is said by Josephus to have urged his wife to make peace with the

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Pharisees. He assumed the kingly title more openly than Aristobulus, and coins of his bear the legend "Jonathan the king," in Hebrew, together with the Greek translation Βασιλεως Αλεξανδρου.

§ 10. *Alexandra*, 76–67 B.C. The reign of Alexandra, or Salome, the widow of Alexander Jannaeus, is chiefly remarkable for the favour shown to the Pharisees, perhaps in consequence of her husband's last wish. As a result the later rabbis looked back to this period as one of unexampled prosperity. Three important innovations may be traced to it: the admission of the Pharisees to membership of the Sanhedrin, the importance attached to elementary education, and the imposition of a temple tax of half-a-shekel upon every Israelite of 20 years of age and over. Towards the end of her reign the Sadducees managed to obtain possession of most of the strongholds in the land.

§ 11. *Aristobulus II*, 67–63 B.C. Alexandra left two sons. The eldest, Hyrcanus, had been invested with the office of high priest during his mother's lifetime. But he was a weak and indolent man, and his brother Aristobulus was able to defeat him near Jericho and blockade him in the citadel at Jerusalem. But an amicable solution was arrived at: Aristobulus became both king and high priest, while Hyrcanus was left in the enjoyment of his revenues. But fresh trouble soon arose from the action of a certain Antipater or Antipas, son of a man who had been appointed governor of Idumaea by Alexander Jannaeus, and more famous as the father of Herod the Great. He succeeded in persuading Hyrcanus that his life was in danger, and he induced him to flee to Aretas king of the Nabateans. With the help of Aretas and Antipater, Hyrcanus defeated Aristobulus and besieged him in the citadel of Jerusalem. While matters were in this condition (65 B.C.), Scaurus, the general of Pompey, arrived at Damascus, and hearing of the state of affairs in Jerusalem pushed into Judaea. Both Aristobulus and Hyrcanus bid for his support, but the former was successful, and Aretas was forced to raise the siege. Two years later Pompey himself came to Damascus, where he was met by three deputations from Jerusalem: one came from Aristobulus, another from Hyrcanus, and a third from the Pharisees who asked for the abolition of the monarchy and the restoration of the old government of the high priest and Sanhedrin. Pompey deferred his answer till after his expedition against the Nabateans, on which he seems to have taken with him both Aristobulus and Hyrcanus; but the former escaped and finally arrived at Jerusalem. Pompey himself then marched against the city, and at first Aristobulus agreed to surrender it and to pay a large sum of money. But his soldiers refused to admit Pompey's troops, and that general marched upon the city which surrendered to him. But the citadel held out for three months and had to be taken by storm. Pompey imposed hard terms. The Jews were made tributary to Rome, their domain was very much curtailed, and Hyrcanus was placed in authority as high priest, but was forbidden to wear the diadem. A great number of Jews were taken captive to Rome, and Aristobulus figured in the victor's triumph.

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THE ROMAN PERIOD TO THE DEATH OF HEROD THE GREAT, 63–4 B.C.

§ 12. *Hyrcanus II*, 63–40 B.C. Hyrcanus had never much more than the shadow of power, but for six years peace reigned in the land. Then in 57 B.C., Alexander, the son of Aristobulus, attempted to secure the government, but was defeated by Gabinius, who in the same year had become proconsul of Syria. Gabinius, in order to break up the power of the Jews, deprived Hyrcanus of all political authority, leaving him only the care of the Temple, and divided the country into five districts under separate administrations. Further risings under Aristobulus himself, who had escaped from Rome (56 B.C.), and again under Alexander (55 B.C.), were equally unsuccessful. Meanwhile Antipater, as the trusted adviser of Gabinius and treasurer of Judaea, was gathering the reins of power into his own hands. In 54 B.C. Crassus succeeded Gabinius as proconsul of Syria. During his short term of office he plundered the Temple of its treasure, causing an insurrection of the Jews, which was put down with great severity.

In the struggle between Pompey and Caesar, Antipater found his opportunity. At first he loyally supported Pompey, but in the events which followed the battle of Pharsalia (48 B.C.) he found means to make himself so useful to Caesar that the latter showed the Jews marked favour. Hyrcanus became both high priest and ethnarch and Antipater procurator (ἐπίτροπος) of Judaea. Permission was given to rebuild the walls of Jerusalem, and the city was again made the capital of the Jewish state, the divisions of Gabinius being abolished; furthermore, the Jews were assured of religious liberty, and confirmed in the administration of their internal affairs.

These events, however, gave Antipater his opportunity, and he was enabled to make his eldest son Phasael governor of Jerusalem, and his second son Herod governor of Galilee. The latter soon gave proof of his daring and energy. Having infringed the authority of the Sanhedrin by carrying out a death sentence he was summoned by Hyrcanus before the Sanhedrin at Jerusalem: he appeared in a purple robe over glittering armour and attended by a bodyguard. The Sanhedrin was at first overawed, but he would have been condemned, had not Hyrcanus enabled him to get quickly out of Jerusalem. Not long after he appeared with an army before Jerusalem to avenge the supposed insult, and was with difficulty restrained by his father from violence.

The confusion following the murder of Julius Caesar in 44 B.C. was felt even in Palestine. Thither Cassius came, and exacted huge sums for the maintenance of his army: in this task he found Antipater and Herod particularly useful.

The poisoning of Antipater by a schemer named Malichus (Malchus) did not deter Herod from advancing his own interests. He and his brother Phasael became the virtual masters of Judaea, and when after the battle of Philippi in 42 B.C., Antony became ruler of the

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eastern half of the Roman Empire, they were confirmed by him in their authority, and Hyrcanus became once more simply high priest.

But they were not suffered to remain in peaceable possession of their honours. In 40 B.C. Antigonus the son of Aristobulus, by means of large promises, prevailed upon the Parthians, who were already in possession of Northern Syria, to send two armies to secure for him the throne. After a considerable amount of desultory fighting he seized Hyrcanus and Phasael by treachery, and succeeded in capturing Jerusalem. Hyrcanus was mutilated so that he might never again be high priest, and Phasael committed suicide, but Herod escaped and fled to Egypt, and thence, after many perils, to Rome to lay his case before Antony. His idea was to get the young Aristobulus, the grandson of Hyrcanus II, appointed king, but Antony and Octavian persuaded the Senate to give the throne to Herod himself. He returned therefore to Palestine to win his kingdom with the promise of Roman aid. But the task proved one of considerable difficulty, for the Roman commanders had the Parthians on their hands. While Herod was visiting Antony, his brother Joseph experienced a severe defeat near Jericho, and there was a general rising against Herod. But having received Roman reinforcements Herod was able to overrun Judaea and besiege Jerusalem, and though it held out gallantly for five months it was forced to surrender, and a terrible massacre took place. Antigonus gave himself up to Sosius, the Roman commander, and Herod persuaded Antony to have him put to death. So ended the dynasty of the Hasmoneans, and Herod became king of Judaea in reality. During the siege of Jerusalem he had married Mariamne, the grand-daughter of Aristobulus II and Hyrcanus II, and had thus allied himself to the stock of the Maccabees.

§ 13. *Herod the Great*, 37–4 B.C. The reign of Herod falls into three main divisions:

i. 37–25 B.C. The gradual consolidation of his power.
ii. 25–13 B.C. The golden age.
iii. 13–4 B.C. The period of domestic troubles.

It was no easy inheritance to which Herod succeeded. He was never really popular among his own subjects, and his position towards Rome was one of constant difficulty. But he showed great astuteness in his political dealings, and managed not only to maintain his kingdom intact, but also to make considerable additions to it. In internal affairs he was at first a staunch supporter of the Pharisees, and the Sadducees were reduced to comparative insignificance. At the same time Greek influence grew steadily throughout the land, although it had no great effect upon the religious life of the Jews.

At first he was on good terms with his wife's family, and induced her grandfather Hyrcanus to live in Jerusalem, where he treated him with marked respect. Since Hyrcanus could not be high priest on account of the mutilation of his ears, Herod appointed an obscure man named Ananel to that position. But Alexandra, the mother of Mariamne, persuaded him to replace him in this office by her son Aristobulus. The latter, a young man of great personal charm and

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promise, was drowned not long afterwards while bathing in a pool, and Herod was gravely suspected of having been the cause of his death. Alexandra, indeed, prevailed on Antony to summon Herod to give an account of the tragedy; the king obeyed with many misgivings, but he succeeded in clearing himself.

The defeat of Antony at Actium in 31 B.C., was a severe blow to Herod, but he managed to impress upon Octavian such a sense of his usefulness, that the lafter not only confirmed him in his kingship, but also gave him an important extension of his domains. But this success was soon followed by a great personal sorrow. His jealous nature being cunningly worked upon by his sister Salome, he was induced to put to death his beloved wife Mariamne (29 B.C.), whom he ever after regretted with passionate longing. Her execution was followed not long after by that of her mother Alexandra. The aged Hyrcanus had been already put to death on suspicion in 30 B.C. Thus the first period of the reign of Herod, for all its achievements, closed with gloom.

The second period was one of real brilliance. As a builder Herod stands in the front rank, and it is quite extraordinary how much he managed to accomplish. If his two most notable achievements were the building of the Temple at Jerusalem, and the town and harbour of Caesarea, his activities were by no means confined to the Jewish world, and various buildings in distant towns and islands bore witness to his munificence. Nor was he behindhand in fostering commerce and agriculture. Twice he reduced the taxes, and on certain occasions he showed a truly royal generosity in the relief of distress.

The last period consisted of nine miserable years, 13–4 B.C. Constant intrigues at court resulted in the execution of Alexander and Aristobulus, the two sons of Mariamne, and, a little later, of Antipater, Herod's elder son by another wife. As the jealous king grew older and less restrained in his violence, so did his people's hatred increase, so that when he died in 4 B.C., of a painful disease, his gorgeous funeral procession contained no genuine mourner. At the end of his reign he turned fiercely upon the Pharisees, who had won a position of great respect among the people. From these there branched off the party of the Zealots (one of whom found a place among Our Lord's disciples), men who boldly sought to rectify what was wrong by revolution, since they despaired of the coming of the Messiah. Yet it is said that in Herod's reign Messianic prophecies began to be freely circulated; and before he died there had been born in Bethlehem of Judah, One who was in truth "King of the Jews."

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CHAPTER X

THE NATIONS SURROUNDING ISRAEL

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The most comprehensive list of foreign nations known to the Hebrews is that given in Gen. x. in the form of a genealogical table of the descendants of Shem, Ham and Japheth. The descendants are nations not individuals (*vv.* 5, 20, 31), and broadly speaking they form three geographical groups, the northern nations (Japheth), the southern nations (Ham), the middle nations (Shem). Of the northern nations Madai represents the Medians and Javan the Ionians. Eastern peoples called all the Greeks Ionians, and under this general name our chapter also includes Kittim (Cyprus), Dodanim—or rather, as it is read in 1 Chron. i. 7, Rodanim (Rhodes, Homer, *Iliad* ii. 654 ff.)—and the remoter lands of the Mediterranean, viz. Elishah (perhaps the Laconian coast and islands) and Tarshish, that is Tartessus, a town and district in south-western Spain, which was known in the East at an early date from the Phoenician trade carried on beyond the Straits of Gibraltar. The other names of the northern group are more or less obscure, but, so far as they can be compared with Assyrian and Greek data, they point to Asia Minor and Armenia. Gomer corresponds to the Assyrian Gimir in Asia Minor, probably in Cappadocia which is called Gamir in Armenian; Tubal (Assyrian Tabal) and Meshech (Ass. Muski) are identified with the Tibareni and Moschi of Herodotus (iii. 94), in the mountains S.E. of the Black Sea. Tubal and Meshech appear again in Ezek. xxvii. 13 as trading with Tyre in bronze and slaves. Togarmah (*v.* 14) supplied horses and mules, a fact which would suit either Armenia or northern Asia Minor. Magog in Ezek. xxxviii. means perhaps the land of the people called Gog (Ezek. xxxviii. 2), which appears along with other nations of the far north as the last and most formidable enemy of Israel and is generally taken to mean the Scythians. It is not, however, certain that the geographical horizon of the Hebrews extended north of Asia Minor across the Black Sea.

[1] Revised by the Editor.

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Of the southern nations in Gen. x. 6, 7, Cush is the dark-skinned race of Eastern Africa south of Egypt; to Cush in *v.* 7 is reckoned also the peoples of S. Arabia (Yemen), which from very early times had a close connexion with Africa and sent forth colonists to it. Mizraim is the usual Hebrew name for Egypt; Phut (Put, R.V.), which is repeatedly mentioned by the prophets, is taken by ancient and probably sound tradition to mean the Libyans; and Canaan, the pre-Hebrew population of Palestine, includes the Phoenicians. The details in *vv.* 8–19 appear to belong to a document originally distinct but not less ancient or valuable than the main scheme of the chapter.

In the account of the middle nations or sons of Shem critics also distinguish two sources; the main scheme of the chapter embraces only *vv.* 22, 23, 31. Here the nations included are Elam (Elymais and Susiana, east of Babylonia), Asshur (Assyria) north of Babylonia and mainly east of the Tigris, Arphaxad (perhaps the Chaldaeans), Lud (Lydia) and Aram, that is the Aramaeans or Syrians, to whom are reckoned in detail a variety of minor peoples whose places cannot be determined with any certainty. This narrow scheme covers the whole range of Hebrew geographical knowledge down to the time of the Captivity, and many of the remoter nations were known to the old Hebrews only through the Phoenician traders; as may be seen by comparing Gen. x. with Ezek. xxvii. The further East lay quite beyond their horizon; thus India (*Sind*, Heb. *Hoddu*) is first mentioned in Esther i. 1; for though Solomon's fleet on the Red Sea brought back Indian wares it is not certain that it went further than the ports of S. Arabia, which from an early date were depots for the merchandise of India and East Africa. In what follows we may confine ourselves to those foreign nations that had an influence on the history of Israel.

The land of Israel, from its geographical position, holds a very important place in the history of the ancient world. If we leave out of account the extreme East, which had a quite separate existence, we find at the dawn of history two great centres of empire and civilization whose origins are lost in the twilight of extreme antiquity. One of these was in the lower valley and Delta of the Nile, the other in the alluvium of the Euphrates-Tigris valley. In each case a broad tract of very fertile country nourished a dense population and produced that superfluity of the means of life which encourages luxury and makes the progress of the arts possible. And in each case the absence of natural barriers in the shape of mountains and deserts, separating tribe from tribe and city from city, led at an early date to the formation of great kingdoms, rich and strong enough to engage in schemes of foreign conquest. Thus Egypt on the one hand, and Babylonia and Assyria on the other, are the main factors in the oldest history of Western Asia[1]. Between them lay Syria and Canaan, broken up by natural causes into a number of small nations quite unable to cope with these empires, and therefore exposed by turn to the influence of each of the great powers, and forming the battlefield on which they

[1] Perhaps if we knew more of the history, we should be obliged to add the Hittites.

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ultimately disputed for sovereignty. All communication, whether in peace or in war, between the rival empires of the Nile and the Two Rivers had to pass through Canaan, which was traversed from north to south by the trade routes connecting Asia with Africa. The huge triangle of the Syro-Arabian desert, with its base of 900 miles from Suez to the head of the Persian Gulf, and its apex 400 miles to the north, cut off communication in a straight line between Babylonia and Egypt, and forced the traffic from east to west to ascend the Euphrates till it fell into the routes leading southward to Canaan from the Mesopotamian uplands. Of these the lower crossed the Euphrates at the ford of Thapsacus (Tiphsah, 1 Kings iv. 24) near the modern Rakka, and thence passed in a south-westerly direction, mainly through deserts, by way of Rezeph (2 Kings xix. 12, now Rosafa) and Tadmor or Palmyra to Damascus. The other road left the Euphrates higher up, at Carchemish (Europus, now Jerabis), struck the valley of the Orontes, and ascending that river reached Canaan by way of Hamath (now Hama) and Baalbek, whence one road leads to Sidon and another to Damascus. The entrance into Canaan proper from Damascus was at Laish or Dan. Canaan itself was traversed from north to south by several great routes, inland or along the coast, converging at Gaza, and entering the desert at Raphia, whence there were four marches to the Egyptian frontier at Pelusium (*cp.* Exod. xiii. 17). Thus between Canaan and Egypt there lay only a short stretch of desert, offering no great obstacle to the passage of travellers, while between Canaan and the Assyrians and Babylonians the way was long and circuitous, and great cities had to be conquered before the empire of the Two Rivers could come into touch with Palestine. Hence the relations of Canaan with Egypt go back to patriarchal times, while Assyria hardly came into direct contact with Israel till the 8th century B.C.

The kingdom of **Egypt,** or in official style of "Upper and Lower Egypt," the former answering to the Biblical Pathros, and having Thebes for its capital, while the latter embraced the Delta and the district of Memphis (called in Hebrew *Noph*, but in Hosea ix. 6 *Moph*), was formed by the union under a single sovereign (the Pharaoh, *i.e.* "Great House") of a number of districts or νομοί (Herod. ii. 164) which were often divided by local jealousies and even by religious antipathies. The internal policy of the Pharaohs through many centuries was directed to overcome these forces of disunion and strengthen their own prerogative by a well organized central administration and by the elaboration of a state religion, which united all the local gods in a single pantheon, or even represented them as merely various forms of the supreme sun-god Ra, whose offspring the Pharaohs claimed to be. The person of the sovereign was clothed with sacred dignity, church and state were closely knit together, and the priests formed a most influential class and a chief stay of the throne (*cp.* Gen. xlvii. 22). Under strong sovereigns this system had marvellous success; the nobles were kept under control and the peasants, always industrious and frugal, drew riches for their masters from a soil of

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surpassing fertility. This wealth, together with the system of forced labour, which was not too oppressive if confined to the season when agriculture was suspended, enabled the rulers to execute great public works, canals for irrigation, strong cities for defence, and royal monuments—especially tombs and temples—that are still among the wonders of the world. The Egyptian religion was much occupied with thoughts of the life after death, and Osiris, the god of the dead, is the most prominent of all Egyptian deities. The safety of the soul after death was believed to depend on the care taken of the dead body. Hence the practice of embalming and the pains spent on providing safe and splendid tombs. The great pyramids themselves, the oldest of Egyptian monuments, are only the tombs of early kings whose chief care in this life was to provide homes for themselves in the life to come.

The system of Egyptian statecraft, allied as it was with religion, and elaborated through many centuries by subtle princes and priests, moulded the national life into rigid forms and produced a unique and very imposing civilization, conservative and self-sufficient. The prosperity of a state in which everything depended on the sovereign and on the bureaucracy and hierocracy around him, while the mass of the people were little better than contented serfs, stood on no sure basis, and the history of Egypt is marked by frequent changes of dynasty, and sometimes by periods of prolonged disorder, in which the kingdom was ready to resolve itself into a number of mutually hostile principalities. But the inhabitants always readily fell back into their habit of abject submission to the Pharaoh, who was adored as a personality more than human, and the wealth and imposing organization of the kingdom gave it a great name in the world, and considerable defensive strength, long after its expansive force was gone, and its institutions had become unfit to cope with new emergencies. In the 13th century B.C. Egypt was visibly a decadent power, yet five hundred years later Isaiah vainly preached to his countrymen its helplessness as a stay against the tide of Assyrian conquest (Is. xxx. *seq.*).

The Pyramid builders, who reigned at Memphis three thousand years before Christ, were followed by a series of princes who reigned with great splendour in Thebes. Then came a time of decay and foreign invasion, when the land was ruled by a dynasty called the Hyksos. (This name has been interpreted to mean "Shepherd kings," but though "hyk" meant "ruler," there is no proof that "sos" meant "shepherd" in early Egyptian.) Who these were is in fact unknown; to judge by their portrait statues they were not Semites, and in manners they became quite Egyptian. But they probably came from the East and opened a way into Egypt to many Semites, especially Canaanites, for from their time the signs of Canaanite influence on the Egyptian language and religion are multiplied. The chronology of the time is too vague to allow of any certainty, but it is not impossible that it was under the later Hyksos that the Hebrews settled in Goshen. The Hyksos were

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at length expelled by a revival of the Theban kingdom (17th dynasty); their last stronghold fell before Ahmose (Amosis) the first king of the 18th dynasty, and then Egypt entered on a career of Asiatic conquest under a series of warlike kings. Thothmes III, the greatest king of this dynasty, was master of all Syria, advanced victoriously to the Euphrates and even took tribute from Mesopotamia; and the cuneiform tablets found at Tell el-Amarna, containing despatches from Mesopotamian princes to later Pharaohs, show that Egyptian influence was dominant as far as the Euphrates for several generations after the victories of Thothmes. There was no organized Egyptian empire in Asia, the Pharaohs being content to form alliances with the local sovereigns and receive gifts from them. Gradually, as the 18th dynasty drew to a close amidst internal troubles, the foreign influence of Egypt was narrowed, and the Kheta formed a power in Coele-Syria (the Orontes valley) which seems to have been allied with Egypt on equal terms, while Canaan and Phoenicia were still dominated by Egyptian influence.

The name of **Kheta** (Assyrian *Hatti*) seems to be the same as the Biblical *Heth*. The Hittites were reckoned a branch of the Canaanites (Gen. x. 15; Ezek. xvi. 3), and in the Bible the name includes all the Canaanite (as distinguished from the Aramaean or Syrian) nations that lay north of Canaan from the Orontes to the Euphrates (1 Kings x. 29; 2 Kings vii. 6). In the times of the Hebrew kings the Aramaeans predominated in the southern part of this district; their power however seems to have been of comparatively recent origin, and in old times the Canaanite population reached from the boundaries of Palestine to Carchemish on the Euphrates. But at Carchemish and Hamath sculptured monuments have recently been found of a type which is not Semitic and which re-appears in Asia Minor. The race which erected these monuments seems to have spread from Cappadocia, and at some period descended upon Syria and penetrated as far as Hamath. Now the great empire of the Kheta, which met Egypt on equal terms, apparently drew its armies not merely from Syria but from more northern lands, and the features of Kheta warriors on the Egyptian monuments resemble those on the monuments of Hamath and Carchemish. Thus it seems probable that the power of the Kheta empire, in a region which both before and after this time was divided between a multitude of small Semitic states, was due to the temporary domination of invaders from Asia Minor who had made the Canaanites their vassals.

The rise of a new dynasty in Egypt under Seti I and Ramses II led to fresh schemes of Asiatic conquest, and to a long and bitter war with the Kheta. The Egyptian monuments claim brilliant victories, but peace was at length made between Ramses and the king of the Kheta, and was followed by an alliance of the two powers on equal terms as before. Though Ramses was unable to renew the conquests of Thothmes, his reign of 67 years was splendid, and its latter peaceful part was marked by many great public works. Having so much to do with Asia, he lived and built much in the eastern Delta, especially

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at Zoan. Many writers identify him with the Pharaoh of the opression, for whom the Israelites were compelled to build the store-cities of Pithom and Raamses (Exod. i. 11), and his son Merenptah (Menephtah) with the Pharaoh of the Exodus. But though Egypt rapidly declined from the reign of the latter sovereign, it retained its power in Palestine for several generations, and the Bible knows nothing of Egyptian power in Canaan at the time of the conquest. About twenty years after Merenptah's death we still find a vigorous and martial Pharaoh, Ramses III, who, among other exploits, rescued Egypt from an invasion in which the Syrian nations took part, but, as it would seem, only in the train of conquering immigrants from Asia Minor and other northern regions who had first broken up the kingdom of the Kheta and swept south through Canaan. Egypt held her own for the time, but at such cost that she never regained her old strength, and soon ceased to have anything to do with Canaan. Then, it would seem, the Hebrews entered from the east and occupied the inland parts of the country, when the Canaanites were weak and divided, while probably about the same time the **Philistines** from Caphtor (Amos ix. 7), *i.e.* from Crete and perhaps also from Caria, began to occupy the sea-coast south of Phoenicia. (The Purosata or Pulosata appear among the enemies of Ramses III; and their name is plausibly identified with that of the Philistines.) The power of the Philistine league with its five cities, Ashdod, Gaza and Ashkelon on the coast, Gath and Ekron inland, was on the increase during the time of the Hebrew judges, and in the days of Saul they seemed likely to acquire the lordship of Canaan. At this time, whatever their original race, they had become (it seems) Semitic in language and religion. On the other hand the fact that they did not, like the Canaanites and Hebrews, practise circumcision, seems to show that they had never come under Egyptian influence. Though their power was broken by David they retained their national independence till they were conquered by Tiglath-pileser in 734 B.C., and even after this date were ever the foremost in revolt against their foreign lords.

From the Hebrew and Philistine settlements down to the era of Assyrian conquest in the 8th century B.C. Egypt had little influence in Canaan. Solomon allied himself by marriage with a Pharaoh, probably the last sovereign of the 21st dynasty, and had his help in conquering Gezer, one of the last strongholds of the Canaanites on the Philistine border, while Shishak (Sheshonk), the first Pharaoh of the following dynasty, and a man of foreign origin, made a raid on Rehoboam of Judah, and also (as the monuments tell us) on Jeroboam's kingdom, but effected no permanent conquest. In truth Egypt was now an effete power; the dynasty of Shishak gradually fell to pieces, the land was divided among local princes, and in the early part of the 8th century Upper Egypt fell under the sway of the Ethiopian (Nubian) kings of Napata.

The period of Egyptian influence in Syria, from the expulsion of the Hyksos to Ramses III, was not less than four or five centuries. Its permanent results appear in Phoenicia, the only part of Palestine

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which was not conquered either by the Hebrews or by the Philistines. **Phoenicia** is the coast land between Lebanon and the Mediterranean, extending from the Philistine territory of Ekron to the mouth of the Orontes. The Phoenicians were Canaanites and called themselves so, and their speech differed only dialectically from Hebrew, or as the Bible calls it, the language of Canaan (Is. xix. 18). Holding the sea-coast, and devoting themselves from an early period to fishery, trade, and manufacture, they became the great commercial people of antiquity, distributing the wares of Egypt and Babylon, as well as their own manufactures (especially glass and purple stuffs), to the whole world, and planting trading stations or colonies all over the Mediterranean, and even at Tartessus in Spain beyond the Straits of Gibraltar. The colonization of N. Africa and Spain began soon after the Hebrews entered Canaan, and may have been aided by the Canaanites dispossessed by Israel, but Carthage, the greatest of all Phoenician settlements, which ultimately disputed the sovereignty with Rome, was not founded till 814 B.C. and is not mentioned in the Bible. The commercial greatness of the Phoenicians was firmly established in the time of Egyptian domination, and they always kept up close commercial relations with Egypt (*cp.* Is. xxiii. 3). But the Phoenicians were not inventors. Their arts and civilization show many marks of Egyptian influence, and probably it was from Egypt that they learned to make glass and enamel. The influence of Egypt on the civilization of the Hebrews, which was much less than is often supposed, and has left no perceptible traces on their religion and laws, seems to have been all at second hand, through the Phoenicians and Canaanites; for the Hebrew herdsmen in Goshen, on the borders of the Delta, were much less fit than the city dwellers of Canaan to learn from a settled people with an old and complex civilization.

The Phoenician civilization itself was only in part Egyptian. The Canaanite stock to which they belonged and which the Egyptians, when they first entered Asia, found in possession of all Palestine and Coele-Syria, was one branch of that great group of kindred nations which we call Semitic and which also embraced the Arabs, the Babylonians and Assyrians, the Aramaeans, and the Hebrews; in short, all the nations of Arabia, Syria, and the valley of the Euphrates and Tigris as far as the Armenian mountains. Babylonia was the seat of an independent and very ancient culture, and the Canaanites, who both in language and religion have points of intimate contact with the Babylonians, owed much to this native Semitic civilization. As the Canaanite Hittites in old times touched the Euphrates, the way was open for continued intercourse with Babylonia, with which the Phoenicians maintained a steady trade, and whence probably they derived a chief source of their wealth—the art of making a purple dye from the shell-fish called murex.

The Israelites in Canaan soon formed friendly relations with the Phoenicians, who supplied a market for their wheat and oil and other produce (Ezek. xxvii. 17). This alliance was profitable to both parties and was carefully maintained by the ablest Hebrew kings, David,

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Solomon, Ahab, down to the age of the Herods (Acts xii. 20). All through Canaan the traders were not Israelites but Phoenicians; in Hebrew a "Canaanite" means a merchant (Hos. xii. 7), and there was a colony of Phoenician traders outside the walls of Jerusalem down to the days of Josiah (Zeph. i. 11; *cp.* Neh. xiii. 16). The Phoenicians constituted a number of small states ruled by the kings of the great cities, but the Hebrews had most to do with the people of Tyre and Zidon, who are called Zidonians from the name of their first capital, though in the time of David the seat of the kingdom had been transferred to the island city of Tyre, the most famous of all the Phoenician towns. Hiram (Hirom) I of Tyre, son of Abibaal, the ally of David and Solomon (969–936 B.C.), was a great prince who did much for the adornment of his capital and rebuilt the temples of the two chief Tyrian deities, Melcarth, the Baal of Tyre, and his female partner Astarte. His alliance with Israel resulted in the temporary opening of the Red Sea to a joint navy of the two powers which gave a new trade-way to S. Arabia and perhaps to India. The next king of Tyre mentioned in the Bible is Ethbaal or Ithobal (1 Kings xvi. 31) the father-in-law of Ahab, who was priest of Astarte, and came to the throne by slaying his predecessor in a time of much internal disorder. His reign was long and prosperous (887–855 B.C.), but the end of Tyrian greatness was near. The Assyrians were approaching the Mediterranean, and from 876 onwards the Phoenicians found it prudent or necessary to appease them by occasional payments of tribute. From the middle of the following century however Assyria aimed at permanent conquest, and Tyre had its full share in the bloody and persistent warfare that ensued, suffering a five years' siege from Shalmaneser and Sargon, about the same time as the siege of Samaria (724–720 B.C.). The Assyrian power on the Mediterranean coast was never thoroughly consolidated; revolts broke out from time to time, and about 650 B.C. Phoenicia seems to have been again independent, but with crippled resources and power; her Spanish colonies had fallen away (Is. xxiii. 10) and the Greeks had begun to press hard on the Phoenicians in the islands of the Mediterranean and to supplant Tyre in the Egyptian trade. Still Tyre was strong enough to resist Nebuchadrezzar for thirteen years (587–574) and apparently to capitulate on easy terms (Ezek. xxix. 17 *seq.*). In 538 she passed under the power of the Persians, and about the same time Carthage declared her independence. The Persians generally treated the Phoenicians with favour on account of the importance of their fleet to the empire, and left them a great measure of self-government; the extinction of Phoenician nationality may be dated from the capture of the island city of Tyre by Alexander the Great in 332 B.C. after a siege of seven months.

Having spoken of the Philistines and Phoenicians, who lay between the Hebrews and the Mediterranean, we must now look at the other near neighbours of Israel. At one time the Canaanites, or (as some of the Old Testament documents call them) the Amorites, held all Palestine on both sides of the Jordan as far as the desert. In the time of Moses they still held the district of Gilead on the left bank of the

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river, but east and south of Mount Gilead the ancient Zamzummim and Emim (Deut. ii. 10 *seq.*, 20 *seq.*) had already been displaced by the children of Lot, a race closely akin to the Israelites and divided into the two nations of Ammon and Moab. The **Ammonites** were settled east of Mount Gilead, from the Jabbok southwards, and in the time of the Judges they laid claim to the Israelite settlements in Gilead (Judg. xi.), but were repulsed by Jephthah and again by Saul (1 Sam. xi.), and finally reduced to subjection by David (2 Sam. x. *seq.*), after a war in which the Aramaeans made common cause with them. They regained their independence, however, soon after David's death and maintained it, as allies of their Aramaean neighbours and bitter enemies of Israel, till they fell under the power successively of Assyria and of Chaldaea (Amos i. 13 *seq.*; Zeph. ii. 8 *seq.*; 2 Kings xxiv. 2; Ezek. xxv. 2 *seq.*). Nor were they less hostile to the Jews after the Captivity (Neh. iv. 3, 7; 1 Macc. v. 6–8). Even under foreign rule the obstinate little nation retained its individuality for two centuries after Christ, till it disappeared being absorbed by the advance of the Arabs. The capital Rabbath Ammon received a Greek colony and the name of Philadelphia from Ptolemy Philadelphus, but the old name reappears in the modern Amman. The **Moabites** to the south of Gilead were a larger nation, extending beyond the Arnon to the Wady 'l-Ahsa in the Arabah south of the Dead Sea. In the time of the Judges they acted with the Ammonites against Israel, and like them they were subdued by David (2 Sam. viii. 2) and revolted soon after, but were again reduced by Omri. The defeat and death of Ahab at Ramoth-Gilead enabled their king Mesha to throw off the yoke once more. Jeroboam the Second subdued them for a time (2 Kings xiv. 25; *cp.* Is. xv., xvi., quoted by Isaiah from an older prophet, who seems to refer to Jeroboam's victory), and they then passed successively under Assyrian and Chaldaean rule, always retaining a bitter hatred to Israel. They were finally swallowed up by the Arabs, whose gradual advance on these regions is already foreshadowed in Ezek. xxv. 8 *seq.*

The revolt of the Moabites after the death of Ahab (2 Kings i. 1) is known to us in more detail from the famous Moabite Stone (found in the year 1869 and now in Paris), a block of basalt which Mesha inscribed with the record of his exploits and set up in the high-place which he built at Dibon in gratitude to his god Chemosh for the victory granted him over all his enemies. Chemosh (he writes) was angry with his people and the land was enslaved for forty years; then again he led them to victory, and at the divine command Mesha smote the cities of Israel with extermination and offered their spoil to the national god. Chemosh, we see, was felt to be the divine king of Moab just as JEHOVAH was of Israel; the religion is what that of Israel would have been without the spiritual teaching of the prophets.

The language of the Moabite Stone is practically the Hebrew of the Old Testament, differing from it much less than even Phoenician does. All three are Canaanite dialects; and as neither Moab nor Israel acknowledged kinship with the Canaanites, while Israel did count kin with the Aramaeans, whose language was much more

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remote from Hebrew, it is to be concluded that the Hebrew nations (Israel, Moab, Ammon, Edom) adopted the speech of the Canaanites after their immigration into Palestine. But the change of language probably dates from the time before the descent of Israel into Egypt, when the ancestors of all four peoples still lived side by side. The Canaanite influence on Moab is also seen in religion, *e.g.* in the worship of Baal-Peor.

Edom, which has just been named as the fourth Hebrew nation, dwelt beyond Moab in and near the Arabah or trough-like valley that runs from the Dead Sea to the Gulf of Akaba—a land mainly waste, whose inhabitants must live by their sword (Gen. xxvii. 40). Here the Edomites were preceded by the Horites or "cave-dwellers," whom they conquered (Deut. ii. 12) but did not wholly destroy. From Gen. xxxvi. 2 (where for Hivite we must read Horite, *cp. vv.* 20–24) it appears that the Edomites intermarried with the Horites, but also with the Hittites of Canaan and with the Ishmaelites, so that they formed a sort of intermediate race between the inhabitants of Palestine and the Arabs of the Syrian and Sinaitic deserts. They were a rude and warlike people, and though conquered and almost exterminated by David rose again under Hadad in Solomon's reign (1 Kings xi. 14 *seq.*), and maintained their national existence sometimes under kings who were Judaean vassals, and sometimes, especially between the reigns of Joram and Amaziah (2 Kings viii. 20–22, xiv. 7), as an independent state. The possession of Edom was of consequence to Judah because Elath on the Gulf of Akaba was the port for the Red Sea trade, while the stronghold of Sela was probably already an important point on the overland route to Arabia. Elath was finally lost to Judah in the time of Ahaz (2 Kings xvi. 6). The Edomite king Causmalak paid tribute to Tiglath-pileser along with his neighbours of Ammon and Moab; from his name and similar proper names of later date it has been conjectured that Caus was the national god of Edom, as Chemosh was of Moab and Milcom of Ammon. In the last days of the kingdom of Judah the Edomites were distinguished above all the enemies of the Jews for their bitter hostility (Obadiah *v.* 10 *seq.*; Ezek. xxv. 8, 12 *seq.*; Lam. iv. 21) and occupied the southern parts of the Judaean country (Ezek. xxxv. 10–15, xxxvi. 5). In 1 Macc. v. 65, we find them in possession of Hebron, while their old seats had at this time been long occupied by the Nabataean Arabs. About 125 B.C. they were finally subdued and forcibly proselytized by John Hyrcanus (Josephus, *Archae.* xiii. 9, 1), and it was from one of the Edomite (Idumaean) families thus incorporated with Judaism that the Herodian dynasty sprang.

On the south and east the cultivable land of Canaan passed off into deserts habitable only by nomadic tribes like the modern Bedouin, who lived partly by pasture and by the caravan trade which they guided through the wilderness, but partly also by pillaging wayfarers and making forays into the settled country. Thus southern Canaan was long harassed by the **Amalekites,** who lived and roamed in the southern and western parts of the Negeb up to the eastern frontier of Egypt (1 Sam. xv. 7; xxvii. 8). The Amalekites were at constant

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war with the Hebrews from the time of Moses (Exod. xvii. 8 *seq.*), till their power was broken by Saul and David (1 Sam. xv., xxvii. 8, xxx.; 2 Sam. viii. 12) and their last remnant destroyed by the Simeonites (1 Chr. iv. 43). Some of the other tribes of this region however formed friendly relations with Israel, notably the **Kenites,** the tribe of Moses's father-in-law (Judg. i. 16, iv. 11), who attached themselves to Judah and settled in the Judaean wilderness. Some other families of south Judah, *e.g.* the Jerahmeelites (1 Sam. xxvii. 10, xxx. 29), who were still distinguished from the Judaeans proper in the time of David, seem to have been of nomad origin. More important than these small tribes however were the great nomadic peoples of N. Arabia to the east of Canaan and the Arabah, which the Old Testament speaks of sometimes by the names of individual hordes or confederations, sometimes under the general name of "Children of the East" or, in later books (Chron., Neh.), "Arabians." The name **Arabians** in the Bible does not include the trading peoples of south Arabia, Sheba (the Sabaeans of classical authors), Hazarmaveth (Hadramaut), and so forth, which in Gen. x. 26 *seq.* are reckoned as sons of Joktan. These southern or Yemenite Arabs had a great civilization, and held in their hands the overland trade between the Indian Ocean and the Mediterranean (Ezek. xxvii. 15, 20 *seq.*; *Dedan* was the "brother" of Sheba; Gen. x. 7) in the wares of the far East, gold and incense. To keep the caravan routes open they planted trading stations and colonies in the oases of north Arabia, which are perhaps referred to in Gen. xxv. 3, for here Sheba appears to our surprise among the tribes of the north. But in general a sharp distinction is made between the Joktanite nations and the northern nomads who were not merchants but shepherds, camel-drivers and robbers. The book of Genesis recognises two great groups of these nomads, the children of Keturah and the children of Ishmael, and regards both as akin to the Hebrews through their father Abraham. Of the Keturaeans (Gen. xxv. 1–4) the most important are the **Midianites,** a powerful confederation of tribes, from whose predatory incursions Canaan suffered much till their power was broken in their great defeat by Gideon and in another which they sustained in the Moabite country at the hand of the Edomites (Gen. xxxvi. 35). After this they are hardly mentioned, though their name was preserved down to the middle ages in the town of Madian S.E. of Elath on the Red Sea. The Ishmaelites were originally dwellers in the wilderness of Paran (Gen. xxi. 21) and had relations of affinity with Egypt, whose influence was great in early times in that region. But Gen. xxv. 12 *seq.* (written after the Captivity) gives the name of Ishmaelites to a group of twelve tribes and nations spread over the eastern desert and extending into the heart of Arabia as far as the trading posts of Dumah (now Jauf) and Tema (now Teima). So used the name practically includes all the Northern Arabs, who at the time when the list in question was written were already pressing hard on the settled peoples of Canaan and preparing to swallow up the lands east of the Jordan. Some of the tribes in the list are known to us from classical authors; Kedar answers to the Cedrei, Jetur to

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the Ituraeans (Luke iii. 1) a bold robber tribe which in the time of Christ was settled in Lebanon and the Antilibanus, while Nebaioth "the firstborn of Ishmael" is perhaps to be identified with the rich and powerful trading people of the Nabataeans, who in the time of Christ formed a great kingdom with its capital at Petra, and not only swayed all North Arabia but held Damascus. The "Aretas" of St Paul (2 Cor. xi. 32) is the Nabataean king Haretas (Hārith) IV. The kingdom was destroyed by Trajan A.D. 106. The Nabataeans were true Arabs, but their numerous inscriptions are written in Aramaic, showing that their civilization was borrowed from the Aramaeans. (The early influence of Aram in North Arabia—presumably exercised through trading colonies in the oases—is attested by inscriptions found at Teima, of which the oldest is assigned to the 6th cent. B.C.)

The **Aramaeans** (Aram, Gen. x. 22), or **Syrians** as the English Bible calls them, were not a single nation but a widespread branch of the Semitic race. Their oldest seats were in Mesopotamia (Aram-Naharaim or Aram of the Two Rivers), where in the book of Genesis we find the Syrian kinsmen of the Hebrews settled in the district of Haran (Carrhae, now Harran). From an early date there were many Aramaeans in Assyria and Babylonia, and in these countries the Aramaic language finally prevailed over the old Assyrian and was only displaced by the Arab conquest. On the other hand, the Aramaeans crossed the Euphrates and, pushing aside the old inhabitants of the Orontes valley, were settled in the time of David as far south as Damascus and Beth Rehob on the southern skirts of Hermon (2 Sam. viii. 3 *seq.*, x. 6 *seq.*). These immigrants who, according to Amos ix. 7, came from Kir (a district whose position has not been determined), were not yet strong enough to resist David, but Damascus regained its independence under Solomon and soon became the centre of a powerful kingdom, which pressed hard on Israel from the days of Ahab downwards, and reduced the house of Jehu to the last extremity. When the Assyrians advanced on Canaan the first brunt of their attack fell on the Syrians, and the relief thus given to Israel seems to be alluded to in 2 Kings xiii. 5. At length, in 733 B.C., Damascus fell before Tiglath-pileser III (IV) and the Aramaeans lost their political independence. But their language, which was already that of a great part of the empire of Nineveh, continued to spread in the train of Assyrian and Persian conquest. Aramaic as the language of diplomacy was understood in Palestine in the time of Hezekiah (2 Kings xviii. 26), and under the Persians it was the official language of the provinces west of the Euphrates—even of Egypt as far south as Elephantiné (Yeb). In Palestine after the restoration the Jews themselves gradually forgot their old Hebrew and adopted Aramaic as the language of common life. The dialect called Hebrew in the New Testament is not the language of David and Isaiah, but a form of Aramaic, which at that time was the only Semitic tongue spoken in Asia outside of Arabia, and the literary language, used on inscriptions, of north Arabia itself as far as the northern Hijaz.

We must now look at the great Eastern empires of **Assyria** and

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Babylonia, before which all the old states of Syria and Palestine fell one after another. Babylonia or Shinar (Gen. x. 10) is the alluvial country on the lower course of the Euphrates and Tigris, of which Babel or Babylon was the chief city. Assyria, or Asshur, occupied the Tigris valley to the north of Babylonia, above the confluence of that river with the great Zab. Its boundaries cannot be exactly fixed, but its centre lay on the left bank of the Tigris, where the great city of Nineveh stood, opposite Mosul. Babylon and Nineveh were long rivals, but they had a common civilization, of which the southern alluvium was the original home. Here the oldest kingdoms were formed at a date not less remote than the beginnings of the Egyptian state, and the cities of Babylonia, as we learn from Gen. x. 10 *seq.* as well as from the monuments, were older than those of Assyria. The language of the Babylonian and Assyrian empires was Semitic, but in the southern country the Semites seem to have been preceded by another race from whom they acquired many things in their culture and religion, and to whom the origin of their peculiar cuneiform system of writing is generally ascribed. In process of time after the Egyptians retired from Mesopotamia Assyria began to push beyond its original limits. In the latter part of the 12th cent. B.C. the great conqueror Tiglath-pileser I carried his victorious arms over all the regions from Lake Van to the Euphrates, and crossing that river penetrated as far as the Phoenician coast; but these conquests were not permanent, a period of deep decline followed; the monuments are silent for more than a century, and when they speak again about the close of the 10th cent. we find Assyria engaged in re-establishing its lost sovereignty in Mesopotamia. The great conqueror Asshurnazirpal (884–860 B.C.) consolidated his kingdom throughout the country of the Two Rivers to the borders of Babylonia, and took tribute from the western princes as far as Phoenicia, while his successor Shalmaneser II (III) also made war west of the Euphrates. In 854 B.C. he defeated a great confederation of Syrian states with Damascus as its head, and in 842 he took tribute from Jehu king of Israel. But for another century the Assyrians were mainly occupied in consolidating their power in the north and east, and no sustained attempt to incorporate Syria in the empire was made till "Pul," *i.e.* Tiglath-pileser III (IV) (745–727), after subduing Babylonia and breaking the power of the Alarodians in Armenia, engaged from 742 onwards in a series of expeditions to the west. In 738 he took tribute from Damascus and Samaria (2 Kings xv. 19); in 734 these powers revolted and the result of a fresh war was the destruction of Damascus, the depopulation of Gilead and Naphtali (2 Kings xv. 29), and the acceptance of Assyrian suzerainty by Judah. There was now no independent state between Assyria and Egypt, nor had the latter power, torn by war between the Ethiopians of Napata and the princes of the Delta, been able to intervene to check the progress of the victor. But when Tiglath-pileser died, the Ethiopian So or Shabaka (2 Kings xvii. 4) had made himself lord of all Egypt and begun to foment a revolt in which Syria was involved, together

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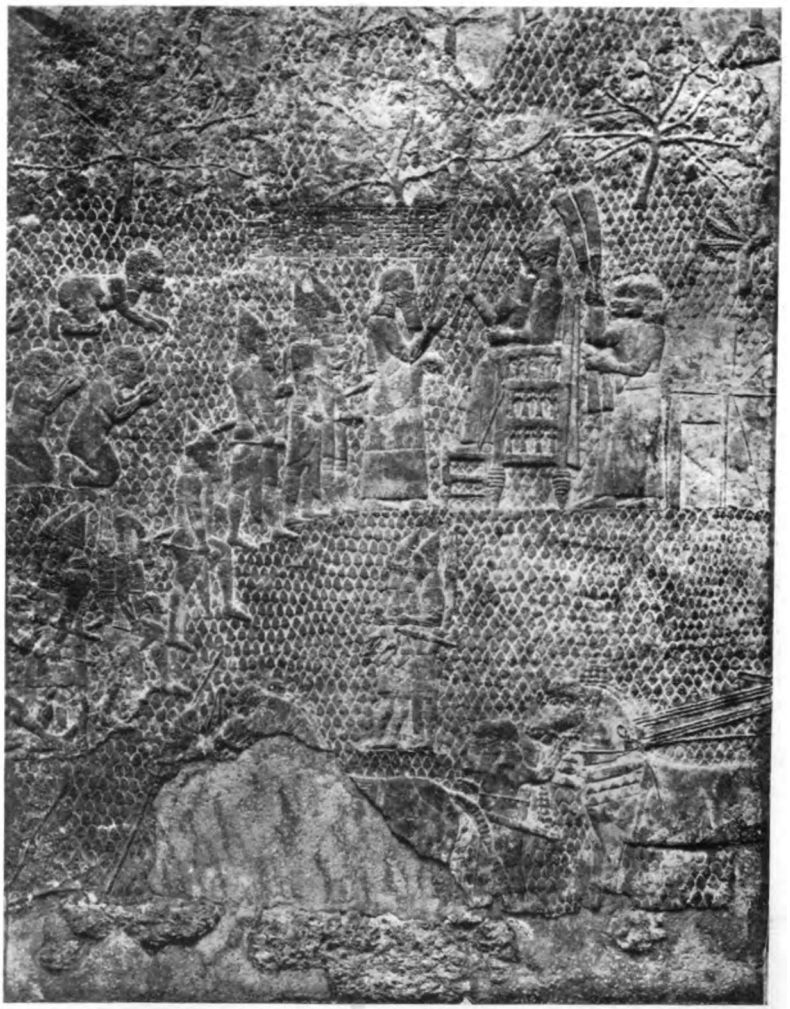


Top Panel: The ambassador of Jehu pays tribute to Shalmaneser II (III)

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Sennacherib seated on his throne receives the captives and the spoil of Lachish (*see 2 Kings xix. 8*)

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with Philistia and Samaria, and which occupied the whole reign of Shalmaneser IV (V) (727–722) and the first years of his successor. The siege of Samaria, begun by Shalmaneser (2 Kings xvii. 3 *seq.*), was concluded by Sargon (722–705), the founder of a new dynasty, who smote the Egyptians at Raphia (720, *cp.* Is. xx. 1–4), and maintained and extended his borders on all sides. There was again a rising of the Philistines in 711 (Is. xx.), but once more the Egyptians failed their friends in the time of need. On Sargon's death a fresh revolt broke out through all the empire, and Merodach Baladan of Babylon sought alliances even in Judah (2 Kings xx.). If the Egyptians had been active Assyria might have been ruined, but while they encouraged the rebels they were so slow to take the field that the new king Sennacherib (705–681) had time to crush the rising in the east and then to strike a heavy blow in Palestine (701). Once more the centre of the revolt lay in the Philistine country supported by Hezekiah of Judah; but the rebels could do nothing without Egypt, and the siege of Ekron was formed before an Egyptian army appeared on the scene and was defeated in a battle at Eltekeh. All Palestine now lay at the feet of the Assyrian; one man alone, the prophet Isaiah, who had never ceased to warn the Judaeans against the vanity of their reliance on Egypt, remained undaunted and encouraged Hezekiah not to surrender his stronghold. The prophet's confidence was justified; a great disaster fell on Sennacherib's host (2 Kings xix. 35), and he was obliged to return to Nineveh, leaving Judah humbled indeed but in possession of some measure of self-government. Sennacherib was assassinated in 681 (2 Kings xix. 37), and from this date the Bible has little to say of the Assyrians. But their power was still mighty under Esarhaddon (681–668), who invaded and conquered Egypt, and his son Asshurbanipal. The latter lost Egypt but otherwise maintained the empire in outward strength till his death *circ.* 626 B.C. After this the fall came swiftly. The Assyrians, powerful to destroy, never showed themselves able to build up a stable political structure. They ruled by terror, crushing their enemies by fire and sword or weakening them by wholesale deportations to other parts of their empire. Their subjects never ceased to be the foes of their masters, and the whole course of the empire was marked by incessant revolts. The Babylonians in particular rose again and again, and on the death of Asshurbanipal finally recovered their independence. Meanwhile the Median tribes to the N.E. of Assyria had been consolidated into a kingdom with Ecbatana (Achmetha, Ezra vi. 2, now Hamadan) as capital, and became lords of all the Iranian tableland, Persia (to the south of Media proper) acknowledging their suzerainty. Their king Cyaxares now began to press on Assyria. For a time their progress was interrupted by a great invasion of "Scythian" nomads, who overran Asia as far as Palestine and are probably alluded to in Jer. iv.–vi. But this diversion was only temporary and left Assyria exhausted. Again the Medes advanced, and Nineveh was destroyed, *circ.* 607 B.C. Assyria proper and the northern provinces fell into the hands of the Medes, while Syria lay open to be seized by

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Nabopolassar king of Babylon. On this side however another claimant for empire had appeared in the person of king Necoh of Egypt, who in the last days of Nineveh had advanced through Palestine to the Euphrates (2 Kings xxiii. 29 *seqq.*) and made Judah his vassal. Against him Nabopolassar sent his son Nebuchadrezzar, who in 605 smote Necoh in a great battle at Carchemish (Jer. xlvi. 2). The death of Nabopolassar checked the progress of the victor, but Nebuchadrezzar advanced again as soon as he was confirmed in his kingdom, and at the close of the century was lord of all Syria to the Egyptian border. The Palestinian nations were still impatient of the yoke, and Egypt, under Necoh's successor Apries (Pharaoh Hophra, Jer. xliv. 30), was still ready with offers of help. But Nebuchadrezzar's hand was too strong. Jerusalem was destroyed on a second revolt, Tyre made terms after a long struggle (Ezek. xxix. 17 *seq.*), and Egypt was humbled, though not permanently enslaved. Nebuchadrezzar's chief concern in his reign of 44 years (604–561) was however to strengthen and beautify Babylon (Dan. iv. 30), whose walls and great temple of Bel were among the wonders of the ancient world (Herod. i. 181). With all this splendour the Babylonian empire was nothing more than a short epilogue to that of Assyria, ruled by the same methods and equally incapable of accomplishing anything permanent in politics. The succeeding kings from Evil Merodach (2 Kings xxv. 27) to Nabonidus were not even great warriors, and in 538 Babylon fell almost without a struggle before Cyrus "king of Persia" (Ezra i. 1), who was welcomed not only by the captive Jews (Is. xlv. 1) but even by the people of Babylon, and at once entered on the whole inheritance of the empire. In his own inscription he describes himself as the favourite of Merodach the god of Babylon and styles himself King of Babylon and of the four quarters of the world. Cyrus had already overthrown the Median empire and the kingdom of Lydia in Western Asia Minor, and on the east his conquests extended into Afghanistan, while his successor Cambyses subdued Egypt. Henceforth all Western Asia was united in a single hand, and the Jews who returned to rebuild Jerusalem had before them no possibility of political independence, and could give effect to their sense of nationality only under the form of an exclusive religious community.

One result of this was the formation to the north of Judaea of the rival community of the **Samaritans,** to whom a few words may in conclusion be devoted. The foreigners whom the Assyrians introduced into Samaria had partially adopted JEHOVAH-worship (2 Kings xvii. 24 *seq.*), and since the time of Josiah (2 Kings xxiii. 19) the mixed population, which no doubt included many Israelites of the lower orders, had even begun to recognise Jerusalem as the centre of their worship (Jer. xli. 5). On the restoration they desired to share the work of rebuilding the temple. But the leaders of the Jews looked askance on a mixed people of doubtful orthodoxy, and the breach so caused became final at the time of Nehemiah. In 432 B.C. a priest of Jerusalem was expelled because he had married a daughter of the

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Horonite Sanballat (Neh. xiii. 28), and by him apparently the Pentateuch was carried to the Samaritans, who founded a rival Mosaism with its temple on Mount Gerizim. The Samaritans like the Jews throve under the strict but wholesome discipline of the Law, which they have retained down to the present day in the original text and in the ancient script. With the Jews they maintained a bitter rivalry both at home and in the *diaspora*. There were Samaritan synagogues in Egypt and even in Rome under the empire; and at Cairo and Damascus, as well as in their original homes, they maintained themselves down to modern times. They are now a very small community with its centre at Nabulus (Shechem), where they still have a synagogue.

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CHAPTER XI

SACRED LITERATURE OF THE GENTILES[1]

ASSYRIO-BABYLONIAN

OTHER nations besides the Hebrews possessed Sacred Books in Old Testament times. Excavations going on for the past seventy years have brought to light a huge collection of tablets inscribed with the wedge-writing used by the Assyrians and Babylonians. This library (for so it must be called) includes many books of a religious or semi-religious character collected by the great Assyrian king, Asshur-bani-pal (668–625 B.C.), the contemporary of Manasseh and Josiah. Of these works some are extremely ancient, having been copied and translated for the Assyrian king by scribes from works which were in existence in Babylonia in the second or third millennium B.C. Some are preserved both in Sumerian, the language of the ancient inhabitants of Babylonia, and also in an Assyrian translation.

The religious literature thus brought to light is for the most part only a collection of fragments, and the history of it is so imperfectly known that any comparison of it with the books of the O.T. needs to be made with great caution. We are not at liberty to talk of an Assyrian or Babylonian Bible, for as yet we do not know that any Canon or authoritative Collection of the works found on the tablets, ever existed.

The state of the case is rather this. Many of the cuneiform tablets offer a parallel to one passage or another of the O.T. Thus there are (*a*) accounts of Creation and of the Flood which ought to be compared with the opening chapters of Genesis. There is (*b*) a very ancient Law Book (the "Code of Hammu-rabi" or "rapi") which has some striking points of contact with the legislation preserved in the Pentateuch. There are (*c*) Prayers and Hymns to different gods which though much inferior to the Hebrew Psalms as a whole, yet sometimes approach them in sublimity of language and perhaps also in spirituality. The great distinguishing mark however of the Babylonian religious literature is its Polytheism. Several gods receive each in turn the same exalted praise.

(*a*) It can hardly be doubted that some close connexion exists between the Babylonian accounts of Creation and those found in Genesis. The language of the tablets very often recalls that of the

[1] By the Editor.

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Bible. Yet we cannot say that the author of Genesis "borrowed" from any one of the Babylonian accounts which lie before us. Probably an earlier form of the Story of Creation lies behind both Gen. i. 1–ii. 3 and the cuneiform documents.

As an illustration of the Babylonian stories a few extracts are given here from the so-called *Seven Tablets of Creation*. The first four Tablets recount the struggle between Tiamat (*Tĕhōm*) "the Deep" or Chaos and the great gods led by Marduk (*Mĕrōdach*). At the end of the fourth Tablet it is said that Marduk slew Tiamat and split her in two like a flat fish. Then the story continues,

One half of her he established as a covering for heaven,...
He commanded them not to let her waters come forth.
(Compare Gen. i. 6.)

He made stations for the great gods;
The stars, their images, as the stars of the Zodiac he fixed.
He determined the year, he marked off its divisions,
For the twelve months he fixed three stars for each.
(Compare Gen. i. 14.)

The Moon-god he caused to shine forth, to him he confided the night.
He appointed him, a being of the night, to determine the days.
(Compare Gen. i. 16.)

When Marduk heard the words of the gods,
His heart moved him to devise a cunning plan.
He opened his mouth and unto Ea[1] he spake,
That which was in his heart he made known to him:
"Blood will I collect and bone will I [add ?]
"I will make man....."
(Compare Gen. i. 26; ii. 21 ff.)

Another tablet names Anu and Ea as Creators:

When Anu created the heavens,...
Ea in the ocean broke off the clay,
He created the god of bricks to renew houses,
He created reed and forest for building work,
He created the god of carpenters, the god of smiths,...
He created mountains and seas...
He created men...

The Babylonian Flood story was first translated by George Smith in 1876. It resembles in part the account given in Gen. vi.–viii.; it may be summarized as follows. The gods determine to send a flood (Gen. vi. 7) against the city of Shurippak; but the god Ea reveals the design to one of the inhabitants named Ut-napishtim and commands him to build a *ship* (Gen. vi. 13, 14); Ut-napishtim brings into the ship his silver and his gold, his family and his cattle (Gen. vii. 7–9). For *six* days and *six* nights the tempest blows destroying everything (*forty* days and *forty* nights in Gen. vii. 12). The ship sticks fast on

[1] God of the Ocean.

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a mountain, and Ut-napishtim sends forth three birds in succession, a dove, a swallow, and a raven (Gen. viii. 4, 7–9).

Finally, Ut-napishtim sends forth all that are in the ship and offers sacrifice:

"The gods smelt the savor,
The gods smelt the sweet savor,
The gods gathered like flies over the Sacrificer."
(Gen. viii. 20, 21[1].)

(*b*) The well-known Code of Hammu-rapi was the work of a king of Babylon whose reign has been dated 2285–2242 B.C. (It is possible that 150 or even 250 years later would be more correct.) This Hammu-rapi is perhaps to be identified with the Amraphel king of Shinar of Gen. xiv. 1. In the introduction to the Code the king describes himself as a ruler chosen ("named") by the gods to execute judgment and justice in the land, adding,

"That I may arise like the Sun god over men and enlighten the land."

At the head of the Code a picture is given in relief representing Hammu-rapi receiving a sceptre and a ring, the insignia of royalty, from a seated deity.

The Code has several interesting points of contact and coincidences with Exod. xxi., xxii., but in setting and generally in its contents it is very different from any chapter of the Pentateuch. In the first place the Code is an orderly legal digest; we miss from it the living personal tone which marks the Book of the Covenant found in Exod. xxi.–xxiii. Moreover the Code has a detailed completeness which is missing from Exodus, and it is no doubt a proof that the Babylonians of *circ.* 2000 B.C. had advanced far beyond the Hebrews of 1200 or 1000 B.C. in civilization and social order: the Laws of Hammu-rapi belong to the Magistrates of an ancient city, those of Exodus xxi.–xxiii. to the elders of a village, if not to the sheikhs of a wandering tribe. An important feature of the Code (which is almost absent from the Hebrew laws) is the difference made between a "gentleman" and a "poor man," *e.g.* if a gentleman's eye be destroyed in a quarrel, the offender must give "eye for eye," but if a poor man be the sufferer a fine of one mina of silver (60 shekels) suffices as a penalty.

Among points of resemblance between the Code and the Pentateuch the following may be mentioned:

§ 14. A man-stealer is to be slain. Exod. xxi. 16.

§ 20. A suspected person may clear himself by an oath, he "shall swear by the god." Exod. xxii. 11.

§ 21. A house-breaker may be killed in the breach. Exod. xxii. 2.

§ 130. Violence to a betrothed woman is punished with death. Deut. xxii. 25.

§ 131. A wife suspected by her husband when evidence is wanting may clear herself by an oath. Numb. v. 19–22.

[1] See R. W. Rogers, *Cuneiform Parallels to the Old Testament* (New York, 1912); Hugo Gressmann, *Altorientalische Texte und Bilder* (Tübingen, 1909).

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§§ 196, 197. An eye for an eye, and a bone for a bone (in the case of injury to a gentleman). Exod. xxi. 23–25.

Some curious details are found:

§ 8. A man guilty of sacrilege must restore thirtyfold; an ordinary thief tenfold; if he have nothing wherewith to pay he must be put to death. In the Hebrew Law wilful sacrilege is not reckoned for, but a sin against the holy things must be atoned for by restitution of the value of the thing with a fifth part added to it and by the sacrifice of the ram of the guilt-offering (Lev. v. 15, 16). An ordinary thief has to repay fivefold or fourfold (Exod. xxii. 1).

§§ 251, 252. The ransom for the life of a "gentleman" accidentally killed is half a mina of silver, *i.e.* 30 shekels (*cp.* Zech. xi. 12), and for the life of a slave a third of a mina of silver, *i.e.* 20 shekels (*cp.* Gen. xxxvii. 28).

(*c*) The Babylonian psalms and hymns are often of the nature of litanies and contain many repetitions, but passages of force and beauty can be quoted from them.

From a hymn to Sin the Moon god:

"O Lord who determinest the decisions of heaven and earth, whose command is not set aside;
Who holdest fire and water, and leadest all souls; What god reaches thy fulness?
Who is exalted in heaven? Thou alone art exalted.
Who is exalted on earth? Thou alone art exalted.
Thy word is proclaimed in heaven, and the Igigi (the upper gods) prostrate themselves.
Thy word is proclaimed on earth, and the Anunnaki (the lower gods) kiss the ground....
Thy word sounds over the earth, and vegetation springs up.
Thy word makes fat stall and stable, and multiplies living creatures.
Thy word causes truth and righteousness to arise, that men may speak the truth."

From a hymn to the goddess Ishtar:

"How long, O my Lady, wilt thou be angry and thy heart (liver) be wroth?
Turn thy neck which thou hast turned away, give a gracious promise!...
Grant me to tread underfoot mine oppressors like clay,...
Let my prayers and supplications come unto thee,
Let thy great mercy lighten upon me!"

A very ancient hymn to Tammuz preserved in the Sumerian language is interesting, but the translation of it is still uncertain in details. It is in the form of a lament uttered by Ishtar, the consort of Tammuz, a monotonous dirge with the refrain "He abides no more." Such a hymn was sung in times of apostasy even in Jerusalem (Ezek. viii. 14).

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Egyptian Religious Literature

The Egyptians, like the Babylonians, possessed hymns or psalms addressed to one or another of the gods. One of the most interesting is the Hymn to Aton (the god of the Sun-disk) composed by Ikhnaton, Amen-hotep IV, who reigned *circ.* 1375–1358 B.C. A few verses are given here:

"When thou settest in the western horizon of heaven,
The world is in the darkness like the dead.
They sleep in their chambers,
Their heads are wrapt up....
Every lion cometh forth from his den,
All serpents, they sting.
Bright is the earth,
When thou risest on the horizon,...
When thou sendest forth thy rays,
The Two Lands (Egypt) are in daily festivity.
The barks sail upstream and downstream,
Every highway is open because thou hast dawned.
The fish in the river leap up before thee,
Thy rays penetrate the heart of the sea.
How manifold are thy works!
Thou hast formed the earth, even thou alone, according to thy heart,
Men, beasts, and all cattle,
All that are upon the earth,
That go upon their feet,
All that are on high,
That fly with their wings.
Thou makest the Nile in the Under World
Thou bringest it according to thy pleasure
To preserve men alive."

With this hymn may be compared Psalm civ., particularly *vv.* 20–26.

Another division of Egyptian literature, represented by different recensions of the *Book of the Dead* or (as it is otherwise called) the *Chapters of Going forth by Day*, has nothing directly corresponding to it in the Hebrew Bible. On the other hand this Book is important as giving illustrations of the moral standards of Egyptian religion and of the relation in which the moral element stood with regard to other elements. Before the dead man was allowed to enter the "Hall of Osiris" he had to satisfy the forty-two Judges of the Dead of his fitness by means of a lengthy declaration. In this moral and ritual considerations are mingled, as the following extracts show:

"I have not dealt falsely with men;
I have not done that which God abhors.
I have injured no servant's standing with his master;
I have made none sick;
I have caused none to weep.

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I have slain none;
I have incited none to slay.
I have not diminished the drink-offerings in the Temples;
I have not lessened the meal-offerings of the gods;
I have not taken away the bread of the deceased;
I have not committed adultery;
Nor have I wrought fornication in the sanctuary of the god of my city.
I have neither increased nor diminished the measure for the corn;
I have not altered the weights of the balance.
I have not taken away the milk from the mouth of the child;
I have not driven goats from their herbage.
I have not trapped the birds of the gods;
I have not caught the fish of their ponds.
I have not kept back flowing water with a dam;
I have obstructed no god in his processions.
I am pure; I am pure; I am pure; I am pure."

The confession, however, is not finished with this line. A magical element is introduced in the words,

"I know the Names of these gods who are in [the Hall of Truth],"

and then further protestations similar to those already quoted follow. Later a claim to positive deeds of good is made,

"I have done that which men declare,
And over which the gods rejoice.
I have given bread to the hungry,
And to the thirsty water,
And to the naked clothes,
And a passage to those who have no ship.
I have brought offerings to the gods,
And offerings for the dead to the deceased.
Deliver me, I pray, protect me,
And testify not against me before the great god.
I am pure of mouth and pure of hands,
One to whom *Welcome* is said
By those who behold him."

(H. Gressmann, *Altorientalische Texte*, pages 185–9).

The moral standard of the whole Confession (of which only extracts are given here) is very much that of the Ten Commandments. The deceased professes that he is clear from Sacrilege (*cp.* Commandments iii and iv), from Murder, from sins of Uncleanness, from Robbery and Theft, and from offences with the Tongue. Any statement answering to the First and Second Commandments is absent, but it is possible (when some uncertainties of translation are removed) that we shall find parallels to the Fifth and Tenth Commandments. Meanwhile it is important to notice that the Egyptian Religion of the second millennium B.C. taught that men will be judged after death according to their deeds. This judgment of the Dead was revealed to Israel at a much later time.

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"PERSIAN" RELIGIOUS LITERATURE

The Avesta.

It is often asserted that some of the doctrines found in the Old and in the New Testament are derived from the Avesta, the sacred book of the modern Parsis and of the ancient Persians. But such a derivation is very uncertain. The most ancient part of the book consists of a number of hymns, called *Gathas*, written by the great religious reformer Zoroaster (Zarathushtra) who lived *circ.* 660–583 B.C.[1], or possibly a generation or two earlier, and taught in central Asia (Bactria). He was thus a contemporary of Jeremiah, or possibly of Isaiah. The prose portions of the Avesta are not so early, and certain ritual parts of the division called the *Vendidad* may be later than Alexander the Great.

It may be acknowledged that the Bible and the Avesta have something in common. The Gathas are monotheistic, and their tone is in general lofty and spiritual. Ahura Mazdah or Ormazd ("the Wise Lord") is set forth as the Creator of all things, Omniscient, acquainted with men's secret sins, prescient of future events, and Ruler over All (παντοκράτωρ in the language of the Christian Creed). The fully-developed Dualism which is usually attributed to the Parsis does not (it appears) go back to Zoroaster himself.

On the other hand the Central Asian Reformer did undoubtedly announce a great antithesis between Good and Evil, True religion and False. In a Gatha (Yasna 45. 2) Zoroaster declares,

> "I will tell of the two spirits in the beginning of the world,
> The holier of whom spake thus to the hostile:
> Neither our thoughts, nor our doctrines, nor our purposes,
> Nor our convictions, nor our words, nor our works,
> Nor ourselves, nor our souls agree together."
>
> (From J. H. Moulton, *Early Zoroastrianism*, page 135.)

In its possession of a definite moral standard and of a definite belief in one True God the genuine religion of Zoroaster resembles the religion of the Old and New Testaments.

In accordance with this clear distinction between Good and Evil the Gathas teach a final Judgment and a Heaven and Hell. In Yasna 43. 12 Ahura Mazdah is introduced speaking thus to Zoroaster:

> "Speed thee (in thy propaganda) ere my Obedience come,
> Followed by treasure-laden Destiny,
> Who shall render to men severally
> The destinies of the twofold award."
>
> (From J. H. Moulton.)

Thus while Zoroaster looks for a final judgment to adjust the inequalities of this world, he realises that true men must do their

[1] Another opinion is that Zarathushtra lived in the second millennium B.C.!

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part to hasten the coming of the Dominion (as he calls it) of Ahura Mazdah. So the Consummation is to be hastened by the labours of the Saoshyant (or Saoshyants), *i.e.* Zoroaster and his associates, who are qualified to give blessings and to save men. In another Gatha (Yasna 46. 2, 3) Zoroaster appeals to Ahura Mazdah that he and his comrades may be made true Deliverers,

"I know wherefore I am without success, Mazdah;
Because few cattle are mine, and because I have few folk.
I cry unto thee, see thou to it, Ahura,
Granting me support as friend gives to friend.
Teach me by the Right the acquisition of Good Thought.
When, Mazdah, shall the sunrisings come forth
For the world's winning of Right
Through the powerful teachings of the wisdom of them that shall deliver (the Saoshyants)?
Who are they to whose help Good Thought shall come?
I have faith that thou thyself wilt fulfil this for me, Ahura."
(From J. H. Moulton.)

In the above passage "Right" and "Good Thought" are attributes of the Divine Being endowed with a varying measure of separate existence for the sake of bringing out the truth for which each stands. At a later time such attributes were called "the Amshaspands" and were reckoned to be *six* in number.

A further parallel between the Avesta and the Bible is found in the attitude of Zoroaster to Ahura Mazdah. The Reformer's familiar converse with his Lord, as recorded in the Gathas, reminds the reader of the confessions of Jeremiah and of more than one of the Psalmists. One specimen may be given (Yasna 44. 1, 6),

"This I ask thee, tell me truly, Ahura—
As to prayer, how it should be to one of you.
O Mazdah, might one like thee teach it to his friend such as I am,
And through friendly Right give us support,
That Good Thought may come unto us.
.
This I ask thee, tell me truly, Ahura—
Whether what I shall proclaim is verily the truth."

The God-greatness, the God-goodness, and the God-nearness as set forth in the Avesta are certainly worthy to be treated as parallel to the teachings of the Bible, but it is extremely improbable that the Gathas influenced the Prophecies and Psalms, or *vice versâ* that the Hebrew writings influenced the Gathas. One of the latest students of Zoroastrianism (J. H. Moulton, Hibbert Lectures for 1912) holds that Zoroastrianism was at first an esoteric faith confined to central Asia, and when at length Israel became acquainted with it in Babylon, it had already lost much of its spirituality and had been overloaded with Magian accretions. There is no evidence to show that Israel borrowed from Bactria, or Bactria from Israel.

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CHAPTER XII

HISTORY OF THE PROGRESS OF REVELATION AND OF THE MESSIANIC HOPE

By the Rev. V. H. STANTON, D.D., Fellow of Trinity College, Ely Professor of Divinity in the University of Cambridge[1]

The Progress of Revelation does not consist only in the fulfilment in the New Testament of the promises of the Old. It is to be traced through changes as gradual as the coming of day, wherein we distinguish first the gray dawn, then the horizon reddening, the sky filling with light, objects becoming distinctly visible, then the first level rays of the sun which at last attain to the full splendour of noon. Naturally, in speaking of this progress our thoughts will chiefly turn to the Old Testament, before the great culmination in the manifestation of the Christ, the Incarnate Word of God. Even in the New Testament, it is true, a certain progress may be observed. Our Lord's self-revelation and the unfolding of all the divine knowledge which it was the purpose of His coming to communicate, were gradual during the years of His Public Ministry. After His Resurrection and Ascension it was the work of His apostles, primarily, by the aid of the Divine Spirit, to enter into and set forth the full meaning and effect of Christ's Incarnation and teaching. But the whole could not be apprehended at once, and different stages are to be observed in the teaching of the apostles and their immediate successors. Nevertheless, these were very rapidly passed through, so that it is less important to distinguish them. Moreover, each aspect of the work and teaching of Christ there presented is perfect, absolute, so far as it extends. The simple teaching of the Sermon on the Mount on the Heavenly Father and the Ideal of the Christian character is final in its own way, as truly as are the more recondite discourses of the Gospel according to St John.

On the other hand, the Old Testament literature extends over a period of a thousand years, or more, and refers to a considerably longer time than that; and the revelation of divine truth which it contains was made "by divers portions and in divers manners." It is of great

[1] Revised by the Editor.

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consequence that we should recognise both this gradual communication of light and knowledge in the Old Testament, and also the true relation of the New to the Old. Many perplexities with regard to the Bible, both in ancient and modern times, have arisen from failing to do this. Some Gnostics of the 2nd century made shipwreck over these perplexities; while modern unbelievers, especially among the less educated, owe many of their objections to the same cause. Believing Christians, on the other hand, have too often been unable to meet such objections because they have ignored the progressive character of revelation and the methods of Biblical interpretation rendered necessary thereby. We also suffer a great loss if we do not perceive the actual plan which God has followed in His guidance and illumination of a particular portion of the human race (Israel). We should never forget that in the Old Testament we have the history of a process of divine education, the history of a nation whom God called to a special knowledge of Himself, in order that they might be both witnesses and teachers of divine truth to other nations, and also a stock which should bear Christ, according to the flesh, and upon which the Christian Church should be grafted. The most enlightened among them apprehended the character of God, their own duty and calling, and the hope of their nation, only by degrees. Fresh points were continually added, and with the course of time and growing experience they saw deeper into what they had already learned.

It should, moreover, be borne in mind, that the progress of which we speak was not uniform. The religious history of Israel has three different aspects which must be distinguished in order that the phenomena may be rightly judged. First the unfolding of Divine Revelation itself, conveyed especially in the utterances of prophets in their moments of inspiration, the real import of which often extended far beyond what they themselves could understand at the time; secondly, the measure in which the generality of the godly, and the prophets themselves in their ordinary consciousness, had made divine truth their own; and lastly, the religious condition of the masses of the people, which was not only frequently far below that of its spiritually-minded portion, but also subject to many relapses.

It is beyond the scope of this article to attempt to single out the elements in the religion of Israel which were derived from neighbouring nations. We must content ourselves with considering religious beliefs in the form in which they actually appear in the Old Testament; and, further, it will only be possible to note the broad features of the advance made. In order to follow more closely the course of the development, it would be necessary to enter into discussions and explanations in regard to the dates of different books, or portions of books, and the relation to one another of the documents of which they are composed. Such a course would be out of place in this brief survey. We examine only the general character of the progress made in respect to (i) the Idea of God; (ii) Ideas of Morality; (iii) Belief in a Future Life; (iv) the Messianic Hope. The state of knowledge and faith in regard to all of these was necessarily closely

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connected, but it will be most convenient for the purposes of this sketch to view them separately.

I. **The Idea of God.** The records contained in the first eleven chapters of Genesis, embracing the period down to the Call of Abraham, contain some most important lessons, but considering the length of this period the account is very brief, and it does not allow us more than a few glimpses into the early religious history of mankind. We learn that, from the first, man was constrained to acknowledge the duty of obedience to divine commands (Gen. ii. 16 and iii.), and obligations to his fellow-men, the neglect of which God would avenge (iv. 1–16). The distinction begins to be manifested between a godly and a wicked seed (Gen. iv. 17–26 and v.); and certain men stand out, even in those early ages, as living in the consciousness of the Divine Presence (v. 24, vi. 9). Violence and corruption were, however, for a time triumphant, and the tendencies of man when unrestrained by law and unassisted by grace prevailed till the earth was visited by a signal judgment, the foreshadowing of every succeeding one and of the final Divine Judgment upon sin (Gen. vi. and vii.). After this mankind is started on its new career with a Covenant from God embodying a few simple laws, to which He pledges Himself as the faithful Ruler and Protector of man (viii. 20–ix. 17). There follow the Genealogies, and the account of the multiplication of languages, of chaps. x. and xi. But these few narratives do not enable us to answer questions as to the extent or mode of primeval revelation, or why it was that both before and after the Flood the darkness so largely prevailed over the light. It may be worth while to observe, before we leave these early chapters, that they contain expressions about God which are more strongly *anthropomorphic* than any in later parts of the Bible, *e.g.* Gen. vi. 6, xi. 5–7. The "Lord's repenting Himself of the evil" in later books (Exod. xxxii. 12, 14; 2 Sam. xxiv. 16; Jer. xxvi. 3, *al.*) may, perhaps, be taken as a forcible way of saying that His pity stayed the further course of punishment. His "repenting Himself that He had made Saul king" (1 Sam. xv. 11) is more analogous to Gen. vi. 6, "it repented the Lord that He had made man, and it grieved Him at His heart," but the expression is not quite so strong. Again, the language of Gen. xi. 5–7, "And the Lord came down to see" etc., is more crude than the description of the manifestation of His Majesty to the children of Israel on Mt Sinai. In other passages (Ps. xviii. 9; cxliv. 5; *al.*) it is difficult to say how much is to be put to the account of the imagination, how much to that of the realistic faith of the people. Man can never dispense with the help of figures drawn from the use of the senses and from the characteristics of human nature. But as time has gone on, there has been a clearer consciousness that such figures are metaphorical, and their inadequacy has been more fully recognised; while a distinction has been drawn between those aspects and feelings of human nature which are the opposite of the Divine (namely all that imply change), and those which give some feeble reflexion of the divine attributes. The language which it is

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often necessary and suitable to use in speaking of God to young children, explains and justifies the language used in a simple and childish age. For example, the idea of God's "repenting that He had made man" would bring home vividly to the mind at that stage that His action towards man depends on man's conduct.

A fuller and more continuous narrative, so far as the chosen race is concerned, begins from the Migration of Abraham; and at this point also there is a great step forward in religion. On becoming separated from his kindred, and going forth across the Euphrates, Abraham ceased to practise the cults of various gods whom his fathers had worshipped (Josh. xxiv. 2, 14). The nullity of these gods is not at present dwelt upon; but practically, if not theoretically, there is to be for Abraham and his descendants but One God, of whose right to their sole allegiance there can be no doubt. The very fact that they look upon Him as the God of their family and tribe, not as the God of a particular locality, tends to impart the idea of His Omnipresence and Omnipotence. For they are wanderers, and yet wherever they go they are to believe that God is with them, and to trust His power to help them.

God's dealings with the Patriarchs, and especially with the two whose characters and histories were the most remarkable—Abraham and Jacob—impressed this belief through divine communications to their hearts as well as in the events and experiences of their lives. The Migration of Abraham is itself a great religious act, a venture of faith in obedience to a Divine Call. And all his subsequent course, and that of his descendants, is overshadowed by a Divine Presence, which at times becomes clearly manifest in actual revelations. It was in this simple, practical manner, not as a speculative tenet, but as a conviction with regard to the duty of the particular family and individual tribe and nation, that the foundations of the monotheism of Israel were laid. For a long time even men eminent for their fidelity to the God of Israel might allow that other gods had rights over other nations and the inhabitants of other lands (Judges xi. 24; 1 Sam. xxvi. 19), and till the conviction of the nullity of these other gods arose, Israelites were always in danger of yielding to the temptation to try what could be gained by endeavouring to propitiate them or to obtain their help. It was the work of God's guidance and training for centuries, by the agency of His inspired and loyal servants and the ordering of circumstances, to establish in the hearts of the people of Israel the faith that there was one only God in whom they must place their whole trust. Long was the conflict with their sensualism, coarseness, and stubbornness, the progress but slow, and marked by periods of darkness, which sometimes followed quickly upon times of reformation.

This training of Israel as a nation is represented as opening, at the Exodus, with a new Revelation of God, embodied in the new interpretation of the meaning of the Name of the God of their forefathers (Exod. iii. 13–15, vi. 7, 8). As we are so often reminded by the use of the term in the Old Testament, the *Name* of God is the Idea of Him, the thought of Him as an object of knowledge, trust,

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and worship, and hence it comes to stand sometimes even for God Himself (*e.g.* Ps. xx. 1; Prov. xviii. 10). Thus to learn a new lesson about the name of God is an extension of the knowledge of Him. And since the true knowledge of God depends on His self-revelation, it belongs primarily to God to communicate such teaching. The name JEHOVAH (the etymological meaning of which is unknown) is used in Exod. iii. 13–15 as a *memoriae technica* to convey and emphasize a great promise, "I will be THAT I will be." God promises to make Himself known by gracious dealings (and by chastisements) which the Future will reveal. The first of these embraces the Deliverance from Egypt, but the whole History of Israel is the unfolding of the fulfilment of this promise. The life of God is "not as an existence at rest, but as one always becoming, thus always making itself more known"; His existence is a "continual, living activity." JEHOVAH is a God who makes Himself known in History.

In the primitive and patriarchal times God Almighty was the object of trust and reverence to individual men (comp. Gen. xxxi. 42) as the over-ruling Providence of their own lives. Under Moses the great transition was made. The Covenant-God of the fathers of the race becomes the Covenant-God of the newly-formed nation, and faith in Him the basis of the whole national life. The sense of their relationship to Him is strengthened by the fuller declaration, through the new name, of His living, active presence.

It was the work of the Prophets to enlarge still further and render clearer the knowledge of God, and to bring home to the minds of the people of Israel how intimately it concerned them to know and obey Him. They dwelt upon His attributes and traced His working and the indications of His character in the past history of the nation, the records of which it was one of their functions to preserve. They enforced the law of the Ten Commandments as the expression of His will. Thus they teach that morality is founded upon religion; men must be righteous and holy to be acceptable to a holy and righteous God. This is one of the characteristics which, broadly speaking, distinguish the religion of the Old Testament from heathen religions (Hos. vi. 6; Mic. vi. 8). The Prophets set forth, too, in their predictions, how certainly God will punish or bless different courses of action. Often the relapses of the people, which were the occasion of the ministry of the prophets, were made, as error has so often been made, to help forward the knowledge of the truth. Yet it is evident even in the earliest prophets, whose prophecies have come down to us, Amos and Hosea, that they are not proclaiming a faith that was really new, but calling on the people to be true to that which has been the faith of their fathers. That is to say, such elements of their teaching as were in any sense new were in harmony with the old, or were the fuller working out of what was implied before, or supplied that which made it more self-consistent and complete. It would be impossible here to discuss in detail the relation between the prophetic teaching and the faith of earlier ages. But we will endeavour to summarize what was contained in the Faith of Israel, developed as

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we find it in the prophets pre- and post-exilic. And for the purposes of this brief sketch the Psalms may also be compared. At the same time we will notice in what respects even this high conception was still limited.

(1) According to the prophets the God of Israel is the *Creator* of heaven and earth. This of itself makes a radical difference between the religion they teach and all heathen systems. But (2), He is not only Creator, He is also *Sustainer*. He upholds the framework of the world, and directs and controls the powers which He has called into being; all living things depend on Him for their preservation in life. For these two closely connected articles of faith, see *e.g.* Amos iv. 13, v. 8; Jer. x. 12, 13, xxxiii. 20; Is. xl. 22, li. 13; Ps. viii., civ. (3) Nor were the thoughts of the chosen people confined to this visible order. There is a spirit-world which is subject to God; innumerable angels pay Him adoration and execute His commands. This faith is expressed in the title Jehovah Zebaoth (Sabaoth), or 'of hosts,' a name which is specially common in the prophets. Is. vi. 1–5 is the passage which helps us best to enter into its meaning. (4) God is *holy;* this most truly expresses what God is in Himself, and we have already seen how profoundly this conviction characterized the Faith of Israel. The 'jealousy' attributed to God in the Old Testament is the necessary consequence of His holiness. (5) God exercises a Moral Government over men. It has been specially seen in His providential rule over His chosen people, manifest in their history; with regard to other nations it is viewed chiefly in connexion with the judgments which He will inflict on them for their wickedness and their oppression of Israel. This article of faith is part of what is expressed in the title of 'King,' which has a peculiarly full meaning when used of God's relation to Israel, but which is also applied to describe His rule over all the earth (Is. xliii. 15 f.; Jer. x. 10; Zeph. iii. 15; Zech. xiv. 9, 17; Mal. i. 14; Pss. x. 16, xxiv. 10, cxlv. 1). He is also called Lawgiver and Judge (*e.g.* Is. xxxiii. 22). (6) The principle of this Government is *righteousness*. God Himself is called *righteous*, and the conduct must be righteous which will win His favour (Amos v. 24; Is. i. 16–20; Jer. xii. 1; Ezek. xviii.; Dan. ix. 14; Pss. xi., l., cxlv. 17). (7) He is *faithful*. This is the sense in which His *truth* is often spoken of. This attribute is displayed even in the permanence of the course of Nature; and it gives ground for the sure confidence that He will perform His covenant with David and with Israel (*e.g.* Is. xxv. 1; Jer. xxxi. 35–37; Mic. vii. 20; Mal. iii. 6). (8) He is tenderly compassionate to His people (Hosea xiv.; Joel ii. 13; Is. lxiii. 15, 16).

Thus was Israel schooled. It remained that the conception formed of God's peculiar relations to His chosen people should be extended to all mankind.

Before concluding this brief sketch two further points must be noticed in which preparation was made for that fuller knowledge of the character and nature of God which was to be granted when Christ came. God in the Old Testament is specially revealed as the God of

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the nation, the chosen nation, of Israel. It is His guidance of, and judgments upon, the nation that are set before us. But in many passages, more particularly in the Psalms, there are most striking examples of a consciousness of the relation in which He stands to the hearts and lives of individual men. The circumstances of the Exile, when the national life was for a time in abeyance, and pious souls, deprived of the impressive worship of the Temple, were thrown back upon the simpler exercises of prayer and reading of the Law, must have powerfully fostered this more individual view of religion. It found its consummation when Christ made God known as the true Father of every human being, in whose presence and with whom each is to live in the loving obedience and confidence of a son. This general view is to be accepted, although some Psalms which were once held to be the utterances of individuals are now more generally regarded as Songs in which the Nation is personified as an individual.

Yet one more point. As the general effect of the teaching of the Old Testament, the doctrine of the Unity of God was deeply impressed upon the mind of the Jew of the later centuries before the Coming of Christ. Yet the idea of God presented there is such as leads up to the mysterious and ineffable Trinity in Unity. There is a twofold current of thought in regard to the Being of God to be found in it. He is unfathomable, and yet He reveals Himself. In this connexion we may note, especially, (*a*) the 'Glory of JEHOVAH'—the Shekinah, as it was called by Jews of a later time (Exod. xvi. 10, xxiv. 16; Num. xvi. 19; 2 Chron. vii. 1–3), which is a symbol of the 'light unapproachable' in which God dwells; and (*b*) the remarkable language concerning 'the Angel of JEHOVAH,' who is distinct from JEHOVAH, and yet so truly represents Him, that JEHOVAH and His Angel are spoken of interchangeably [Gen. xvi. 7, 11, 13, xxii. 11–15, xxxii. 29–31 (comp. with Hos. xii. 4, 5); Exod. iii. 2–7]. A still more important, if less striking, self-manifestation is God's declaration of His will throughout by His prophets. Again, the conception of God's relation to the world is not like that of some bare monotheistic systems; the world and God are not regarded as of wholly alien nature, and the life of the world, and above all of the human spirit, is in some sense an effluence of the life of God (Gen. ii. 7; Ps. civ. 27–30). Yet God is not merged in the world, as Pantheism teaches. The general tenor of Old Testament language is opposed to such a view; and in the later times, when Pantheistic ideas were becoming dangerous, it is especially guarded against by the doctrine of the Divine Word, which is spoken of as mediating between the hidden God and Creation (Ps. cxlvii. 15, 18, 19). In like manner the doctrine of the Divine Wisdom, which from the beginning had dwelt, and which ever dwells, with God, which works in the world and enlightens men, helped to indicate God's connexion with, and yet separation from, the world and men. This doctrine is sketched in Proverbs viii. and Job xxviii., and dwelt upon more fully, and extended, in the Books of Wisdom (vii. 21–xi. 1) and Ecclesiasticus in the Apocrypha.

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II. **Ideas of Morality.** We have noticed the intimate connexion in the Old Testament between the setting forth of moral obligations and the revelation of the character of God. It is therefore natural to turn next to the moral teaching of the Old Testament. We do so with the caution that here above all it is important to remember the progressive character of revelation and of the divine education of man.

In no questions, probably, do we find it harder to place ourselves at the point of view of a bygone age than in those of morality. For we feel that moral principles must be absolute things—the same everywhere and at all times. We think, therefore, that they ought to present themselves to the human conscience always as the same. In truth the germs of all moral ideas are everywhere the same. The Moral Sense, when undepraved, perceives the existence of rights in others which ought to be respected, and a certain personal worth in the individual himself, dictating clean, high-minded, self-respecting conduct. But the more exact ascertainment of what the rights of others are, and full conception of the claims of morality upon the individual, are matters of slow growth. Our ideas on these points are largely affected by the general advance of human society. The prevailing customs and institutions influence the individual judgments of men. Conscience is not a faculty which by its own inherent powers of intuition determines all the cases presented to it. Rather, like a judge who decides according to a code and to precedents, it administers a law supplied, if it knows and relies upon no higher guidance, by the views prevailing in the particular age and country. Thus the private moral judgments of the mass of men will never be far in advance of these views, and even the loftiest minds will be affected by them.

Apart also from the nature of men's moral perceptions, we have to consider the extent to which the habit of acting upon these perceptions has become ingrained in their characters. We are often struck forcibly by the startling contrasts which we meet with in the history of barbarous or semi-barbarous ages. Noble and chivalrous deeds are found side by side with deeds of violence and baseness among the same people, and even as the acts of the same man. And we come to see how long a discipline men need to give them the power of controlling the sudden impulses of passion.

Such is the general manner in which Morality is affected by the progress of society. Let us now proceed to consider the relation of Revelation to Morality in early ages. In the first place, as man is provided with the means of attaining, through conscience and experience, to no small degree of moral knowledge, Revelation cannot communicate in this regard what is otherwise wholly unknown. So far as it enjoins moral precepts, it will lay down in a more full and complete form what has been partially recognised independently, or will command it with a more imposing and constraining authority. Take for example the announcement of the divine vengeance upon blood-shedding (Gen. ix. 5, 6), and the sixth commandment. Horror of this sin, and a sense that there is a divine retribution for it, have

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been felt in some degree among those to whom this express divine utterance has not come.

Further, men have been left to ascertain, as time went on, the true sphere of application of different laws; and this may even have rightly varied in different ages. The original statement of the primary laws could not be hampered with exceptions, or exact definitions. The majesty of their enunciation depends in great part upon their simplicity and conciseness. To the command "Thou shalt not kill," the great majority of mankind have admitted legitimate exceptions in the cases of punishment for crime, self-defence, and rightful war. The view held among the Israelites as to the cases to which the law did not apply was coloured by the state of society and the prevailing ideas as to man and his rights, and no divine decree directly and immediately altered this. So far as laws divinely given did enter into details, while they softened the harshness of existing institutions, they were necessarily based on them, and they refrained from imposing a standard of which men would have failed to recognise the justice. Thus the unfree servant and maid, though protected, are not treated as having equal rights with the free (Exod. xxi. 20, 21, 26, 27; and again compare Lev. xix. 20). This is the principle indicated by our Lord, "Moses for the hardness of your hearts," etc., Matt. xix. 8. Again, we cannot fairly judge of the measures permitted for the enforcement of punishment, without considering what practicable means existed for securing substantial justice. In a state of society where there could be no organized police, it would be the best thing to sanction the system of the avenging of blood by the next of kin, an escape for the innocent being so far as possible afforded by the Cities of Refuge (Num. xxxv. 9–end). The duty of the avenger might even need to be insisted on. The right measure of punishments must also depend in part on the means for their application, and on the need for the repression of particular classes of offences. Thus the *lex talionis* (or 'law of equivalents,' 'an eye for an eye,' etc., Ex. xxi. 23–25; Lev. xxiv. 17–22) may seem indefensible to us, but might not be so when crimes of violence were common. The simplicity of the award was also a merit, and like all fixed penalties it set a limit to vengeance.

Moreover, without calling in question the unique divine character of Holy Scripture, we are bound to acknowledge a human element in the communication of the Law, as well as in the utterances of the prophets. The Divine Voice was to the lawgiver a stimulating and overruling inspiration, but it did not destroy the use of his own ability, and his knowledge of previous customs and laws. This is in fact a more reverent view than that which would attribute directly to God the enunciation of commands of a manifestly imperfect and temporary nature. God used the human agent for doing a work for which he was fitted by his very limitations.

Some acts of imperfect morality, or such as for us would be highly immoral, are divinely commanded or approved in Scripture. These require a separate notice.

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(*a*) *The command to Abraham to sacrifice Isaac.* God did not intend that Isaac should be slain; but this is not a full explanation of the incident. The real difficulty lies in the fact that God is represented as approving of Abraham's willingness to sacrifice his son. And this, which is the great point of difficulty, is also the key to a right view of Abraham's state of mind. For we cannot but infer that the persuasion to which he yielded, however it came to him, was not malign or superstitious. It was not such as he ought necessarily to have resisted. The spirit which animated Abraham made his act essentially different from the sacrifices of children to Molech. At the same time the existence of human sacrifices in neighbouring nations no doubt facilitated the temptation to Abraham, by suggesting the question whether he was ready, in order to prove his devotion to God, to do what they would for their gods. Moreover, the idea that the sacrifice of his son's life would in itself be an immoral act would not occur to him, or would not press itself upon him as it would on any parent now. The value of human life was not then so fully recognised, while a father was regarded as having the power of life and death over his children. We can understand, too, how he would distrust any considerations which dissuaded him from the act, because he knew how strongly the feelings of his own heart and his personal aspirations pleaded on that side. Could he give up to God that life far dearer to him than his own, and in which the fulfilment of the divine promises and his own far-reaching hopes had been bound up? This was the question which repeated itself again and again within him. And this he was found able to do, through his magnificent faith. He felt assured that, dark as the way was to sense, God, who had given him Isaac as the means of the fulfilment of the promise, would make good His word.

(*b*) *Wars of extermination.* That God should permit a wholesale destruction of life, in which the innocent are involved with the guilty (1 Sam. xv. 3; Deut. xx. 16, 17, 18), is not a difficulty specially introduced by the Old Testament. It is what we see in the case of earthquakes, pestilences, and various catastrophes. To hold fast to the belief in the divine love and justice in spite of such facts as these is the great trial of faith. But that men, and not simply forces of nature, should be used as the agents in such a destruction was only possible so long as the act was not against their own conscience. That it was not, was due to the lower regard for life, and to an absence of the sense of each individual's independent right to his own life, and a habit of contemplating the responsibilities and fate of the children as bound up with those of the parents. Hence, also, it was thought natural and fitting to visit punishment not only upon the individual wrongdoers, but upon their families, when it was necessary to make any signal example of retribution (Josh. vii. 24, 25; *cp.* Dan. vi. 24).

(*c*) *The Blessing pronounced on Jael by Deborah the prophetess* (Judg. v. 24). Here the facts must be stated accurately before the

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problem is considered. First then it is to be noted that Judg. iv. and Judg. v. are independent documents giving two different accounts of Sisera's end. The appalling treachery of iv. 17–21 does not appear in v. 25–27. There is no treaty between Sisera and Heber (contrast iv. 17 *b*); Sisera arrives uninvited, asks for water, and is given a huge bowl of curds. Encumbered by the bowl and before he can drink he is struck dead by Jael on the spot. Jael is blessed by way of contrast. The (presumably Israelite) inhabitants of Meroz did not come to the help of their kinsmen and are cursed; this Kenite woman struck the final blow which delivered Israel and she is blessed (*vv.* 23, 24). Jael's sudden act was apparently regarded by Deborah as an intervention of Providence, but no Christian is bound to believe that her words of blessing were dictated by the Holy Spirit.

Another class of objections is founded on the fact that the characters of some of those who receive the most signal marks of divine favour, and are made the channels of divine communications, are marred with great sins (*e.g.* Abraham's conduct in regard to Hagar, and in the matter of Pharaoh and Abimelech, Jacob's deceit, David's adultery and murder). No approval of these acts is expressed in Scripture; they are even in some instances sternly condemned, or, as in the case of David and Jacob, entail consequences of misery. Still it is urged as a difficulty that men guilty of such heinous faults should be held up on the whole as objects of reverence. Travesties of their lives and characters are very common in infidel publications designed for the less educated. This form of attack implies an entire lack of the power of placing ourselves at the point of view of men of other ages and in other states of society. There may be great elements of nobleness, making the character on the whole a very lofty one, while some virtues are as yet imperfectly developed and some passionate and cruel instincts retain considerable power. And if we are to judge fairly of the criminality of individual actions we must take into account the strength of the temptations to which men were subjected, through the absence of the restraints from without, which are so beneficial to ourselves. There may also be exceptional potentialities for moral and spiritual growth in characters marked by serious inconsistencies.

So much may be said of the moral precepts of the Law and their fitness to educate the people. But more important still was the indirect effect throughout Israel's history of the revelation of the true knowledge of God and of man's relation to Him in quickening their moral perceptions. The covenant into which they had been brought with the All-Holy God imposed upon them the necessity of being righteous and holy, as the condition of pleasing Him; and of this they were continually reminded by the prophets. The high calling of man, and especially their own high calling, was set before them, and their idea of it, and of its obligations, was continually being raised; while their sense of sin was deepened by all the ceremonial of purification and of sacrifice. It will have been observed that the instances of deeds and characters, whose

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imperfect morality causes special difficulty, all belong to the earlier ages, the Patriarchs, the Judges, and the early Monarchy. In spite of the depravity of the mass of the people at many subsequent times, and the wickedness of many of the kings, an unfailing power of moral recovery was displayed, and there was true moral advance in the better part of the nation. The saintly character became more complete and consistent. The chief point of difficulty which we meet with in later Old Testament times is the language of the Imprecatory Psalms (the 35th, 69th, and 109th) and of such a passage as Jeremiah xvii. 18. The writers of these passages of Scripture seem, however, at least to have no intention of avenging their own cause, but to have learnt to commit vengeance to the LORD. Their enemies are also manifestly wicked men, who were oppressing a representative of JEHOVAH, king, prophet, or saint, which gave to the sufferer both a reason to expect, and title to claim, their punishment. This circumstance helps to fit these psalms to be used even now as denunciations of wickedness in common worship by the Church of God. Nevertheless this language forcibly reminds us how much higher was the law which Christ brought in. He taught most emphatically the imperfect and preparatory nature of the moral standard under the Old Testament. Christians have been mainly occupied with tracing the fulfilment in Him of the prophecies, and of the ceremonial law. But it is in regard to the Moral Law that He Himself more particularly asserts and illustrates the principle which He has 'come to fulfil' (Matt. v. 17–48). See also pp. 123–4.

III. **Belief in a Future Life.** To pass from the subject of Moral Ideas to that of the existence of belief in a Future Life is not a violent transition; for such a belief may exercise a powerful influence upon morality, not only as a motive, but in determining the estimate of the relative importance of duties. In our Christian moral teaching the thought of the Judgment-to-come and preparation for a better world are seldom long absent. On the other hand, it must strike every observant reader of the Old Testament, that the rewards and punishments held out therein as motives to virtue and godliness relate almost solely to this present world. A belief in continued existence after death was indeed not altogether wanting, even in the earlier times. Such an expression as 'gathered to his people,' which appears not to mean simply 'buried in the family sepulchre,' shows this. (Gen. xxv. 8, 17, xxxv. 29, xlix. 29, 33; Num. xx. 24, 26, xxvii. 13, xxxi. 2.) At a later time we have such a comparatively full description of Sheol, the place of the dead, as that contained in Isaiah xiv. 9 ff. But it is always regarded as a dim, joyless region; the existence there is a death in life. A difference between the lot of the righteous and the wicked is not dwelt upon. It is the death which falls unexpectedly upon the wicked, the way in which they are blotted out from the face of the earth and from all honourable memory, not the thought of their punishment in another world, which is used to warn and rebuke unbelief. (Pss. vi. 5, lxxxviii. 10–12, cxv. 17, 18, lxxiii. 18–20.)

The rewards and punishments of this life are motives especially

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applicable in the earlier stages of moral education. They appeal to natures in which foresight is as yet little developed. And on the whole they are verified as regards the more rudimentary virtues of control of the bodily appetites and respect for the rights of others. The practice of these does tend to secure earthly prosperity, and their neglect to banish it; whereas the senses can supply no adequate inducement for striving after the more refined and lofty moral ideals. Thus lessons of prudence as regards this life must always enter into the training of children; and in the world's childhood it was needful that they should be prominent.

Yet the connexion between godliness and prosperity, vice and calamity, though manifested, it may be, to an unusual degree both in the national and individual life of the Israelites, and adapted to the requirements of their moral training, was yet often hard for them to trace. But the very imperfections in the visible order of Providence were designed to lead them to a higher moral level. As time went on these 'obstinate questionings' caused by the experience and observation of the seeming failures of justice, which still often harass us so much, oppressed with terrible weight the mind of one sacred writer after another. Again and again they recur in the Psalms, forming even the main theme of the 73rd; while the same great problem, treated from many sides, is the one subject of the Book of Job. Through such conflicts of the soul men were prepared for a higher hope, and were taught to find a deeper consolation and reward in reliance upon God and in the sense of His favour. And at times when their communion with God is most close, and they feel that nothing save the living knowledge of God can satisfy the human spirit, one and another psalmist is permitted to rise to the faith that a full and eternal fruition of the Divine Presence will be vouchsafed, in comparison with the joy of which their present affliction shall be of no account (Pss. xvi. 8–11, xvii. 14, 15, xlix. 14, 15, lxxiii. 23–26).

Towards the end of the time covered by the Old Testament Canon the more definite faith in a resurrection began to be formulated. Hosea vi. 2; Isaiah xxvi. 19; Ezek. xxxvii. refer primarily to the restoration of the nation, but the terms used suggest that some hope of a resurrection for individuals existed in the hearts of the writers. Job xix. 26 cannot be quoted, because, according to the most probable rendering, it expresses a belief, not that the sufferer will rise, but that in another world he will be allowed the enjoyment of the vision of his vindication by God. The doctrine of a resurrection is, however, unquestionably to be found in Dan. xii. 2, 3. It was much dwelt on among certain sections of the Jews in the century and a half preceding the Coming of Christ (*e.g.* see 2 Macc. vii. referred to in Heb. xi. 35; and notice the doctrine of the Pharisees in the time of our Lord and of St Paul). But this faith was held in a coarse materialistic form. By the Resurrection of Jesus Christ, and by His teaching, and that of His apostles, it was purified and exalted, and for the first time placed on a sure foundation,

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so that 'life and incorruption' were in truth 'brought to light through the Gospel' (2 Tim. i. 10).

IV. **The Messianic Hope.** Though the hope of life for the individual after death was thus for the most part vague and dim under the Old Dispensation, there was another sense in which hope in the future was strong, and ever growing clearer and fuller. More and more as time went on all believing souls yearned for the fulfilment of God's promises as to the Redemption of Zion and the Coming of a perfectly righteous King. The term Messianic Hope, strictly interpreted, denotes the expectation of the Coming of a God-sent King; but it is commonly for convenience used also to describe the more general hope with respect to Zion. The latter existed sometimes without the former, but the development of the two cannot be considered apart. In studying the subject of the Messianic Hope, it is very important to distinguish between the actual history of the expectation in pre-Christian times, and the conception of Messianic prophecy that has been formed by interpreting passages of the Old Testament in the light of the work and teaching of Jesus Christ.

Christian Faith has long been accustomed to regard Messianic prophecy as beginning from the earliest chapters of the Bible, in the promise with respect to the Seed of the Woman, Gen. iii. 15; and from its own point of view it is justified in so doing. For these words foretell that man should overcome the powers of evil, though himself suffering in the conflict; and this was only finally and perfectly fulfilled in the Son of Man. He is the *Representative* of our race. In Him the divine idea of the being and true destiny of the race was realized, and in Him therefore all that was divinely pledged concerning the race was accomplished. (We may remark in passing that it is in this way that Ps. viii. applies to Christ; see its interpretation, Heb. ii. 6 ff.) Such predictions had an important part to play in instructing Christian hearts after the Christ had appeared; but their Messianic sense does not seem to have been perceived beforehand. They did not help to form the Hope of the Messiah. At least they do not belong to the main line of the development of this Hope in Israel's history, which Hope is the expectation of a King who should reign over them as the perfected people of God. With this expectation the name is first connected. The longed-for King becomes known as the Messiah even before Christian times. Aspirations after other ideals are tributaries to the principal stream and finally mingle with it. But their point of junction (speaking broadly) is not till after the Coming of our Lord. The expectation of the Messiah, in the strictest sense, is, however, closely connected with *all* the hopes for the future of Israel as a nation. They all helped to foster, and in a sense culminated in, the conception of the Person of the King. Its actual growth may therefore, perhaps, fairly be considered to begin with the special blessing on Shem, Gen. ix. 26, 27, to whose race the nation of Israel belonged. And it is at least to be traced from the covenant with Abraham, which assured and promised unspeakable blessings to his descendants as a race chosen by God (Gen. xii. 1–3, xvii. 1–22, xviii. esp. *v.* 18, xxii. 15–18, xxvi.

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3–5, xxviii. 3, 4). Yet the specific promise, "In thy seed shall all the nations of the earth be blessed," is to be understood as a prophecy of Christ only in the same way as the promise of Gen. iii. 15; though here He is the representative of a more limited body, of the family selected out of the race. That is to say, the words are spoken primarily of the nation descended from Abraham as a whole; but their perfect fulfilment is seen only in Him, who in His sacred humanity is the perfect flower of the nation. Again; Jacob's blessing on Judah (Gen. xlix. 8–12) is Messianic in a general sense. The view that in this passage Shiloh means the Messiah is not well founded. (The uncertainty of the rendering is shown by the alternatives given in the margin of the Revised Version. There is also no evidence that the name Shiloh was, before the Christian era, or for some time after it, a name for the Messiah.) Balaam's predictions in Numbers xxiii., xxiv. also are Messianic only in a general sense.

There remains one prediction to be noticed before we leave the Pentateuch. It is that of Moses: "The Lord God shall raise up unto you a prophet like unto me." This promise nourished one of the principal of those tributary ideals, to which allusion has been made. It received partial fulfilment in the successive members of the great race of prophets whom God sent to His people. Such partial fulfilments are indicated in the context of the original promise (Deut. xviii. 20–22). They were but partial, because not even the greatest of them was 'like unto,' *i.e.* the equal of, Moses. After prophetic inspiration had for a time ceased there arose a yearning expectation of the coming of a prophet (1 Macc. xiv. 41, comparing iv. 46 and ix. 27). We see signs of this hope in the time of our Lord, but the prophet was still not identified with the Messiah (Matt. xvi. 14; Luke ix. 7, 8, 9, 19; also Mark vi. 15; John i. 21, 25, vii. 40, 41). Christian Faith first saw that this office, too, was fulfilled in Jesus and formed part of His Messiahship (Acts iii. 22, vii. 37).

We come now to the most important stage of all in the history of the great hope of Israel, that of God's Covenant with David. From this time the office and character of the Messiah are distinctly prefigured in the King of David's line, ruling by God's appointment and might, and standing to God in the relation of a son to a father (2 Sam. vii. 12, 13, 14). It has been customary to give the name Theocracy (or, 'Government by God') only to the period preceding the establishment of monarchy. But in reality the divine sovereignty over Israel was not rendered less effective by that change in their outward constitution. God used the errors and unfaithfulness of the people (1 Sam. viii., x., xii.) to work out His own great purpose. In David, and all worthy descendants of his, God came nearer to the people than ever before. It is to be observed that as yet it was not made clear that there should be One perfect King, the final, eternal satisfier of every need. But hopes and aspirations which could only find satisfaction in such an One were being ever more fully fashioned. This view of the relation of the Davidic kingship to the Messianic Hope is illustrated and confirmed by the history of the word Messiah itself. It means 'Anointed One,'

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and could be applied to anyone specially commissioned by God (*e.g.* Ps. xviii. 50 runs in the Hebrew 'to His Messiah, to David'). Then in course of time the thoughts connected with the name came to be so exalted, that it was reserved as a title for the One who would fulfil every hope. We have here the second great principle which will enable us to understand the true character of Old Testament prophecy. Before we had the principle of the fulfilment in Christ as the *Representative* of the race, or nation. Here we have the principle of *Type* and *Antitype*. Or we may, if we choose, bring the two cases under one law and indicate both their connexion and their difference thus. Both classes of passages may be said to be *typically* prophetic; but whereas in the former case the type is shadowed forth in the calling of a collective body, and may on this account be more difficult to trace; in the latter it is exhibited in an individual, or a succession of individuals, and is consequently more clearly expressed. The same traits in Messiah's character are in part foreshadowed in both cases. The nation of Israel, as well as the king, was God's son (Ex. iv. 22; Hos. xi. 1). The nation, too, had been chosen and called for a special purpose (Deut. iv. 37, etc.). In connexion with this view of the nation other features of great importance will presently appear. When speaking of types, it is, however, carefully to be noted what kind of type we have in view. The types that have been made most familiar through popular religious teaching are either fanciful, allegorical applications of circumstances in the lives of Old Testament persons, or else secondary features of ancient ritual. Allegorizing of this kind has been very common in the Christian Church from an early age; but comparatively little of it is to be found in the New Testament and a high value is not to be attributed to it. On the contrary, the type, to which in the present context we are alluding, is that of an *office*, the great office of the Theocratic King.

An important group of Psalms must be referred to at this point. Ps. lxxxix. directly alludes to the Covenant with David described in 2 Sam. vii. Ps. ii. gives us, as it were, a new rendering of that covenant, though the meaning remains essentially the same. Ps. xl. has a striking meaning in this connexion, if (comparing Deut. xvii. 18–20) we may specially apply its language to the king. On that supposition it opens to our view the profound purport of the covenant with David in the work which it assigns to the chosen king, and it foreshadows the complete devotion of Him whose 'meat it was to do His Father's will.' In Ps. xlv. 6 there are other possible renderings of the phrase, "Thy throne, O God," which prevent us from taking it as proof that a Messiah was already expected who should be in a strict sense Divine; but the whole Psalm is undoubtedly a most lofty description of the God-given glory of His anointed King. Ps. lxxii. is an exceedingly rich description of the blessings of the reign of the king that should be. Ps. cx. is on more than one account most interesting. We have in it the most vivid presentation of the truth that the looked-for king is God's Vicegerent, while here alone in the Old Testament, if Zech. vi. 13 be excepted (on which see below p. 302), a priestly character is attributed to the

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king. These psalms are prophetic in a higher degree than the narrative of the Covenant in 2 Sam. vii. For although they start from that covenant as their ground, and though their song may have been awakened by the birth of an heir to the throne, or the accession or marriage or some great event in the reign of an actual king, and may thus in a sense have had a present reference, yet with extraordinary power and intensity they hold up the image of the Ideal King and yearn for His appearing.

The importance, in regard to the Messianic Hope, of the earliest prophets whose prophecies were committed to writing, Amos and Hosea, lies chiefly in the pictures they give of the purification of Israel by discipline and judgment, their internal reunion, and the rich blessings which God would pour down when, in fulfilment of His Covenant, He should have perfectly united His people to Himself (Amos ix. 11–15; Hosea ii. 14–23). Many traits from these descriptions obtained a permanent place in the conceptions that were formed of the times of Messiah. We cannot in this short sketch stay to notice a tenth part of such descriptions in the subsequent prophets. We must leave it to our readers to do this in their study of the Old Testament. For without some idea of their extent, there can be no adequate sense of the intensity of the confidence and yearning with which the blessings of the great future were looked for in Israel. So far as the promised bliss is represented in the form of earthly felicity, we have now learned to take the language figuratively. The foretold blessings have in part been fulfilled at the first coming of the Christ; in part we wait for their fulfilment at His Second Coming. In the two prophets above-named the connexion of these blessings with the reign of a king of the family of David is indicated, but it is not prominent. There is one passing reference to it in each (Amos ix. 11; Hosea iii. 5).

We may conveniently notice the prophet Joel at this point, though very various views are held as to his date. Besides the remarkable prophecy of the outpouring of the Spirit of JEHOVAH, quoted by St Peter on the Day of Pentecost (Joel ii. 28–32; Acts ii. 16–21), this prophet supplies the great image of the Day of the LORD as a Day when He shall sit in judgment upon the nations of the earth, the enemies of Israel, in the valley of Jehoshaphat (Joel iii. 9–17).

We pass now to Isaiah and Micah to meet, more especially in the former, with an immense advance in the conception of the Messiah. The prophet, indeed, evidently looks for the birth and reign of the expected King as an event in the near future, and sees in it the solution of the troubles of his own times. But it is upon one pre-eminent individual, rather than upon David's house, that his hopes are centred; while in the loftiness of his language concerning this expected Deliverer and the fervour with which he looks for His coming, he seems to place Him at a height altogether above the kings of the present and the past. Whether he understood the meaning of his own words or not, he is undoubtedly prompted to use expressions which point to One more than man.

In connexion with these prophecies another class of predictions,—

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in the New Testament at all events they are treated as predictions—comes before us for the first time. These are particular incidents connected with the appearing and life of the Messiah. The instances in the prophecies now before us are His birth from a virgin (Is. vii. 14; Matt. i. 22, 23), at Bethlehem (Micah v. 2; Matt. ii. 5, 6), and the chief scene of His opening ministry (Is. ix. 1, 2; Matt. iv. 12–16). Similar is the prophecy in Zechariah ix. 9, of the King coming to Zion, riding upon an ass. These are not explained by what has been said of the foreshadowing of His Office. But it will be best to reserve any remarks upon them till they can be considered together with more examples of the same kind.

Other prophecies which foretell the rise of a great and righteous King of David's line, or more generally the restoration of David's house, are those of Jeremiah (xvii. 25, xxii. 4, xxiii. 5, 6, xxx. 9, xxxiii. 14–26) near the time of the going into exile, of Ezekiel (xxxiv. 23, 24, xxxvii. 24, 25) during the Exile, and of the latter part of Zechariah (xii. 7–xiii. 1) of more doubtful date. Jeremiah shows the spiritual character of the Coming Dispensation with special clearness, in a passage which is made to take an important place in the argument of the Epistle to the Hebrews (Jer. xxxi. 31–34; Heb. viii. 7–13, x. 15–18). With this compare Ezek. xi. 19, 20, xxxvi. 25 ff. Ezekiel also foretells the destruction of the heathen forces hostile to Israel Restored, in language which has lent traits to the visions of the Book of Revelation (Ezek. xxxviii., xxxix.; Rev. xix. 17 ff., xx. 7 ff.).

It will have been observed that the prophecies quoted above from the Book of Isaiah were from the earlier chapters. But chaps. xl.–lxvi. are of the highest significance in regard to Messianic prophecy. It is now generally held that these chapters, together with one or two other passages in the earlier part of the book, belong to the time of the return from Captivity, and that they were incorporated with the prophecies of the great prophet of Hezekiah's time. (See pp. 132–3.) In these chapters what proved to be a most vital aspect of the character and work of the true Messiah is foreshadowed under the image of the 'Servant of JEHOVAH.' The title itself is applied to our Lord by St Peter (Acts iii. 26, iv. 27, 30); and He Himself appears to allude to it in the parable of Luke xiv. 15–24 (though the word there used is 'slave' or 'bondservant'). In the mind of the prophet this character does not appear to be in any way connected with that of the promised King. He starts from the idea of Israel, conceived as fulfilling its calling among the nations of the earth, and realizing its true relation to God (ch. xli. 8 ff., xliii. 1 ff., xliv. 1 ff., etc.). The Servant 'given for a covenant of the people,' who is commissioned to exercise a ministry towards Israel as well as the nations, is the godly stock, the better part of the nation, which has been purified by trial. It has been a vicarious sufferer and sin bearer, and for its sake God will bless the whole nation.

From the 53rd of Isaiah it is natural to turn to the 22nd Psalm, which has been generally felt to be second to it alone in the clearness with which the sufferings of the Messiah are foreshown. Some

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commentators believe that the same Servant of JEHOVAH, the people of Israel, the subject of many passages in the latter part of the Book of Isaiah, is the speaker designed in this Psalm, and that through this personification there is portrayed the nation's experience of affliction, and God's purpose in it, the mission of Israel and her great and spiritual hope. There is nothing in the Psalm itself which directly bears out this view, and it seems more probable that a prophet is here speaking in his own person. Yet evidently his are no private sorrows. He suffers because of, and through, the sufferings of his people; his first thought with regard to the reinvigoration of his own faith is, that it shall be for *their* comfort and instruction; his hopes are all centred in their restoration and the extended glory of the Name of JEHOVAH. Thus while the cry and the hope of the nation find utterance, and its true calling finds fulfilment, in the individual prophet, he becomes even more directly and distinctly typical of the Christ than the personified nation could be. Psalm lxix. is another to which similar remarks in great part apply, though the individual element is here larger. The Messianic character of other Psalms is the same. Take for example the 16th, in which the unspeakably great and precious inheritance of the godly man, the blessing he finds in the discipline of trial, his life-purpose and his hope, are so wonderfully set forth. In the words expressive of the last, St Peter has taught us to see a prophecy of the Resurrection of our Lord (Acts ii. 27, 28). Another, and indeed the chief, set of parallels with particular incidents in the life of our Lord, connected in this instance with His Passion, is brought before us in Psalms xxii. and lxix.

The explanation of prophecies of this kind may lie, not in a prevision granted to the prophet, but in the fact that coincidences were ordained by Divine Providence in order to help men to recognise the Christ when He came, and also to mark Him out clearly as the true object of Old Testament prophecy. In order that they may have cogency these parallels in detail with the Old Testament must be found in the case of some character broadly typical of the Christ, or in some passage, the main scope of which is prophetic of the times of Redemption. Anything relating to the Theocratic King eminently fulfils this condition, as also do any traits in such a portraiture as the 22nd Psalm. So in a lesser degree any true prophet might be a type, and thus, for example, the correspondence in the price set upon our Lord with that set upon the prophet Zechariah, and the use made of the money, are justly noted (Zech. xi. 12, 13; Matt. xxvi. 15, xxvii. 7–10).

There is one passage in the Book of Zechariah which is of importance in relation to the general conception of the Messiah's office. (The rendering of ch. vi. 13 adopted in the text of the Revised Version is uncertain, and the true meaning of the verse cannot be discussed here.) Zech. xiii. 7 represents the judgment of God as falling, for the sake of the people, on the King, the Shepherd of the people, whom, according to the covenant with David, He had brought into close fellowship with Himself. Thus, though far from being so fully descriptive as Isaiah liii. or Ps. xxii., this passage is more directly

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predictive of the Messiah's sufferings; for it is the King suffering, and suffering for His people, that is set before us. The same holds good of Dan. ix. 26, xi. 22.

The prospect of the Return from captivity and the restoration of Jerusalem awoke the strains of prophecy to their highest power and intensity. We have seen how at the very beginning of the Exile Jeremiah looked forward to the Return, and in connexion therewith to the blessings of the New Covenant. Before the Captivity has lasted long, Ezekiel set forth the restoration of Israel under the new and striking figure of a resurrection. He also describes so minutely the arrangements and measurements of a restored temple, that some have thought that he was giving what he intended to be directions for the building. But in parts of his description he plainly passes into the language of symbolism (*e.g.* ch. xlvii.), and the whole may therefore probably have a symbolical meaning. The last chapter of Zechariah also contains a remarkable prophecy both of judgment and redemption. But it is in that portion of the Book of Isaiah, which we have already found characterized by the figure of the Servant of JEHOVAH, that the prophet, in stirring up the hearts of the Israelites for the great act of faith involved in the Return to their desolated land, is led to set forth spiritual glories in language which anticipates the seer of the Apocalypse, and in which we find adequate expression for many of our highest Christian hopes.

One remarkable feature in these and other prophecies, belonging and primarily relating to the times of the Captivity and Return, is the wider horizon shown in the setting forth of God's gracious purposes in regard to the Gentiles. It was necessary that strength and tenacity should be imparted to the character of the Israelite nation, in order to enable them to retain the lessons which God impressed upon them, and to preserve their existence and fulfil their calling. This was one principal aim of their training. They were made to feel their separation from all other nations and the peculiar relation in which they stood to JEHOVAH as His chosen people. In some respects they learnt the lesson only too well. They turned their privileges into sources of self-gratulation and contempt for other nations, instead of seeing in them a call to discharge a mission towards mankind. Hence arose the narrow exclusiveness of the Jewish character, as we see it depicted both in the New Testament and in classical literature. With this in our minds, we are forcibly impressed when we meet in the prophets with forecasts of the conversion of the Gentiles, which seem like an anticipation of that Gospel which was afterwards specially committed to St Paul. Israel had not long felt the pressure of the great nations of antiquity bordering upon the Holy Land when we meet with a prophecy of this nature (Is. ii. 2; Mic. iv. 1). At a later period the calling even of the most distant nations to be worshippers of JEHOVAH, and the true position of Israel among the nations as the prophets of the knowledge of God and ministers and priests of holy things, are dwelt upon in the most glowing words (Is. xlix. 6, lxi. 6, lxvi. 23; Zech. xiv. 9; Mal. i. 11, *al.*).

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In the Book of Daniel we see the effect of contact with other nations in a somewhat different way. This book—which is held to have been composed about 170 B.C. (see p. 141)—marks a new stage in the history of prophecy. In the case of earlier prophets, 'the Word of the Lord' comes to them and they declare it; in Daniel visions, mostly of a symbolical character, are shown to the seer, and their interpretation is communicated to him. The form of the prophecy is therefore called Apocalyptic (from Apocalypse, revelation, or unveiling). Visions, with the symbolism naturally belonging to them, begin to be common in Ezekiel and Zechariah; but in Daniel they assume a new prominence. What concerns us now, however, is the theme of the visions in Daniel. This is the relation of the kingdoms of this world, which successively arise, to the establishment of the Kingdom of God, and the goal to which God is leading human history.

We have already referred in passing to one of the prophecies in this book, relating to the Person of the Messiah. One of its most remarkable visions, that of "One like unto a son of man" brought to the Ancient of Days to receive power and glory (ch. vii.), must not be passed over. The interpretation given of the vision (*vv.* 15–27), and the general analogy of Old Testament prophecy, suggest that primarily the exaltation of the kingdom of "the saints of the Most High" is here the subject. It is symbolized by the human form, in contrast to the other kingdoms whose brute force is symbolized by beasts. If so, the application of the vision is transferred to our Lord, as it is by Himself, on the ground of His being the Head and Representative of that holy kingdom, the One in whom all its power resides and from whom its grace and glory flow. But it is possible that some glimpse of this realization of the vision may have been granted to the prophet himself. In other places in his prophecies, heavenly beings appear with whom the fortunes of earthly kingdoms are mysteriously connected (x. 13, 20, 21, xii. 1). This may have helped him to conceive the idea of a heavenly Head and Representative of the Kingdom of God.

The prophet Malachi, who was probably contemporary, or nearly so, with Ezra and Nehemiah, foretells the coming of a great prophet who should prepare the way for the Lord's Day of Judgment and Redemption (Mal. iii., iv.). We have already alluded to the fact that this hope of a prophet became characteristic of the period 'between the Testaments'; the hope of a king of the house of David seems at this period to have faded, at least at certain times or in certain portions of the Jewish world, if not indeed generally. Thus throughout the Apocrypha (if we except 2 Esd. vii. 28, 29) there is no reference to the hope of the Messiah.

But for about a century before the Coming of our Lord this hope had been reviving, and had even been gaining in definiteness, and assuming in part a new form. The Messiah was more clearly separated in thought from all other kings of David's line. It was expected that He would bring a complete and final deliverance, and His appearing

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was beginning to be associated with the ushering in of a new world. Of this growing intensity and new "Apocalyptic" character we have evidence in Jewish documents, as in the Psalms of Solomon and certain portions of the Book of Enoch, and of those portions of the Sibylline Oracles which are pre-Christian, as well as in other documents contemporary with the apostolic age. Moreover, the books of the New Testament themselves offer proof sufficient. Indeed the mode of our Lord's revelation of Himself and the contents of the preaching of the apostles, and its effect, could not be understood on any other supposition than that of the existence of these expectations. The psalms recorded in the first two chapters of the Gospel according to St Luke —the Magnificat, the Benedictus and the Nunc Dimittis—are the most beautiful examples of the Hope of Israel, which was nurtured in saintly souls, through the teaching of the Scriptures and of the Spirit of God, under the Old Dispensation. While the hopes of the mass of the people were fixed on the prospect of deliverance from their enemies, and material good things which should follow, pious hearts dwelt on the putting away of national sin, on internal union, peace, and the establishment of a righteous rule. There are also many indications in the Gospels of the nature of the current Messianic expectations of the Jews, and it is evident that they included, though doubtless more decidedly in some quarters than in others, the 'Apocalyptic' elements referred to.

Yet in the conception of the Messiah and His work it was still the Kingly ideal that was predominant. As has been already implied, those other ideals of the Suffering Servant of JEHOVAH, and the Priest, and the Prophet, which equally foreshadowed Him and in reality were prepared that they might be fulfilled in Him, do not seem to have been regarded as Messianic beforehand. They did not go to form the actual idea of the Messiah before He came. The indications of their connexion with the King-Messiah in the Old Testament are so slight that we cannot be surprised that they should not have been understood. But seen in the light of their fulfilment in Jesus Christ all became plain. All the different images together found in Him their highest realization. Yet again, such foretastes as men had enjoyed of the kingdom of God and the expectation of its full triumph prepared their hearts for Christ's proclamation of it, while the coming in of the new dispensation taught them that things spiritual and eternal are the substance of which things temporal are the shadow. And so they learned to look for the fulfilment of Old Testament hopes concerning the redemption of Zion and future blessedness of Israel, first partially in the Christian Church, and finally and fully in the "Restoration of all things."

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CHAPTER XIII

HISTORY OF THE APOSTOLIC AGE

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The History of the Apostolic Age begins with the Ascension of the Lord, and ends with the death of St John. This space of about seventy years may be broadly marked out into three periods: the first fifteen years including the formation of Jewish-Christian Churches; the next twenty-five years the formation of Churches wholly or in part Gentile; and the last thirty years the close of the Age and the consolidation of the Church. In each successive period a great Apostolic figure predominates—St Peter, St Paul, St John: and a great city is the central point of his activity—Jerusalem, Antioch, Ephesus.

A. The Formation of Jewish-Christian Churches

1. *The Church within the walls of Jerusalem.*

Pentecost was the birthday of the Church. From day to day since the Ascension the eleven Apostles, together with the mother of the Lord and His brethren and about a hundred disciples besides, had been waiting in prayerful expectation of some great event. The Apostolic circle had been completed by the election of Matthias to take the place of Judas. At length on the tenth day, as they were all assembled, a sudden sound was heard like a violent gust of wind, an appearance as of a fiery tongue was seen to rest on each disciple, and they all "began to speak with other tongues." A crowd of Jews and proselytes quickly gathered, many of whom had come from distant lands to keep the feast. They were amazed to find that although the speakers were Galileans their ecstatic praises sounded to every hearer in his native tongue. Some who were out of sympathy compared it to the unintelligible jargon of a drunken revel. Peter repelled this taunt, and addressed himself to the earnest questioners. This, he said, was Joel's prediction come true at last—the promised Spirit of

[1] Revised by the Author.

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God, which Jesus had received and thus poured out; that Jesus whom they had killed and God had raised again; who was their Messiah—and yet they had crucified Him. In answer to his appeal three thousand persons were added by baptism to the original band of disciples.

Those who were thus bound together in a new brotherhood in no way severed themselves from the national unity. But while the Temple and its regular services remained as before the sphere of their public devotions, their distinctive position as believers was marked in a fourfold manner. "They persevered," we are told, "in the teaching of the Apostles," which would explain to them more and more their new privileges and duties; "and in the fellowship," that is to say, the new bond of membership, which expressed itself, for example, in a common meal; "in the breaking of the bread," in accordance with the command of the Lord Himself; "and in the prayers," those specially Christian devotions with which they would supplement their Temple worship, as they met in little groups in private houses (Acts ii. 42). It would seem as though their new enthusiasm, at first at any rate, claimed all their time and energies for praise and prayer and instruction in the faith: but yet there was no lack of daily bread even for the poorest among them: for the wealthier gladly supplied their needs, even selling their possessions for this purpose and counting nothing as their own. A strange joy pervaded the whole brotherhood, and its numbers continually increased. There was no thought of separation from the sacred commonwealth of Israel, and the new "sect," as it was termed, enjoyed universal esteem.

The first incident of note occurred as Peter and John were ascending to the Temple Court for prayer at three o'clock, the hour of the evening sacrifice. At the Beautiful Gate they healed a lame man, who thereupon entered with them to return thanks to God. When a crowd gathered in Solomon's portico, Peter explained to them that the Name of Jesus had wrought the cure: Jesus, whom they had killed, but God had raised from the dead; Jesus, who would return as their Messiah, as Moses and the prophets had foretold. They were interrupted by the Sadducaic Temple authorities, who were troubled at this persistent assertion of the resurrection of the dead. Peter and John were imprisoned until the next day, when they were examined before the Sanhedrin as to the miracle. Peter again ascribed it to the Name of Jesus, "whom ye crucified, whom God raised from the dead." They were finally dismissed with a warning never to speak or teach again in that Name. On their return a prayer for boldness of utterance was at once answered by a fresh manifestation of the Holy Spirit (Acts iv. 31).

This first opposition came not from the Pharisees, who formed the national party, and could have little to complain of in these devout and loyal Jews; but from the chief priests and Sadducees, the materialistic aristocrats who hated enthusiasm and feared the democracy. Indeed for five or six years we have no hint of any breach with religious Judaism. The new movement would naturally be regarded as a revival of the best Jewish life, though what its ultimate direction

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might be was as yet far from clear. The cautious attitude of the Pharisees is well marked by the famous utterance of their greatest Rabbi on the next occasion of Sadducaic interference. A fresh series of miracles and the growing popularity of the Apostles had induced the high priest and his fellow-Sadducees to arrest them a second time. The full Sanhedrin, which was assembled to try them, learned to their dismay that their prisoners were at liberty and were preaching in the Temple Courts. They were sent for and brought in, and Peter once more repeated his assertion of the resurrection of Jesus whom they had put to death. Upon this Gamaliel requested that the Apostles should be withdrawn, and then warned the infuriated council that as other enthusiastic movements had failed so too would this fail: unless indeed it were of God; and then—what of those who opposed it? This speech saved the lives of the Apostles, who were scourged and set at liberty (Acts v. 40). After this both in the Temple Courts and in private houses they continued to teach unmolested for some considerable time, until a wholly new crisis arose.

Meanwhile dangers far more serious than any outward opposition were threatening from within, as the result of growing numbers and continued popularity. It was the custom for wealthy believers to sell their estates and lay the proceeds at the feet of the Apostles. Although there was no formal community of property, large offerings were thus made to a common fund, from which could be supplied the daily tables and other common needs. Barnabas was a notable instance of such generosity (Acts iv. 32–37). Ananias and Sapphira aimed at a like credit without an equal sacrifice; and their sudden deaths marked the peril of insincerity to a corporate life.

This common fund occasioned another difficulty, the underlying cause of which lay in a distinction which had gradually come to exist between "Hebrew" and "Grecian" Jews. The Jews of Palestine had retained a dialect of Hebrew as the language of common life, whereas those who lived in other countries had for the most part forgotten Hebrew and spoke Greek instead. In Jerusalem these Hellenists or "Grecian" Jews were regarded somewhat as outsiders by the "Hebrews." It was inevitable that in the close contact of the new brotherhood this distinction should be a source of trouble. So at length it proved to be in connexion with the common tables. Complaint was made by the "Grecians" that their widows received less attention than the "Hebrew" widows in this daily ministration. The harmony which had hitherto prevailed was thus endangered; and the danger was one only too likely to recur. The Apostles refused indeed to quit their work of instruction and to attend to the tables in person; but they invited the whole body of believers to select seven fit persons, whom they promised on their part to appoint over this business. It is remarkable that common consent seems to have chosen all these officers from the aggrieved section: at any rate they all bear Greek names, and one was a proselyte (Acts vi. 1–6).

After this kindly settlement the number of the brethren continued to increase, though no effort seems to have been made to extend it

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beyond Jerusalem; and their loyalty to the Jewish worship may be gathered from the statement that "a great multitude of the priests were obedient to the faith." Hitherto uninterrupted success had attended the labours of the Apostles. Except that they had been twice warned and once scourged, no serious opposition had been offered to them. Their religious conduct as pious Jews was irreproachable: their popularity was at its height. Now in a moment all was to be changed. A storm of persecution broke from a fresh quarter: the believers were scattered to the winds; only the Apostles were left.

This sudden transition was brought about by the work and death of Stephen. One of the Seven, and almost certainly a Hellenist, Stephen saw further into the destiny of the new movement than any other man of his time. He felt that it could not remain shut up inside the walls of Jerusalem, or even confined within the limits of Judaism. What he said to arouse suspicion we are not told, but we may infer something from the false charges brought against him of having spoken against the Holy Place and against Moses. It is unlikely that he used the expressions attributed to him; but his keensighted opponents were not wrong in their estimate of the general tendency of his teaching. At length his fellow-Hellenists, failing to refute his arguments, roused the populace by denouncing his doctrines as subversive of Judaism. This was the first time that a believer in Jesus had been charged with disloyalty to the national faith. Stephen when examined by the Sanhedrin defended his position from the early history of the nation; on the one hand proving that God's revelation of Himself had never been confined to one Holy Place, and on the other hand drawing a parallel between the rejection of Moses by their fathers and their own rejection of Christ. The trial was broken off by a tumultuous rush upon the speaker, who was hurried out of the city and stoned. In the persecution which followed the whole Church was involved, and all except the Apostles fled from Jerusalem. A leading persecutor was a young Pharisee, named Saul, a pupil of Gamaliel. This fact marks the new stage on which the Church had now entered. For a breach had been made with religious Judaism—with the Pharisees and the people, and not merely with the Sadducaic priestly authorities (Acts viii. 1–3).

2. *The Church dispersed throughout Palestine.*

The larger thoughts of Stephen were the prelude to the first widening of the Church. His work was carried on by the dispersion which followed his death. The first step was the admission of Samaritans, who were regarded by the Jews as half heathen, although they worshipped the God of Israel and expected the coming of Messiah. Philip, another of the Seven, preached in Samaria, and the Apostles hearing of this in Jerusalem sent out Peter and John, who not only sanctioned his work, but themselves also evangelized many Samaritan villages. Philip was now guided to take a further step in baptizing an Ethiopian

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eunuch, a Gentile who had journeyed to Jerusalem to worship the God of Israel: and it is probable that he pursued the same course when he visited the Greek populations of the coast cities between Azotus (Ashdod) and Caesarea (Acts viii. 40).

But Stephen's true successor was not Philip, but Saul, who meanwhile was carrying persecution as far as Damascus. Outside this city he had a vision of the Lord Himself, which changed the whole current of his life. From the blindness which followed it he was released by a believer named Ananias: he was baptized, and at once began to proclaim in the synagogues his belief in Jesus as the Son of God. After a while he went away into Arabia, but returned again to Damascus (Gal. i. 17). Here he continued preaching with great success, until a plot was formed against his life, and his disciples secretly sent him away. He now went up to Jerusalem, for the first time since his conversion three years before, and he was introduced by Barnabas to Peter and James. He disputed with the Hellenists, as Stephen had done, and they endeavoured to kill him. The brethren then sent him away to Caesarea, and thence he went to Tarsus, his own home. The Church throughout Palestine now enjoyed peace again, and its numbers increased (Acts ix. 31).

About this time Peter himself was miraculously guided to take a formal step towards wider comprehension. Visiting the towns of the plain of Sharon, he had healed the sick at Lydda, and raised the dead at Joppa. Here he was prepared by a thrice-repeated vision to "call no man common or unclean." The vision was scarcely ended when he was summoned to go to Caesarea to visit a Roman centurion, named Cornelius, who though a Gentile worshipped the God of Israel, and had himself seen a vision directing him to send for Peter. To him and to his Gentile friends Peter boldly declared that Jesus Christ was Lord of all men, and would save all who believed on Him. As he spoke the Holy Spirit descended on all the hearers, and the admission of the Gentiles was signalized by a repetition of the scene of Pentecost. Peter hereupon felt that baptism into the Christian brotherhood could no longer be denied to them, and he even ventured to sit down to meat with them. This was the strongest measure which had yet been taken, and Peter was called upon at Jerusalem to justify his action in eating with uncircumcised men. His full narration of all the facts silenced opposition for the time (Acts xi. 18).

Meantime a movement northward of the dispersed believers had carried the Gospel as far as Antioch, the third city in the world and the meeting-point of East and West. News of this too reached Jerusalem, and Barnabas was sent to visit the new Church. After a while he went on to Tarsus to find Saul, whom he brought back with him to Antioch. Here they remained for a year: then Agabus arrived with other prophets from Jerusalem and predicted a universal famine. A collection was made on behalf of the brethren in Judaea, and was sent to the elders by the hand of Barnabas and Saul (Acts xi. 30). In Jerusalem the Church at this time was being oppressed by Herod Agrippa. He killed James the son of Zebedee, and imprisoned Peter,

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who however was miraculously released. Shortly afterwards Herod died of a painful disease at Caesarea, A.D. 44 (Acts xii. 23).

This date closes the First Period of the Apostolic History, during which Jerusalem is the central Church, and St Peter is the prominent Apostle. We now pass on to Antioch and St Paul.

B. The Formation of Churches wholly or in part Gentile

1. *St Paul's First Missionary Journey.*

The Church of Antioch after solemn prayer and fasting selected Barnabas and Saul from among its prophets and teachers, to send them forth as its Apostles on a special mission. They took with them John whose surname was Mark, and sailed to Cyprus, where they preached in the synagogues. At Paphos the Roman proconsul Sergius Paulus asked for instruction. A Jewish magus named Elymas sought to divert him from his object, but was struck blind by Saul, who from this point onwards is spoken of as Paul. The Apostles now sailed for Perga in Pamphylia, where Mark left them, preferring to return to Jerusalem. They went up the country to the Pisidian Antioch, and on the sabbath-day Paul addressed by invitation those who attended the synagogue service. On the next sabbath all the city came to hear. When the Jews became jealous and opposed his teaching, Paul solemnly declared that since they refused the Gospel he should now turn from them to the Gentiles. To these the two Apostles preached with success, until the opposition of the Jews forced them to retire eastward to Iconium. Here they spoke again in the synagogue, and both Jews and Gentiles believed: but the unbelieving Jews and Gentiles endeavoured to stone them. They moved still eastward to Lystra, where Paul healed a lame man, and the heathen population imagining that Jupiter and Mercury, in accordance with a local legend, had come down to visit them, prepared to offer sacrifices to them. When Paul discovered their meaning, he proclaimed to them the true God, but the disaffected Jews who had followed in his track induced the people to stone him. He was left for dead, but recovered and went on the next day to Derbe. After this they returned along the same route to Perga, appointing elders in each city, and sailed back by sea to Antioch. Here they reported their labours, and especially the conversion of the Gentiles (Acts xiv. 28).

2. *The Controversy at Antioch and the Conference in Jerusalem.*

At Antioch there were many Gentile believers; and a necessity seems to have arisen for some new name by which to describe a sect which could comprise both Jews and Gentiles. It was doubtless in scorn that they were termed Christians or "Messiah-men" by their heathen opponents, though in time they adopted the title themselves (Acts xi. 26).

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Soon after Paul's return there arrived from Jerusalem certain zealous Jewish Christians who insisted on the submission of the Gentiles to the Mosaic law of circumcision. After much strife and discussion Paul and Barnabas and certain of the other party were appointed to go up to the Apostles and elders in Jerusalem about the matter. Paul first held a private consultation with Peter and John and James the Lord's brother; and they fully approved his position and recognised him as a fellow-Apostle, whose mission was especially to Gentiles (Gal. ii. 9). A public conference followed, at the close of which James, who appears to have held a position of prominence, advised that on the one hand it should be made quite clear that Mosaic rites were not obligatory in the case of Gentile believers; but that on the other hand they should be urged to abstain from certain things which would make it impossible for loyal Jews to hold any intercourse with them. These things were meats offered to idols, blood, things strangled, and fornication. This was agreed to, and embodied in a formal letter from the whole Church in Jerusalem. Bearing this letter, and accompanied by two prophets, Judas and Silas, who were charged with a like message, they returned to Antioch, where the decision was welcomed with great joy (Acts xv. 31). Peter followed shortly afterwards, and at first held free intercourse with the Gentile believers, as he had done once before with Cornelius at Caesarea. But when certain Jewish Christians arrived with some commission from James he withdrew from this intercourse through fear of the party of the Circumcision. The rest of the Jews, including even Barnabas, followed his example. Paul saw that this action would practically force the Gentiles to submit to circumcision if they wished to secure a position of real equality with the Jewish believers. It was thus contrary to Peter's expressed conviction as well as to the spirit of the letter from Jerusalem. He therefore openly rebuked Peter for what he termed his hypocrisy, and succeeded in vindicating the cause of Christian liberty (Gal. ii.)[1].

3. *St Paul's Second Missionary Journey.*

When this great controversy was now settled for the Church of Antioch, Paul proposed to Barnabas that they should revisit the scenes of their former labours. But when Barnabas insisted on taking Mark a second time with them, Paul could not consent; and while the two former set sail for Cyprus, he chose Silas as his companion and went overland to Derbe and Lystra. There he found Timothy, a young convert, whom he desired to take with him in his work. His mother was a Jewess, and on that ground, although his father was a Gentile, Paul circumcised him to avoid giving needless offence to the Jews in those parts. He then journeyed to the north-west, into the Phrygian and Galatian country. At length, being prevented by divine monitions from journeying to the south-west, he reached the coast at Alexandria Troas. A vision which he had in this place led him to cross the sea to Europe (Acts xvi. 10). Landing at Neapolis in Macedonia he

[1] The order of events in this section cannot be precisely determined.

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went up the country to Philippi. This was a Roman colony, and there was no synagogue. Still Paul first sought for Jews, as his custom was, and found their place of prayer by the river-side. An Asiatic purple-seller, Lydia by name, was his first convert. Another was the Roman jailer of the prison into which he and Silas were thrown, when a tumult was raised against them, as being troublesome Jews. After Paul had claimed release as a Roman citizen, they journeyed to the south-west, and reached Thessalonica, where there were many Jews (Acts xvii. 1). On three sabbath days Paul preached in the synagogue: but most of his converts were Gentiles, and the Jews stirred up the city against them on the charge of disloyalty to the emperor. They escaped by night to Beroea, where they preached with success in the synagogue until the arrival of Jews from Thessalonica. Then Paul was sent away to the coast and sailed for Athens, leaving Silas and Timothy to follow him. He spoke to the Athenian philosophers on the Areopagus, but with little success, and soon went on to the busy trading centre of Corinth (Acts xviii. 1). Here he met with Aquila, a Pontic Jew, who had lately come from Italy with his wife Priscilla. With him he worked for some time as a tent-maker, and on each sabbath spoke in the synagogue. Meanwhile he felt great anxiety for the Church at Thessalonica, to whom he had sent Timothy, as he could not visit them himself. When Timothy and Silas rejoined him at Corinth, he wrote one letter and then another in their joint names to the Thessalonian Church. In Corinth, after a formal breach with the Jews, Paul left the synagogue and taught in the adjoining house of a Gentile named Titius Justus. Encouraged by a vision he continued his work thus for eighteen months, until he was attacked by the Jews and dragged before the proconsul Gallio, the brother of the philosopher Seneca. Gallio dismissed the case with contempt, and shortly afterwards Paul set sail for Syria. As far as Ephesus he was accompanied by Aquila and Priscilla. In that city he spoke to the Jews in the synagogue, and when they urged him to remain longer he promised to return, and so sailed on to Caesarea. He then went up to Jerusalem, as it would seem, in connexion with a vow, and finally returned to Antioch. In this journey, which occupied about three years, he had founded at least three important Churches, those of Philippi, Thessalonica and Corinth. In the meantime Felix had become procurator of Judaea, and Nero had succeeded Claudius as the Roman emperor (A.D. 54).

4. *St Paul's Third Missionary Journey.*

Once more Paul started from Antioch, of which we now hear for the last time in the Apostolic age (Acts xviii. 22). He first revisited the Galatian Churches, and then came down to Ephesus. Since his former passing visit, Apollos, a learned Alexandrian Jew, a follower of John the Baptist, had come to that city full of zeal for his imperfect form of Christianity. Here he had met with Aquila and Priscilla, who gave him further instruction. He had then crossed over to Corinth before Paul

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reached Ephesus. When Paul arrived he found twelve more disciples of the Baptist in Ephesus. These he instructed and baptized, and they received the Holy Spirit by the laying on of his hands. For three months Paul taught in the synagogue, but he was at length compelled to assemble the believers separately in the lecture-room of Tyrannus. Thus he continued for two years, and so central was his position that "all who dwelt in Asia," *i.e.* the Roman province on the western seaboard of Asia Minor, "heard the word of the Lord, both Jews and Greeks." His preaching was confirmed by special miracles, and many who had practised magic came and openly burned their books (Acts xix. 19). Apollos now returned from Corinth, where party strife had been using his name in opposition to Paul. A painful case of immorality among the Corinthian believers gave an additional reason for the Apostle's interference. He first sent away Timothy to go to Corinth: but immediately afterwards on receiving a letter from the Corinthians themselves he wrote them his first Epistle. Apollos was unwilling to visit them at this time, and Titus went over to report on its effect. This was in the spring of A.D. 57. After a tumult had arisen in connexion with the worship of the Ephesian Artemis, Paul himself started for Macedonia. He first went to Troas, hoping to meet Titus there on his way back from Corinth: but not finding him he crossed over in anxious impatience to Macedonia. Here at length Titus met him with tidings of the penitence of the Corinthian Church. He at once wrote a second Epistle, expressing his joy, and asserting his Apostolic authority against the attacks of the Judaizing party. For the Judaizers, foiled at Jerusalem and foiled at Antioch, had been at work again in the newly-founded Churches, and were endeavouring to effect their purpose by a personal attack on Paul. Not only at Corinth was this the case, but also in the Galatian Churches, whose sudden defection called forth just at this time, in the autumn of A.D. 57, Paul's great controversial Epistle to the Galatians. After this Paul came south into Greece, where he remained three months (Acts xx. 2, 3). From Corinth he wrote his Epistle to the Romans, to whom he expressed his intention of shortly visiting their Church on his way into Spain. His present purpose however was to go up to Jerusalem to convey the thank-offerings of the Gentile Christians, in the form of collections made in the various Churches for the poorer Jewish believers in Jerusalem; a matter on which he laid the greatest stress as a substantial pledge of unity between the Jewish and Gentile Churches. He had intended to sail direct from Corinth to Syria, but learning that the Jews were plotting to kill him he returned by way of Macedonia. Timothy and six other companions of the Apostle went on before to Troas. Luke, who on the Second Missionary Journey had come with him from Troas to Philippi, and perhaps had remained in that city ever since, now returned with him after the Passover (Acts xx. 6), and hereafter accompanied him both to Jerusalem and also to Rome. A week was spent at Troas, where Paul restored Eutychus to life. Then while his companions rounded the promontory Paul preferred to walk across it, and joined the ship again at Assos. After this they coasted along

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to Miletus, purposely avoiding Ephesus, as Paul was anxious to be in Jerusalem at Pentecost. From Miletus however Paul summoned the Ephesian elders, and, conscious of the dangers which he was about to meet, gave them a solemn farewell charge. After a fair passage they landed at Tyre, and stayed a week with the Church there. They then sailed to Ptolemais, and went overland to Caesarea, where they abode with Philip the Evangelist, and were forewarned by Agabus of Paul's imprisonment. Unmoved by the entreaties of the brethren, Paul persisted in going up to Jerusalem, where he arrived at Pentecost A.D. 58. During the four years of this Third Journey he had founded the Ephesian Church, and had written the two Epistles to the Corinthians, and those to the Galatians and the Romans. The whole period is characterized by the personal attack of the Judaizing teachers, and his consequent vindication of his position as an Apostle.

5. *St Paul a Prisoner.* A.D. 58–63.

On his arrival at Jerusalem he complied with the request of James and the elders of the Church that he should openly show his loyalty to the Law by a ceremonial purification in the Temple in company with four other Jewish Christians who had a vow upon them (Acts xxi. 17 ff.). The object of this was to give a practical contradiction to the false rumour that Paul was teaching Jewish believers to exercise the same liberty from Mosaic ordinances which he so strenuously claimed for the Gentiles. When the seven days of purification were nearly completed, the Asiatic Jews spread a report that Paul had brought Gentiles beyond the enclosure which parted the outer court from the Court of Israel. In the tumult which ensued he would have been killed, had not the Roman officer Lysias, who commanded the troops in the Castle Antonia, interfered and arrested him. He was allowed to address the people in Hebrew from the castle steps, until their disorder obliged Lysias to remove him inside. When the Sanhedrin met next day by the order of Lysias, Paul's claim to be a Pharisee suddenly split it into two discordant sections, and he was taken back again to the castle. A plot for his assassination was discovered, and he was therefore sent away by night to Caesarea, the seat of the procurator Felix. The high priest and others came down and accused him; but judgment was deferred, and Paul was kept in prison for two years. From time to time Felix sent for him in the hope of receiving a bribe for his acquittal; but he finally left him bound when he was recalled by Nero in A.D. 60, in consequence of complaints laid against him by the Jews of Caesarea. The new procurator, Porcius Festus, examined Paul, and proposed to try him at Jerusalem. Hereupon Paul appealed as a Roman citizen to be heard by the emperor himself. When Agrippa II came to pay Festus a congratulatory visit Paul was heard in the presence of the procurator and the king; and they both agreed that he might have been set at liberty had he not appealed to the emperor. Preparations were now made to send him and certain other prisoners

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to Rome. Luke and Aristarchus sailed with him. They touched at Sidon, and then passing between Cyprus and the mainland came to Myra in Lycia. Thence in another ship they sailed to Crete, where Paul advised them to winter, as the season made sailing dangerous. They went on, however, and were shipwrecked in a great storm on the island of Melita. Three months later they sailed to Syracuse in another ship, and thence to Rhegium and Puteoli; and then went overland to Rome, where Paul at once called to him the leading Jews. They had received no letters respecting him, but were desirous of hearing his own account of "a sect" which was "everywhere spoken against." He reasoned with them at great length, and dismissed them with a solemn warning and a declaration of his mission to the Gentiles. For two years he was allowed to reside in his own hired lodging, in the charge of a soldier but with full liberty to instruct all who came to him. From Rome he wrote his Epistles to the Philippians and the Colossians, as well as a circular letter to the Asiatic Churches addressed in the first instance to the Ephesians. The bearer of the two latter was Onesimus, the runaway slave of Philemon, whom Paul had found in Rome, and now sent back to his master with a beautiful little letter requesting his forgiveness. The five years of his imprisonment were important for several reasons. His sudden removal from the scene of conflict and the sufferings he endured must have produced a reaction in his favour where his influence had been assailed. Greater weight would now attach to the letters he had already written, as well as to those which issued from his confinement. The zeal of his opponents would also cool down, and the Churches would have a breathing space for quiet development.

6. *St Paul's Release, Second Imprisonment and Death.* A.D. 63—67.

In A.D. 64 occurred the great fire at Rome, which was followed by the persecution of the Christians. It is probable that Paul had been released and had left the city just before this event. He journeyed eastward again and revisited Corinth, Ephesus, and Miletus, and founded a Church in Crete. It is even possible that he now accomplished his long-intended journey to Spain. While still at liberty he wrote his first Epistle to Timothy, whom he had left in charge at Ephesus during what he supposed would be a temporary absence, and also his Epistle to Titus, whom he had placed in a similar position in Crete, and whom he directed to meet him at Nicopolis, where he expected to pass the winter. Of his second arrest we know nothing; but from his prison in Rome he sent another Epistle to Timothy, written in the immediate expectation of death, in which he charged him to come to him without delay. Tradition assigns his execution and that of Peter to the same year, A.D. 67 (?). The history of this last section is gathered from the Pastoral Epistles. The Book of the Acts closes with the year 63 A.D. Of the missionary work of the Twelve we have no trustworthy records: tradition assigns to them various countries as their spheres of labour: there is no doubt that

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they did not confine themselves to Jerusalem, and they were expressly directed by their original commission to preach the Gospel to all the nations. Mark is briefly noticed again as an approved colleague both of Paul (2 Tim. iv. 11), and of Peter (1 Pet. v. 13). It is probable that under the direction of the latter he wrote a record of the Gospel history.

(NOTE. The exact chronology of the career of St Paul is uncertain; a different scheme, with earlier dates, is followed on page 186.)

C. THE CLOSE OF THE AGE AND THE CONSOLIDATION OF THE CHURCH

1. *The Destruction of Jerusalem*, A.D. 70.

A great chasm was made in the history of Christianity as well as of Judaism by the Fall of Jerusalem in A.D. 70. The destruction of the Temple involved the final cessation of all sacrifices; and Judaism became henceforward a creed without a ritual and without a local sanctuary. The many thousands of Christian Jews, who looked for the return of Jesus as the nation's Messiah, would feel the shock scarcely less than the rest. Many of them abandoned their city and retired across the Jordan to Pella, thus escaping the horrors of the siege: but multitudes must still have shared the common fate. The only member of the Apostolic band whom we know to have survived the awful crisis was the Apostle John. As an exile on the island of Patmos, he received visions of impending calamity and final triumph, which he recorded in his Apocalypse and sent to the Asiatic Churches, among whom he afterwards made his home.

2. *St John at Ephesus, circ.* A.D. 70—100.

According to a trustworthy tradition John passed his later years in Ephesus, the great metropolis of Asia Minor. Here he must have written his Gospel and Epistles, which belong to his closing years. The absence of any note of controversy with Judaizing teachers shows how completely this great struggle was now at an end. After the Fall of Jerusalem the Jewish element became gradually blended with the rest of the Christian Church, and the Apostle's constant exhortation to love seems to have no reference to any such dogmatic differences. He himself survived almost to the close of the century, and thus formed a living link to connect the Apostolic with the Post-Apostolic Age.

THE HIGH PRIESTHOOD[1]

As long as kings reigned in Jerusalem, that is, until the Babylonian Captivity, the High Priests occupied a position second to that of the kings. They were simple subjects to be slain (Ahimelech, 1 Sam. xxii. 16), or removed (Abiathar, 1 Kings ii. 27), or overruled (Urijah, 2 Kings xvi. 10–16) by Israelite monarchs. Moreover they were often

[1] By the Editor.

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personally insignificant. The very names of many of them appear to be lost, though the names of the most short-lived of the kings are preserved.

After the Captivity came a change. Occasionally indeed civil governors (Zerubbabel, Nehemiah) asserted themselves, but the High Priest became more and more the representative of the people. A list of high priests is the thread to which the events of later Jewish history may be attached.

There are, however, several uncertainties in the list. It depends largely on the statements of Josephus, who clearly had no accurate knowledge of the times from Nehemiah to the Maccabees. He is certainly wrong in making the "Jaddua" of Neh. xii. 11, 22 a contemporary both of Sanballat and of Alexander the Great, and probably the list from Jaddua to Onias III is defective in several names.

From the beginning of the Herodian period down to 70 A.D. the order becomes doubtful; high priests were removed at frequent intervals by the civil power, and in some cases re-appointed. The form of several names is also uncertain. A general sketch of the history of the High Priesthood is given by Josephus in *Arch.* xx. 10 = §§ 224–241.

List of High Priests

Jeshua, son of Jehozadak (Ezra ii. 2; iii. 2; Hag. i. 1).

Joiakim.

Eliashib (Neh. xiii. 4 ff., 28).

Joiada.

The three preceding names are given in a "genealogy" preserved in Neh. xii. 10. In this "genealogy" the word "begat" is not to be understood in its literal sense, for a high priest was sometimes succeeded by his brother or his nephew. This "genealogy" is probably only the line of succession of high priests.

Jonathan (Neh. xii. 11) called "Johanan" in Neh. xii. 22 and Ἰωάννης in Josephus (*Arch.* xi. 7, 1 = § 297). Temple profaned by Bagoses (Bagoas) the Persian general (Josephus).

Jaddua (Neh. xii. 11, 22; *Arch.* xi. 7, 2; 8, 4 = §§ 302, 326) met Alexander the Great in 332 B.C. (acc. to Josephus).

Onias I (*Arch.* xi. 8, 7 = § 347).

Simon (Simeon) the Just (*Arch.* xii. 2, 5 = § 43) met Alexander the Great in 332 B.C. (acc. to Yoma 69*a*).

Eleazar (brother of Simon, who sent the 72 translators to Ptolemy Philadelphus (285–247 B.C.) (*Arch.* xii. 2, 5 = §§ 44 ff.) for the execution of the Septuagint).

Manasses, uncle of Eleazar (*Arch.* xii. 4, 1 = § 157).

Onias II, son of Simon the Just (*ibid.*).

Simon, son of Onias II (*Arch.* xii. 4, 10 = § 224).

Onias III, son of Simon (*Arch.* xii. 4, 10 = § 225).

Jesus called Jason, brother of Onias III (*Arch.* xii. 5, 1 = § 237) appointed by Antiochus Epiphanes, 174–171 B.C.

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Onias called Menelaus, brother of Jason (*Arch.* xii. 5, 1; § 238, *cp.* 2 Macc. iv. 23–27) appointed by Antiochus.

Alcimus (1 Macc. vii. 5–9; 2 Macc. xiv. 3–13) who died *circ.* 160 B.C. (1 Macc. ix. 54–56). Called "Jacimus" by Josephus (*Arch.* xx. 10, 3 = § 237).

High priesthood suspended.

Jonathan the Maccabee (*circ.* 153 B.C.; 1 Macc. x. 21).

Simon, brother of Jonathan (*circ.* 143 B.C.; 1 Macc. xiv. 27).

John, son of Simon (*circ.* 135 B.C.; 1 Macc. xvi. 23 f.), called Hyrcanus by Josephus (*Arch.* xiii. 8, 1 = § 236).

Aristobulus I (*circ.* 105 B.C.; *Arch.* xiii. 11, 1 = § 301), who put on the diadem as being king as well as high priest.

Alexander, called in Hebrew Jannai (Jannaeus), son of Aristobulus (104–78 B.C.; *Arch.* xiii. 12, 1 = § 320).

Hyrcanus II (*Arch.* xiii. 16, 2 = § 408), son of Alexander.

Aristobulus II, brother of Hyrcanus (*Arch.* xiv. 1, 2 = § 6).

Hyrcanus II restored by Pompey (*Arch.* xiv. 4, 4 = § 73) in 63 B.C.

Antigonus, son of Aristobulus, set up by the Parthians (*Arch.* xiv. 13, 3, 10 = §§ 331, 365).

Ananelus, a Jew of Babylon, made high priest by Herod (*Arch.* xv. 2, 4 = § 22), and afterwards deposed by him.

Aristobulus III (*Arch.* xv. 3, 1 = §§ 39–41) first set up and afterwards slain by Herod.

Ananelus, restored by Herod (*Arch.* xv. 3, 3 = § 56).

Jesus, son of Phabes[1] (*Arch.* xv. 9, 3 = § 322) set up and deposed by Herod.

Simon (father-in-law to Herod) set up by Herod (*ibid.*).

Matthias deposed by Herod (*Arch.* xvii. 6, 4 = § 164).

Joazar set up by Herod (*ibid.*), removed by Archelaus.

Eleazar, brother of Joazar, set up by Archelaus (*Arch.* xvii. 13, 1 = § 339).

Jesus, son of Sōé (Σωέ), replaces Eleazar (*ibid.*).

Joazar (*Arch.* xviii. 1, 1 = § 3). Restored?

Ananus, son of Seth (or "Sethi"), appointed by Quirinius (*Arch.* xviii. 2, 1 = § 26). Called "Annas" (Luke iii. 2; John xviii. 13); deposed by Gratus the predecessor of Pilate in the governorship of Judaea.

Ishmael, son of Phabi (*Arch.* xviii. 2, 2 = § 34).

Eleazar, son of Ananus.

Simon, son of Camithus.

Joseph, called Caiaphas (Luke iii. 2; John xviii. 13).

The last four were appointed by Gratus and held office each a very short time; *cp.* the language of John xi. 49.

Jonathan, son of Ananus, appointed by Vitellius, governor of Syria (*Arch.* xviii. 4, 3 = § 95).

Theophilus, brother of Jonathan, appointed by Vitellius (*Arch.* xviii. 5, 3 = § 123), deposed by Agrippa (*Arch.* xix. 6, 2 = § 297).

[1] The form of this name is uncertain.

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Simon, called Cantheras, appointed by Agrippa (*ibid.*).

Matthias, son of Ananus (*Arch.* xix. 6, 4 = § 316).

Elionaeus, son of Cantheras (or "Cithaerus") (*Arch.* xix. 8, 1 = § 342).

Joseph, son of Cami[1] (*Arch.* xx. 1, 3 = § 16).

Ananias, son of Nedebaeus or Nebedaeus (*Arch.* xx. 5, 2 = § 103).

Jonathan, who was killed at the instigation of Felix the governor (*Arch.* xx. 8, 5 = §§ 162–4).

Ishmael, son of Phabi (*Arch.* xx. 8, 8 = § 179).

Joseph (called Cabi), son of Simon (*Arch.* xx. 8, 11 = § 196).

Ananus, son of Ananus (*Arch.* xx. 9, 1 = § 197), who judicially murdered James the Just.

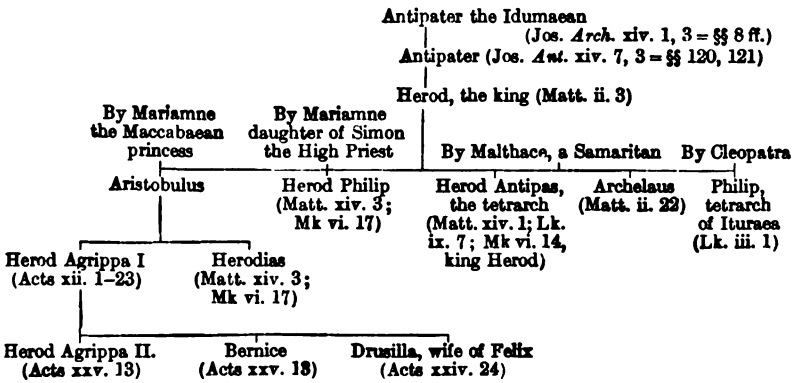
Jesus, son of Damnaeus (*Arch.* xx. § 203).

Jesus, son of Gamaliel (*Arch.* xx. 9, 4 = § 213).

Matthias, son of Theophilus, under whom occurred the great revolt against Rome (*Arch.* xx. 9, 7 = § 223).

Phanni, son of Samuel (*Bell. Jud.* iv. 3, 8 = § 155), apparently called "Phinehas" in *Arch.* xx. 10 = § 227 (Φανάσου or Φινεέσου).

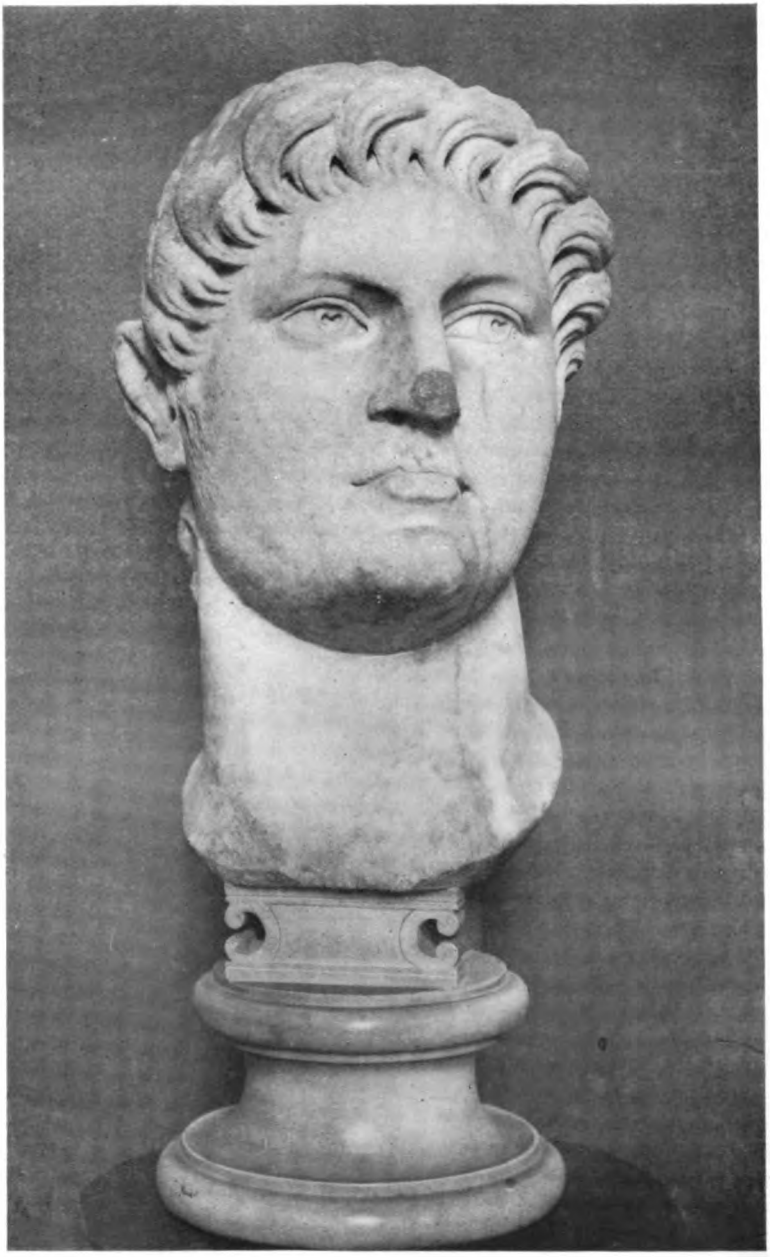
MEMBERS OF THE FAMILY OF HEROD CONNECTED WITH NEW TESTAMENT HISTORY



[1] The form of this name is uncertain; *cp. Arch.* xx. 5, 2 = § 103.

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Bust of Nero in the British Museum

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CHAPTER XIV

THE JEWISH PEOPLE, THE ROMAN EMPIRE AND THE GREEK WORLD IN THE APOSTOLIC AGE

By the Rev. H. M. GWATKIN, M.A.[1],
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In the apostolic age the Roman Empire was the one great power of the world. It included everything between the Euphrates, the Danube, the Rhine, the Atlantic and the northern edge of the African desert. The Mediterranean was a Roman lake. Athens and Alexandria, Marseille and Carthage, Jerusalem and Cordova, lay far inside this vast expanse of country. It was no vain boast of Roman pride, that the Empire was the world. "There went out a decree from Caesar Augustus, that all the world should be taxed." The wild tribes of Germany were no more rivals to the Empire than the Afghans are to England. Even Parthia was no match for Rome, though the King of Kings could muster horsemen from the Euphrates to the Indus. She might snatch a victory when the Roman army of Syria was demoralized with luxury; but a little help from the legions of the Danube was always enough to check her. Still further eastward, belonging almost to another world, was the great and conquering power of China. But Rome and China never came in contact, though for a moment (A.D. 94) they stood face to face across the Caspian.

Rome was not built in a day, nor her Empire in a generation. In remote ages the stern discipline and skilful policy of the old republic laid a solid foundation for her power. The Etruscan and the Latin, the Samnite and the Gaul went down before her; and when the last great enemy was overcome in Hannibal (B.C. 202), the world was at her feet. City by city, province by province, kingdom by kingdom she gathered in her spoil. Her allies sank into clients, and her clients into subjects. Thus Israel was made an ally of Rome by Judas Maccabaeus (B.C. 162), and became a client state when Pompeius took Jerusalem (B.C. 63). Rome gave her Herod for a king (B.C. 37), and subjected Judaea to a Roman governor at the exile of Archelaus (A.D. 6). And now, though free cities like Athens might survive,

[1] Revised by the Author.

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though client princes like the Herods might be suffered to remain, Roman influence was everywhere supreme. The world had settled down to its subjection, and the Empire already seemed an ordinance of Nature. The Roman peace replaced the wars of nations, and revolt from Rome was something unimagined in the Gentile world. Israel was the only rebel (A.D. 66–135). No ambition, no resentment of oppression, nothing but the glowing Messianic hope of Israel had power to overcome the spell of the everlasting Empire.

To the emperor's constitutional power there were hardly any limits beyond the understanding that he was to govern by law, and that he was not to be called a king in Rome or to wear the diadem of an eastern sultan. His ensigns were the sword of a Roman general (Rom. xiii. 4), the lictors of a Roman consul. Augustus (B.C. 31–A.D. 14) maintained the forms of the republic, and affected to live as a simple senator among his equals. But he was none the less their master. He sat between the consuls in the senate, and had the right to give his opinion first. He recommended candidates to the people and practically appointed all officials. He was commander of the army and head of the state religion. He could obtain from the senate what laws he pleased,or (in most cases) issue orders of his own. Above all he held the powers of a tribune, which not only made his person sacred, but enabled him to forbid any official act at his discretion. The forms of monarchy soon gathered round its substance. Tiberius (A.D. 14–37) reduced the popular elections to a form, and established a camp of prætorian guards (Phil. i. 13) just outside the city. Caesar's household (Phil. iv. 22) was counted by thousands of all ranks, scattered through the Empire. His tribunician veto was exercised in a regular court, and every Roman citizen might appeal unto Caesar (Acts xxv. 10, 12). His tribunician sacredness was lost in a halo of divinity, for the emperor was a god on earth, and his worship the most real part of the state religion. It was organized all over the Empire, and the oath by Caesar's Genius was the test of true allegiance. Altars were built to Augustus in his lifetime, and most of his successors till past the time of Constantine were formally enrolled among the gods at death.

Augustus and the senate professed to divide between them the care of the Empire. Provinces like Syria, which needed a military force, were governed by Caesar's legates; while quiet countries like Cyprus and Achaia, where no legions were stationed, were left to the administration of proconsuls. All however took their instructions from the emperor, and were equally controlled by him. Caesar had also procurators or financial agents in all the provinces, and in some unsettled districts like Judaea these procurators had the full power of legates, subject to some check from the next governor of a province—in this case Syria. These powers included civil and military jurisdiction. Pilate for example had "power to crucify, and power to release," and the Jews could not carry out a capital sentence (John xviii. 31) without his permission. Unlike proconsuls and legates, who were always senators, the procurators were men of

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lower rank. Felix was the brother of Pallas, the freedman and favourite of Claudius. "Husband of three queens," he "used the power of a king in the spirit of a slave."

The Empire was defended by five and twenty legions, each consisting of nearly 7000 men (cavalry included), with an equal number of auxiliaries. The Praetorian Guards were 10,000, and there were some unattached cohorts. Thus the regular army of the Empire was about 350,000 men—a small force for a population of perhaps eighty or ninety millions. The legion was divided into ten cohorts, each under its military tribune, and in most cases about 500 strong. One such cohort was stationed in Jerusalem at the Castle of Antonia, from which a flight of steps commanded the temple area. From these steps the tribune Claudius Lysias allowed St Paul to address the multitude (Acts xxi. 40) after his arrest. The whole cohort was employed to seize our Lord (John xviii. 3, 12), in order to make resistance hopeless. Under each tribune were six centurions, so that each centurion had under him nearly 100 soldiers. All the centurions mentioned in the New Testament are favourable specimens of Roman military virtue. It will be enough to name Cornelius, Julius and the nameless officer who watched by the cross. Yet another (Luke vii. 9) won from the Lord a warm approval by his soldierly conception of him as the emperor of the legions of heaven.

The colonies of Rome did nearly as much as the legions to secure her dominion. They were not countries like modern colonies, but cities. Many of them were founded for military purposes, to command an important road or overawe a disaffected population. Among these were Carthage, founded by Caius Gracchus (B.C. 122), Corinth by Julius Caesar (B.C. 46), Philippi by Augustus, Caesarea [Palestinae] by Vespasian. These four were old cities, though Corinth and Carthage had lain in ruins since their destruction by Mummius and Scipio (B.C. 146), and their "foundation" means no more than the despatch of a number of Roman veterans with a new constitution. The colonies were miniatures of Rome herself. They had their praetors (*duoviri juri dicundo*) attended by lictors like the Roman consuls. Municipal affairs were managed by these praetors and the curiales, who answered to the Roman senators. The two praetors at Philippi (Acts xvi.) contrast strongly with the seven politarchs (Acts xvii. 6) of the Greek city of Thessalonica.

As the Empire was built on the ruins of many nations, there was a great variety of peoples within its limits. Broadly speaking, the eastern half was Greek, the western Latin. Italy and Carthage lie on one side of the dividing line, Greece and Cyrene on the other. But this is only a rough statement. In the first place, Greek was known to every educated person in the Empire, and far eastward too towards Babylon, whereas Latin outside its proper region was only the language of officials and soldiers. Moreover, Greek was spread over some parts even of the West. Sicily and southern Italy were full of Greek settlements, and the great colony of Massilia (Marseille) had largely Hellenized the valley of the Rhone. Greek was indeed the language

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of commerce everywhere. In the third place, Greek was more fully dominant in the East than Latin in the West. No other language was spoken in Greece itself and Macedonia, on the islands and round the coast of Asia inside Taurus. It was only among the Lycaonian mountains (Acts xiv. 11) that St Paul's Greek was not enough. A Gaulish language was spoken in Galatia, but even the Galatian was beginning to give his sons Greek names. They did not always speak Greek, any more than Williams the Welshman always speaks English; but the Greek language was fast supplanting the Gaulish. It had tougher rivals in Egypt and Syria. Alexandria indeed was mostly Greek, but the common people of Egypt held to their Coptic. Syriac also showed few signs of disappearance. In Palestine the Greek element was mostly along the coast and in the Decapolis, though it was also strong in Galilee. Now Latin in the West had scarcely yet supplanted the rustic languages. The Punic tongue was still heard in the streets of Carthage; and though Latin culture had made a good beginning in Gaul and Spain, there was still much work to be done. Britain was untouched. Its conquest was not seriously attempted till the time of Claudius (A.D. 43), and the north and west were never fully Latinized.

The Greeks were the intellectual masters of the Empire, and divided much of its trade with the Jews. Greece itself indeed was in a deplorable state. Its population had been declining for the last five centuries, and was now a very thin one. Archidamus (B.C. 431) led nearly 100,000 Peloponnesians into Attica, but all Greece (B.C. 280) could muster only 20,000 men to hold Thermopylae against the Gauls, and in the second century A.D. Plutarch doubts whether even 3000 heavy-armed citizen soldiers could be assembled. There were no cities of any size but the Roman colonies of Corinth and Nicopolis. Sparta and Thebes were insignificant, and even Athens was only a venerable shadow of her former self. In some respects indeed she was little changed. She still had her Acropolis as full of statues as it could hold (Acts xvii. 16). Her gods were more in number than her men. Pallas Athene still watched lance in hand over her beloved city, and her colossal figure was a landmark for miles out at sea. The venerable court of Areopagus still met on Mars' Hill to watch over the religion of the citizens, and the mysteries of Eleusis were the most respected in the Empire. The people seemed to govern Athens as of old, for she was still in name a free city. She had usually joined the losing side in war, and suffered heavily in the siege by Sulla (B.C. 88), when the groves of the Academy were cut down. Yet Rome always treated her with studious respect, and on a formal footing of alliance and equality. But the old spirit of freedom was utterly extinct. The Athenians had sunk into a people of gossips and flatterers, whose chief political activity was in erecting statues to their benefactors. Among these they counted the Jewish high priest Hyrcanus and the princess Berenice (Acts xxv. 13).

Philosophy however still flourished at Athens. If she was no longer the one great light of the Greek world, she was quite equal to

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Rhodes or Tarsus, and for the present superior to Alexandria. The Lyceum and the Academy still recalled the memory of Aristotle and Plato. But Stoics and Epicureans were now the chief schools. They both sprang up in the iron age of Alexander's successors, and bear the mark of its despair. They contrast strongly with earlier Greek thought in their abandonment of the old Hellenic pride and in the stress they lay on morality. They contrast almost as strongly with each other in that Stoicism owes its stern despairing moralism to Eastern influence, whereas Epicureanism continues under altered circumstances the Greek search for a rational pleasure. To the Gospel they were equally opposed. Both resented its lofty claim to be the revelation of the truth which they were wrangling over. But their criticism of its doctrines came from different points of view. The ideas, for example, of a God and Father in heaven and of the personal action of a Son of God among men were equally offensive to the Stoic with his pantheistic fatalism, and to the Epicurean who saw no need for gods at all, or in any case for gods who meddle with the world. The humility and tenderness of Christianity were equally opposed to the self-sufficing pride of the Stoic, and to the Epicurean's ideal of refined and tranquil pleasure. The resurrection of the dead was equally absurd, whether the soul is corporeal as the Stoics held, or whether it is nothing without the body—which was the Epicurean theory. The schools were not at their best in the apostolic age, for Athens was rather under a cloud. But such as they were, they fairly represent the best heathen thought of the time.

Greece itself however formed but a small part of the Greek world. Even in the sixth century before Christ her colonies bade fair to establish her supremacy in Asia and Italy: and though their growth was checked by Persia and Carthage, they still commanded a vast extent of coast. They covered the entire shore of the Aegean and the islands as far as Cyprus, fringed the Black Sea more than half way round, and even touched the coast of Africa. Sebastopol is on the site of one colony; Cyrene was another. The larger part of Sicily was Greek: so also much of the coast of Italy south of Naples. Further west was the great colony of Marseille, which became a centre of Greek influence along the eastern coast of Spain and up the valley of the Rhone. But the greatest victories of Greece were won in the age of her decay. Macedonia was her conqueror indeed, but the disciple and protector of Greek culture. The main result of Alexander's conquests was the spread of Greek civilization in three successive regions outward into Asia. The country inside Mount Taurus became in course of time thoroughly Greek, and remained so till the Turkish conquest in the eleventh century. In Syria and Egypt Greek influences became dominant, but the native forces were never fully overcome. They survived the overthrow of the Greek power by the Saracens in the seventh century. Further Asia was never seriously Hellenized; yet the Greeks were strong in Mesopotamia till Julian's time (A.D. 363), and Greek kings reigned on the edge of the Indian desert for two hundred years after Alexander. But Greek influence beyond the

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Tigris was mostly destroyed in the third century B.C. by the rise of Parthia.

Rome was another disciple of Greece, and an even mightier protector than Macedonia. In the West she destroyed the old enemy Carthage, in the East she checked the advance of Parthia at the Euphrates, so that Greek influences had free scope in all the space between. Rome and Greece never were rivals. Each was supreme in its own sphere. Greece obeyed the government of Rome, while Rome looked up to Greek philosophy. She looked down, it is true, on Greek trade; but for that very reason she let it alone. The two civilizations were in close alliance. Greek literary fashions were so eagerly taken up at Rome in the second century B.C. that the native growth was quite obscured. Roman literature imitates Greek models, Roman philosophy echoes the Greek. Only law was purely Roman. The educated wrote and talked and laughed in Greek as freely as in Latin. Nor is this surprising, for he learned Greek in early youth, and studied under Greek teachers till he could attend the schools of Rhodes or Athens. It is needless to add that Roman literature was not similarly studied by the Greeks. Yet they tacitly recognised the equality of Rome when they abstained from calling her barbarian.

Scattered through the Empire and far beyond its eastern frontier were the Jews. Their dispersion was already old, for the successive deportations of Tiglath-Pileser and Sargon, of Sennacherib and Nebuchadrezzar, had removed the larger part of the nation to Assyria and Babylon. And though many of these Eastern Jews may have been lost among the heathens round them, there were great numbers living among the Parthians and Medes and Elamites (Acts ii. 9). They were counted by myriads in the Euphrates valley, grouped round the strongholds of Nisibis and Nehardea. They abounded in Babylonia, and fought with the Greeks in bloody riots in the streets of Seleucia, almost in the presence of the King of Kings. But the great dispersion still further eastward was of later date, when Alexander's conquests had opened Asia almost as much to Jewish as to Greek influences. Henceforth Jewish settlements were free to follow the lines of trade, and the commercial genius of Israel found scope abroad instead of struggling with the law at home.

They were naturally most numerous in Syria, where they formed a large element of the population, especially in cities like Damascus, Antioch or Tarsus. They were hardly less at home beyond Mount Taurus, from Lycaonia and Galatia to Pontus. Their inscriptions are found even in the Crimea. Further west they had stronger rivals, for the Greeks were a commercial people too, and better sailors than the Jews. Yet St Paul goes from synagogue to synagogue at Ephesus, Thessalonica, Beroea, Athens and Corinth, and Philo speaks of Jews in all parts of Greece, including the islands. Cyprus was the home of Barnabas, and Titus had to deal with Jews in Crete. Cyrene was another great resort of theirs. Simon of Cyrene carried the cross, and Lucius (Acts xiii. 1) was among the prophets and teachers at Antioch.

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The Jews had reached Upper Egypt in Persian times, but the most important Jewish colony in the Greek world was at Alexandria, with offshoots in Egypt generally. Alexander himself brought them to the city, and the earlier Ptolemies encouraged them to settle in it. Two of its wards were chiefly peopled by Jews, and they were not wanting in the other three. They contributed much to the trade, and something to the disorders of the city. Some of them rose to the highest offices in the state. Philo estimates the whole number of Jews in Egypt at not less than a million. At Leontopolis (somewhere between Memphis and Pelusium, in the district of Heliopolis) they had a temple of their own in imitation of Jerusalem, built about B.C. 160 by Onias, a son of one of the last high priests of the older line of Aaron before the Maccabees. It had a local reputation till its closure by the Romans (A.D. 73).

Though the Jews were less at home in the Latin half of the Empire, they were not wanting even there. They were especially numerous in Rome itself. The prisoners brought to the city by Pompeius (B.C. 63) soon obtained their liberty, and formed a Jewish quarter beyond the Tiber. Julius Caesar treated them with special favour, and by the time of Augustus they were counted in Rome by thousands. Later emperors more than once expelled them from the city, but they always returned. One of these expulsions (Acts xviii. 2) was by Claudius (probably A.D. 52), and Suetonius tells us that it was on account of "their repeated riots at the instigation of Chrestus"—which may be a confused way of saying that they had troubles either with the Christians or about some false Messiah. However, the edict came to nothing. In the next reign they found a steady friend in Nero's wife Poppaea. Even the destruction of Jerusalem scarcely endangered the toleration of the Jews at Rome. Josephus and Agrippa II lived in favour with Vespasian, and Agrippa's sister Berenice (Acts xxv. 13) won the heart of the destroyer Titus, though Roman pride forbade him to give the world another Jewish empress.

The outward and visible sign of a Jewish community was its synagogue. The law made little provision for religious instruction, and none at all for public worship elsewhere than at the temple. Something was done by the prophets to supply the need; but after the captivity it was more effectually dealt with in the synagogue. The new system was already old (Acts xv. 21) in the apostolic age, and the dispersion carried it everywhere. The synagogues were numerous. Though we need not believe the Rabbinic story that there were 480 in Jerusalem, there were certainly (Acts vi. 9) a good many. The later rule for smaller places required a synagogue to be built wherever there were ten Jews who could attend it. The general government of each community was vested in a court of elders, who seem to have had the power of exclusion from the society, and certainly inflicted on their countrymen minor punishments (Mark xiii. 9; 2 Cor. xi. 24) for breaches of Jewish order. The synagogue however had its own officials—(1) the ruler or rulers (ἀρχισυνάγωγοι, Mark v. 22), for there were sometimes more than one, who had the general oversight of

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the services; (2) the collectors of the alms; (3) the "minister" (ὑπηρέτης, Luke iv. 20), who however was a mere servant, more or less like a modern verger. It must be carefully noted that there was neither priest nor minister in the proper sense attached to the synagogue. The rulers were more like the kirk elders in Scotland. The service began with (*a*) the *Shema* (so called from its first word in Hebrew), which consisted of the three paragraphs, Deut. vi. 4–9 (*Hear*, O Israel), xi. 13–21 and Num. xv. 37–41, with certain benedictions before and after. This confession of faith was followed by (*b*) the *Shemoneh Esreh* (*Eighteen*) prayers and thanksgivings. Next came (*c*) a Lesson from the Law, which for this purpose was divided into 154 sections, in order that it might be read through in three years. The modern Jews have 54 sections, and read it in one year. Then came (*d*) a Lesson from the Prophets, including Joshua, Judges, Samuel and Kings. These portions however were not continuous like those of the law. They were commonly selected with some reference to what had just been read. Thus Gen. i. is followed by Is. xlii., Deut. i. by Is. i. Next followed (*e*) the Sermon, upon the passages just read. Last of all came (*f*) the Blessing. If a priest chanced to be present, he pronounced it, as the bishop does with us; if not, it was turned into a prayer. With this honorary exception, the entire service was performed by ordinary members of the congregation called up for the purpose at the ruler's discretion. Thus our Lord (Luke iv. 16 ff.) stands up to read the lesson at Nazareth, and sits down to preach on it. At Antioch in Pisidia (Acts xiii. 15) the rulers send to Paul and Barnabas as distinguished strangers to ask them for a sermon.

The synagogue was not confined to native Israelites. Judaism was an aggressive faith. Even in Palestine the Pharisees "compassed sea and land to make a single proselyte"; and the foreign Jews were still more zealous missionaries. The Jews were an enigma to the world, with their clannish habits and inexplicable quarrels, their circumcision, their "lazy" sabbath, their clean and unclean meats, their finical attention to ceremonial purity, and (strangest of all) their worship of a God without an image. Though it was well known that Pompeius found no image in the Holy of Holies, rumour placed there a donkey's head, and Tacitus is not ashamed to repeat the lie. But however the Jews might be slandered, they could never be ignored. So much the stronger was the attraction of their lofty monotheism for serious men who felt the emptiness of heathenism. Even Judaism was a light to lighten the Gentiles, revealing in its measure the unknown Supreme, and promising deliverance from sin and sorrow. Thus it had something of the power of the Gospel. There were Gentile proselytes as well as men of Israel in every synagogue (Acts xiii. 16). These proselytes were of all ranks downwards from King Izates of Adiabene beyond the Tigris (Josephus, *Arch.* xx. ii. 1, 2 = §§ 17–53), who was almost a kingmaker in Parthia. In the New Testament we find among others the treasurer of Queen Candace, Cornelius of Caesarea, another centurion at Capernaum (Luke vii. 5), and Nicolas

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of Antioch (Acts vi. 5), who was one of the Seven. They were received on easy terms. For the "devout," or "men who feared God," it was enough to renounce idolatry, attend the synagogue, and observe a few conspicuous practices like the sabbath or abstinence from swine's flesh. They were welcome even on this footing. The full observance of the law was required only from those who asked for full admission to the church of Israel by the threefold ordinance of circumcision, baptism and sacrifice. After this they were counted "Israelites in all things."

The Rabbis were half proud of their numerous proselytes, half ashamed of "the leprosy of Israel." Indeed the Jews of the dispersion were not strict observers of the law. Pharisaic precision was less attractive at a distance from Jerusalem, and in fact the law could not be kept in foreign countries. The Jews of Rome or Babylon could not offer their paschal lambs in the temple, or appear before JEHOVAH three times in the year. The Dispersion was in itself a plain sign that the law was waxing old and ready to vanish away. The spirit of the foreign Jews was not that of the pedants at Jerusalem. Even Galilee was less narrowly Jewish than Judaea; and further off the Jews were Greeks as well as Jews, speaking Greek and living in the midst of Greek civilization. They read the law in Greek, and visited the temple as Mohammedans visit the Kaaba, perhaps once or twice in their lives. Jerusalem might be the holy city, but it was not their home. The law might be ordained of angels, but the worship of the one true God was after all the main thing. Thus the Judaism of the dispersion was open to the influences of Greek philosophy. These are visible in the book of Wisdom, and pervade the writings of Philo. Living as he did in the cosmopolitan city of Alexandria, it was natural for him to read the law in the light of an eclectic philosophy. Absolute submission to its authority was quite consistent with allegorical methods of interpretation which enabled him to find in it whatever he wanted. Thus he makes the just and holy God of Israel into a Supreme like that of the philosophers—pure Being above all attributes and far removed from contact with the world. The Word (Memra) of the Palestinian Jews, through which JEHOVAH speaks to men, becomes the Logos of Philo—an impersonal or personal summing-up of the divine powers, viewed sometimes in the Stoic way as the active reason of the world, sometimes after the Platonic fashion as the archetypal *idea*, which shapes all things. Jewish privilege is almost explained away. The law is binding because it is pure and good—the original and still the best philosophy. Messiah's reign is an age of virtue, and the believer (or philosopher) of every nation will share the reward of Israel. Such a citizen of the world is Philo.

Judaea itself lay well within the sphere of Gentile influences. In three directions it touched the Greek cities of Phoenicia, the Decapolis and the Philistine coast. But the direct danger from Greek idolatry was averted by the Maccabean struggle, and its present influence on Israel was rather one of repulsion. Rome and the Herods did the fatal mischief. Herod the Great was indeed a splendid king. With

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all his crimes, he rises far above the common type of Eastern sultans. He brought Judaea safely through the dangers of Roman civil war. He watched over the interests of his subjects, made Jerusalem the finest city in the East, and was a tower of strength to the Jews in all countries. The glory of Herod yields only to that of Solomon. Yet the Jews hated him, and with good reason. His policy was heathen throughout his reign. He looked on Israel as one of the nations of the world and nothing more, so that his government was one long defiance of his people. Their pride was trampled down, their deepest convictions outraged by this cursed Edomite, this hideous caricature of the King that was to reign in righteousness. Only the Roman power kept him on the throne. So every discord in the state was inflamed to fever heat. Such Herodian party as existed was drawn from the Sadducees, and headed by the great priestly families like those of Boëthus and Annas. The priests were guardians of the law, and therefore rivals of the scribes, whose traditions were making the law of none effect. But when they took their stand upon that law they seemed no better than freethinkers to a people who read into the law so many later growths of doctrine. The Messianic hope for example was a subject best avoided at the court of Herod; and the law has few traces of angels or of personal immortality. Here is one more sign that it was waxing old. Thus the Sadducees were little better than an aristocratic and unpopular clique: the nation was divided. Though the Pharisees were rebels in theory, they shrank from setting the Empire at defiance. Some were timid, some saw in foreign rule the punishment of national sin. Even an Edomite for king was one step better than a procurator from Rome. As a party therefore they preferred the schools to politics. If they could not hope to deliver Israel, they were free to study the law and the traditions. So they too lost influence. The Zealots were the men of action. Their sentence was for open war. They kept the nation in a growing ferment with their risings, and ended by drawing it into a struggle of life and death with Rome.

It cannot be said that Rome was a deliberate oppressor. Heavy taxation and bad finance were the faults of her general government, and Judaea was not worse off than other provinces. Nor was it her policy to insult the national worship. She treated it with official respect just because it was a national worship, and interfered more than once to protect it in the Greek cities. The cohort in the Castle of Antonia was only there to guard the peace of the temple. Its sanctity was fully recognised. The emperor made regular offerings, and (Acts xxi. 29) no Gentile was allowed to set foot in the Court of Israel. The Jews had express permission to put to death even a Roman citizen, if he was found inside the "middle wall of partition." Neither was Rome jealous of local freedom. The country was governed as before by the high priest and Sanhedrin, except that capital sentences needed the procurator's confirmation (John xviii. 31), and every synagogue throughout the Empire retained its private jurisdiction. The procurator could no doubt act for himself when he chose; but

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this power was necessary if he was to be responsible for order. The Jews moreover had exceptional privileges like freedom from service, and from legal business on the sabbath. The high priest could even send Saul of Tarsus to bring the Christians of Damascus to Jerusalem for punishment (Acts ix. 2). So careful was the Roman government to avoid offence to an established religion.

It was all in vain. Rome and Israel could never understand each other. What was to be done with a people who were constantly raising wars of religion over the commonest acts of government? Even a census could not be taken without a dangerous rising (Acts v. 37). Nor was this the worst. Officials are seldom very gracious when they have to live among a people they despise and hate. The *publicani* especially, who farmed the taxes, had a direct interest in extortion. Thus whatever the government might do, the officials were constantly allowing their contempt for the Jews to break out in lawless violence. Pilate's slaughter of the Galileans (Luke xiii. 2) is a fair sample of their conduct. Then Judaea was most unfortunate in its procurators. Few provinces were afflicted with such a series of oppressors as Pilate, Felix, Albinus and Gessius Florus, the last and worst of the series. Only Festus was a better sort of man.

Even the Empire could not safely treat the Jews with oppression —still less with contempt. Israel was as proud as Rome herself. However this world's tyrants might boast, the Jew could never forget that God's covenant was with his fathers. The obstinacy which had so long opposed the law was now enlisted in its defence. Sooner would the whole nation perish than let Pilate bring the idolatrous ensigns of the legions into the city, or Caligula place his image in the temple. But it was intolerable that the chosen people should be trodden under foot by "dogs" (Matt. xv. 27) and "sinners of the Gentiles" (Gal. ii. 15). Hatred of the Gentile was intense. The bitterest taunt against our Lord was the question (John vii. 35) whether He meant to go and teach the Gentiles, and the deepest guilt of His followers in Israel's eyes was their preaching to the Gentiles. Other nations feared Rome, and admired the universal conqueror: Israel feared too, and hated her the more. And the Messianic hope was stronger than even the fear of Rome. The old prophets had pointed to the future, to a king of David's line, to the glory of JEHOVAH resting on him, and to a never-ending reign of peace and righteousness. In some happier times, peradventure those of John Hyrcanus (B.C. 135–104), the writer of the Apocalypse of Enoch had drawn a picture of Messiah not unworthy of his prophetic teachers. But now the nation was thoroughly embittered. Oppression brought the hope of a deliverer to the front of thought and action. It was not cherished by the Zealots only, but by the peasants of Galilee, by the scribes at Jerusalem, and even by the heretics of Sychar (John iv. 25). Philo himself, whose hopes of a reign of philosophical virtue are really independent of Messiah, was obliged to give them something of a Messianic form. But oppression also debased the character of the Messianic hope. Some indeed of the simpler minds, especially in Galilee,

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were still (Luke i. 74, 75) true to the spirit of prophecy; and some of the Pharisees were not unfavourable to the spiritual teaching of the Prophet of Nazareth. But in Judaea men looked rather for a vulgar conqueror to break the yoke of Rome and pour out wrath upon the heathen. Such a perversion of God's crowning promise to mere revenge was in itself a renunciation of the spiritual work of Israel in history. The nation was essentially apostate long before the decisive morning of the cry, "We have no king but Caesar."

Though Judaea was a tiny province, the Jews were the greatest people of the East, and no unequal match for Rome herself. The Zealots were right so far. The law, the temple and the Messianic hope kept Israel a living nation—the only living nation left inside the Empire. The stubborn courage of the Zealots amazed the Roman legions; but their savage fanaticism was no bond of union for a nation. All through the apostolic age the storm was gathering which broke in seventy years (A.D. 66–135) of internecine struggle between Rome and Israel for the dominion of the East. Our Lord's whole ministry was a warning that there was no blessing on the violence of the Zealots. The hatred of the Gentiles which brought the Jews to desecrate the temple (Mark xi. 16) needs must also bring the Gentiles to destroy it. And when the storm had spent its force, and Israel was uprooted from among the nations, it was seen again how truly the Lord had accused the scribes (Mark vii. 6–9: also Rom. x. 3) of replacing the law with a system of their own. The Obsoleteness of the Law was not a recondite doctrine of the Christians, but a plain fact which anyone with eyes could see for himself. Atonement was the very essence of the law, and atonement was impossible when sacrifice had ceased: yet the religious life of Israel went on almost as if nothing had happened. But there were no more Sadducees and no more Zealots, no more proselytes and no more freethinkers. Subservience to Rome and armed resistance were alike impossible. Pharisaism remained supreme from the time when Israel went out to his long home of exile.

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CHAPTER XV

CHRONOLOGY OF THE BIBLE[1]

A. Old Testament [and Apocrypha]

There is no Chronology (using the word in the strict sense) in the O.T. The length of a Patriarch's life or of a king's reign is stated, and very rarely the interval of time between two events is given, but no "dates" reckoned according to an era are supplied in any canonical book. True chronology in Hebrew historical literature does not begin till 1 Macc. i. 10, where it is said that Antiochus Epiphanes became king in the 137th year of the kingdom of the Greeks, *i.e.* 176 B.C. This era of the "Greeks" or "Seleucid era" begins with 312 B.C., as its first year. Throughout 1 Maccabees dates are consistently given according to this era down to 177 (= 136 B.C.).

Formerly attempts were made to construct a scheme of chronology for the earlier Biblical History from statements of numbers of years given in the Pentateuch. But a serious initial objection lies against all such attempts. The numerical statements of both Gen. v. 1–32 and of Gen. xi. 10–32 are given differently in the Hebrew text, the Samaritan text, and the Septuagint. Moreover, even if there were agreement in our authorities as to the numbers, it would still remain doubtful whether the writer intended them to be taken "historically," and not rather mystically.

Antecedently to experience it might be thought that the Exodus from Egypt would have supplied Israel with an epoch from which years might be numbered and a scheme of chronology constructed, but this is not the case. Only once is the Exodus used thus in the whole of the Old Testament, and in that instance is inconclusive. In 1 Kings vi. 1 in the Hebrew (Massoretic) text it is said that Solomon began to build his temple 480 years "after the children of Israel were come out of the land of Egypt." But we cannot be sure either of the text or of the interpretation of this passage. The Septuagint reads, "In the four hundred and *fortieth* year of the Exodus," and Josephus who presumably drew his information from the Old Testament says, "592 years after the Exodus" (*Arch.* viii. 3, 1 = § 61). Thus the text is uncertain, but even if the reading "480" be chosen, a doubt remains, for 480 (*i.e.* 40 × 12) looks like a round number, "a dozen generations."

[1] By the Editor.

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The earliest date—and that only a rough one—which can be given in Israelite history is due to a synchronism with the Egyptian Annals. In the latter part of his reign Solomon was contemporary with Shishak (Sheshonk or Sheshenq), king of Egypt (1 Kings xi. 40). Now the reign of Shishak is variously dated 952–930 B.C. (Petrie) or 945–924 (Breasted). Further Solomon's reign lasted for forty years (1 Kings xi. 42). If therefore (*e.g.*) the last ten years of Solomon fell within the reign of Shishak, then Solomon reigned either from 982–942 B.C. (Petrie) or from 975–935 B.C. (Breasted).

In the rest of the books of Kings (until we come to 2 Kings xxiv. 12, "the eighth year of Nebuchadrezzar") several of the chronological *data* are confused and uncertain. Specially to be noticed is the shortness of the interval assigned between the fall of Samaria and Sennacherib's invasion of Judah (2 Kings xviii. 10, 13), for Assyrian evidence shows conclusively that the interval was much longer. Usher's chronology of the whole period (given in the margin of many editions of the Authorized Version) which is framed chiefly from the text of Kings must be frankly given up. Dates derived from the Assyrian Annals become accessible from the reign of Ahab downwards, and are certainly to be preferred to the scheme of Usher. For this preference two reasons may be given: (*a*) because the "Biblical dates" frequently differ among themselves; (*b*) because the Assyrians had (and the Hebrews had not) a comprehensive system of reckoning years.

According to this system the years are named. The Romans designated a particular year by stating the names of the consuls of that year, and the Assyrians (centuries before the Romans) attached the name of some high official—or even of a king—to each year. The list of named years is extant from 893 (892) B.C. to 648 B.C., but the first name is injured[1]. Thus 743 is "Tiglath-pileser Year," 742 is named after the Commander-in-chief (the Tartan) of the time, and 687 is "Sennacherib Year." (It is to be noticed that in neither case is the year of a king's accession chosen for the king's name.) The list of named years is the more easily translated into a list of years B.C. owing to the fact that the "Bur-(ilu)-sagale Year" is noted by the Assyrians for an eclipse of the sun in the month Sivan. This eclipse has been identified with one which, occurring in June 763, was almost total at Nineveh. Thus the true chronology of Old Testament history may be said to begin with Assyrian notices of Israel and Judah, and the events of the history of these two kingdoms are (most conveniently) fitted into a chronological frame-work which is constructed directly from the Assyrian Annals. Passing on therefore from the rough date given to the reign of Solomon ("the middle of the tenth century, B.C."), the next noteworthy synchronism is that of Ahab with Shalmaneser II.

854 B.C. AHAB of Israel in alliance with Syria fights against SHALMANESER II (III) at the battle of Karkar.

[1] Dr C. H. W. Johns has restored some of the latest years (*P.S.B.A.* 1902, 3, 5).

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842 B.C. JEHU of Israel pays tribute to Shalmaneser II (III).

812–783 B.C. Reign of ADAD-NIRARI of Assyria. To him Israel paid tribute, and he blockaded the king of Damascus in Damascus. He may very well be the "Deliverer" of Israel in the reign of Jehoahaz mentioned in 2 Kings xiii. 4, 5.

745–727 B.C. Reign of TIGLATH-PILESER III (IV) of Assyria, called "Pul" in 2 Kings xv. 19.

738 B.C. MENAHEM of Israel pays tribute to Tiglath-pileser.

733 B.C. REZIN the ally of Pekah, king of Israel, besieged in Damascus by Tiglath-pileser.

727–722 B.C. Reign of SHALMANESER IV (V) of Assyria.

722 B.C. Samaria taken by the Assyrians (after the death of Shalmaneser). Hoshea the last king of Israel.

722–705 B.C. Reign of SARGON II king of Assyria (Isai. xx. 1).

720 B.C. Philistines and their Egyptian allies defeated by the Assyrians at the battle of Raphia.

705–681 B.C. Reign of SENNACHERIB of Assyria.

701 B.C. Philistines and their Egyptian allies defeated by the Assyrians at the battle of Altaku ("Eltekeh," Josh. xix. 44). HEZEKIAH compelled to pay tribute to Sennacherib (2 Kings xviii. 13–16).

681–668 B.C. Reign of ESAR-HADDON, son of Sennacherib. To him MANASSEH of Judah paid tribute.

671 B.C. Memphis taken by Assyrians.

668–626 B.C. Reign of ASSHUR-BANIPAL. To him also MANASSEH paid tribute.

608 B.C. Pharaoh-necoh's expedition into Syria. Death of Josiah, king of Judah.

606 B.C. Destruction of Nineveh.

597 B.C. Jehoiachin surrenders to Nebuchadrezzar.

586 B.C. Jerusalem captured and the Temple destroyed by the Chaldeans.

561 B.C Evil-merodach, king of Babylon. Jehoiachin's captivity relaxed.

559 B.C. Neriglissar (Nergal-sharezer), king of Babylon.

555 B.C. Nabonidus (Nabu-naid), king of Babylon.

538 B.C. Fall of Babylon.

537 B.C. Decree of Cyrus for the return of the Jews.

529 B.C. Cambyses, king of Persia.

525 B.C. Egypt conquered by Cambyses.

521 B.C. Darius Hystaspis, king of Persia.

520 B.C. The hindered temple-building resumed. Haggai and Zechariah prophesy.

490 B.C. Battle of Marathon.

486 B.C. Xerxes, king of Persia. (Ahasuerus, Esth. i. 1.) Egypt revolts from Persia for two years.

480 B.C. Battles of Thermopylae and Salamis.

465 B.C. Artaxerxes I Longimanus, king of Persia (Ezra vii. 1).

458 B.C. Commission of Ezra.

444 B.C. Nehemiah appointed governor of Judaea.

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432 B.C. Nehemiah's second mission to Jerusalem.
429 B.C. Plato born.
424 B.C. Darius II Nothus, king of Persia.
414 B.C. Egypt and Media both revolt from Persia.
410 B.C. Jewish Sanctuary at Elephantiné (Egypt) destroyed by the Egyptians with the connivance of a Persian Official.
404 B.C. Artaxerxes Mnemon, king of Persia.
401 B.C. Battle of Cunaxa.
359 B.C. Philip, king of Macedon.
358 B.C. Artaxerxes III Ochus, king of Persia.
336 B.C. Darius III Codomannus, king of Persia. Philip of Macedon slain.
332 B.C. Alexander in Syria and Egypt.
331 B.C. Battle of Arbela.
323 B.C. Death of Alexander the Great and dismemberment of his empire. Ptolemy Lagides obtains Egypt.
320 B.C. Ptolemy takes Jerusalem.
312 B.C. Seleucus (Nicator), king of Syria.
302 B.C. Palestine taken by Ptolemy.
301 B.C. Battle of Ipsus. Antigonus defeated by Seleucus.
285 B.C. Ptolemy Philadelphus, king of Egypt. Antiochus (Soter), king of Syria.
246 B.C. Ptolemy Euergetes I, king of Egypt.
223 B.C. Antiochus the Great, king of Syria.
222 B.C. Ptolemy Philopator.
217 B.C. Egyptian victory at Raphia over Antiochus. Palestine secured to Ptolemy.
205 B.C. Ptolemy Epiphanes.
198 B.C. Victory of Antiochus at Paneas. Judaea falls to Syria.
187 B.C. Seleucus IV, king of Syria.
182 B.C. Ptolemy Philometor, king of Egypt.
175 B.C. Antiochus Epiphanes, king of Syria. Jason, high-priest.
170 B.C. Antiochus defeats the Egyptians and attacks Jerusalem on his return from Egypt and pollutes the Temple.
168 B.C. Daily sacrifice interrupted.
166–5 B.C. Victory of Judas Maccabaeus at Emmaus.
165 B.C. Cleansing of the Temple and Dedication of a fresh altar by Judas.
164 B.C. Antiochus Eupator, king of Syria.
163 B.C. Lysias defeats Judas at Bethsura but retires from Judaea. Alcimus, high-priest.
162 B.C. Demetrius Soter, king of Syria.
161 B.C. Death of Judas Maccabaeus at Elasa (Alasa).
159 B.C. Death of Alcimus.
153 B.C. Alexander Balas set up against Demetrius in Syria. Jonathan made high-priest by Balas.
146 B.C. Demetrius Nicator, king of Syria. Ptolemy Physcon (Euergetes II), sole king in Egypt.
143 B.C. Jonathan put to death by Trypho. Simon, high-priest.

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142 B.C. Simon, "Prince of the Jews." Jews allowed to coin money.
139 B.C. Antiochus Sidetes. Tryphon put to death.
135 B.C. Murder of Simon. John Hyrcanus, high-priest.
134 B.C. Siege of Jerusalem by Sidetes.
116 B.C. Ptolemy Lathyrus (Soter II), king of Egypt.
109 B.C. Hyrcanus wars on Samaria and destroys the temple on Gerizim. Cleopatra and Alexander, monarchs in Egypt.
104 B.C. Hyrcanus dies. Aristobulus (his son), first king of the Jews.
103 B.C. Alexander Jannaeus, king of the Jews.
96 B.C. Jannaeus captures Gaza.
94 B.C. The Pharisees hostile to Jannaeus.
93 B.C. War of Jannaeus in Gilead and Moab.
88 B.C. Jannaeus defeated at Shechem by the Syrians and his own rebellious subjects.
87 B.C. Ptolemy Lathyrus recalled to Egypt.
80 B.C. Ptolemy Alexander, king of Egypt.
76 B.C. Death of Jannaeus. Alexandra, his widow, rules after him. Hyrcanus II, high-priest.
67 B.C. Aristobulus II seizes the government.
65 B.C. Pompey sends Scaurus into Syria. Ptolemy Auletes, king of Egypt.
64 B.C. Disputes between Aristobulus and Hyrcanus.
63 B.C. Jerusalem taken by Pompey. Hyrcanus again high-priest.
53 B.C. Crassus plunders the Temple. Crassus defeated by the Parthians at Carrhae.
47 B.C. Battle of Pharsalia. Antipater made procurator (ἐπίτροπος) of Judaea. Hyrcanus, "Prince (ἐθνάρχης) of the Jews."
44 B.C. Assassination of Caesar.
42 B.C. Battle of Philippi.
40 B.C. Herod flees to Rome and is declared king of Judaea. Antigonus makes himself king.
38 B.C. Herod marries Mariamne.
37 B.C. Herod takes Jerusalem.
31 B.C. Battle of Actium. Octavian (Augustus) master of the Roman world (31 B.C.–14 A.D.).
30 B.C. Cleopatra dies. Egypt becomes a Roman province.
29 B.C. Mariamne put to death.
27 B.C. Herod rebuilds Samaria.
20 B.C. Herod begins to restore the Temple.

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B. NEW TESTAMENT CHRONOLOGY

It has been impossible hitherto to fix the exact year of our Lord's birth, and consequently the year "1 A.D." is only nominally so called; it is in fact certain that it does *not* correspond with the first twelve months of the life of Christ. It is possible that our Lord was born in the year of Herod's death, "4 B.C.," but it is more probable that the event happened a little earlier (7–5 B.C.).

7–5 B.C. Birth of Jesus Christ.
4 B.C. Death of Herod the Great.
6 A.D. Banishment of Archelaus.
7 A.D. COPONIUS procurator of Judaea; Ananus high-priest.
6, 7 A.D. Quirinius (Cyrenius) takes a census in Syria.
9 A.D. MARCUS AMBIVIUS (Ambibulus), procurator.
12 A.D. ANNIUS RUFUS, procurator.
14 A.D. Death of the Emperor Augustus.
15 A.D. VALERIUS GRATUS, procurator.
17 A.D. Caiaphas, high-priest.
26 A.D. PONTIUS PILATE, procurator. Beginning of the ministry of the Baptist.
29 A.D. The Crucifixion.
33 A.D. Death of Herod Philip.
35, 36 A.D. Conversion of St Paul.
36 A.D. Pontius Pilate exiled. MARCELLUS, procurator.
37 A.D. Death of Tiberius. Jonathan, high-priest; MARULLUS, procurator. Herod Agrippa obtains the tetrarchy of Herod Philip.
37, 38 A.D. Josephus born.
39 A.D. Antipas deposed. Agrippa made tetrarch of Galilee. The Churches have rest.
41 A.D. Death of Caligula. Agrippa receives Judaea.
44 A.D. Death of Herod Agrippa I. CUSPIUS FADUS, procurator. Death of James the brother of John.
46 (?) A.D. TIBERIUS ALEXANDER, procurator.
47 A.D. St Paul's first Missionary Journey.
48 A.D. VENTIDIUS CUMANUS, procurator.
49 A.D. Council of Jerusalem.
52 A.D. CLAUDIUS (ANTONIUS) FELIX, procurator. Jews banished from Rome by Claudius.
54 A.D. Death of Claudius.
56 A.D. St Paul a prisoner at Caesarea.
58 A.D. PORCIUS FESTUS, procurator.
59 A.D. St Paul leaves Melita for Rome. Joseph, son of Simon, high-priest.
61 A.D. Close of the history of the Acts of the Apostles.
62 A.D. ALBINUS, procurator.
64 A.D. GESSIUS FLORUS, procurator. Completion of the Temple. Burning of Rome. Persecution under Nero.

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64, 65 A.D. Martyrdom of St Peter and St Paul.
66 A.D. Jewish war commences.
67 A.D. Capture of Jotapata by Vespasian.
68 A.D. Death of Nero. Galba proclaimed.
69 A.D. Otho, Vitellius, Vespasian, emperors.
70 A.D. Christians retire to Pella. Siege and capture of Jerusalem.
79 A.D. Death of Vespasian.
81 A.D. Death of Titus.
95 A.D. Persecution of Christians by Domitian.
96 A.D. Death of Domitian.

Note. For the dates of St Paul's career *cp.* pp. 314–6, where another scheme is followed, according to which several of the events occurred at dates later by two years than those here given.

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CHAPTER XVI

THE ANTIQUITIES OF THE BIBLE

1. Religious Observances

By the late Rev. F. WATSON, D.D.[1],
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The first allusion to the offering of sacrifices to God is found in Gen. iv. 3, 4. No divine command can be quoted for the institution of sacrifice. From the numerous mention of altars in patriarchal times we gather that sacrifice was an ordinary part of the patriarchal religion. Prayer and sacrifice were closely connected together. The patriarchs built an altar, and called upon the name of the Lord (Gen. xii. 8, xxvi. 25). The sacrifice was intended to remove an indefinite feeling of separation from God and a fear of approaching Him. *Covenants* were *based on or ratified by* sacrifice, both (*a*) between God and man (Gen. xv. 9, 10, 17, xxxv. 14); and (*b*) between man and man (Gen. xxxi. 44–46, 54).

Offerings made to Jehovah must from the nature of the case be the offerer's own property; and they must also be properly acquired by him (Deut. xxiii. 18). They might be made to Jehovah either (*a*) for His permanent possession (so offerings of gold, silver, etc., for the service of the sanctuary: Ex. xxv. 1–3; 1 Chron. xxix.); or (*b*) to be consumed in His honour, either (1) in the maintenance of His ministers, or (2) by fire on the altar. The former were regarded as feudal taxes which Israel paid to Jehovah as the Owner of the land. The latter were sacrifices consumed, partly or wholly, upon the altar for a sweet savour to Jehovah (Ex. xxix. 18), or as His sacrificial food (Lev. iii. 11, 16). When an animal was sacrificed, its blood was to be sprinkled upon the altar for an atonement and on no account to be eaten (Lev. xvii. 11). The sacrificial act represented the personal surrender of the worshipper to Jehovah. The thing sacrificed was his substitute and representative, and must needs be in close and essential connexion with him. Hence only oxen, sheep, goats, turtle-doves and pigeons, wine, oil and corn could be offered on the altar. *Animals* best represented man *personally*,

[1] Revised by the Editor.

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because nearest him in the scale of life. Those chosen were domesticated animals, reared by man, his food, and so the support of his life. Wild animals, though fit for food, were excluded, because in no sense the product of his care and cultivation. *Vegetables* on the other hand best represented *man's work*, because they were in some sense the product of his skill and toil. Fruits generally were excluded because they grew without cultivation. Altar sacrifices were of three kinds, Sin-offerings, Burnt-offerings, and Peace-offerings.

An altar was a place for offering sacrifice. At its four corners were four horns. On these the blood of the sin-offerings was put. The materials of an altar were either earth (2 Kings v. 17; Ex. xx. 24) or unhewn stones (Ex. xx. 25; Deut. xxvii. 5; Josh. viii. 31). The Israelites were wont to inclose the earth or stones in a wooden case to preserve the proper shape. The wood again might be overlaid with bronze or gold. Hence we have altars of acacia wood (Ex. xxvii. 1, R.V.); bronze or golden altars (Ex. xxxix. 39, xl. 26).

From the nature of worship under the Old Testament dispensation a **shrine** or **sanctuary** was the place of an altar. The place was chosen by God, who signified His choice by a Theophany. Thus the patriarchs (commonly) built altars in the places in which God had appeared to them (Gen. xii. 7). Under the Deuteronomic Law (Deut. xii. 5, 11–14) it was forbidden to build an altar, except in the place which God should choose to put His name there.

In the times of the undivided kingdom, Samuel, Saul and David erected altars in various places. High places with their sacrificial worship were tolerated even by pious and reforming kings. Asa and Jehoshaphat seem to have made unsuccessful efforts to remove them (*cp.* 2 Chron. xiv. 5 and xvii. 6 with 1 Kings xv. 14 and xxii. 43). But Hezekiah was probably the first king to put down worship at the high places (2 Kings xviii. 4; 2 Chron. xxxi. 1). Their removal excited the attention of the Assyrians (2 Kings xviii. 22), and was probably unpopular. Manasseh rebuilt them (2 Kings xxi. 3). Josiah, after the finding of the Book of the Law, defiled the high places and brake down the altars, and did not allow those who had been their priests to perform the duties of their office at Jerusalem (2 Kings xxiii. 8, 9). Worship at the high places became, as we learn from the prophets, the occasion of gross idolatry and immorality; *cp.* 2 Kings xvii. 10; Is. lvii. 3–8, lxv. 7; Jer. ii. 20; Ezek. xviii. 6, 11, 15, *al.*

Many places had from Theophanies or their associations with the history of the nation a sacred character. At these men were wont to offer sacrifices, generally to JEHOVAH, but often, and specially in later times, with heathen or idolatrous rites. Such were: Bethel (Gen. xii. 8; Judg. xx. 26, 27; 1 Kings xii. 32; Amos iv. 4); Beersheba (Gen. xxi. 33; Amos v. 5); Dan (Judg. xviii. 30; 1 Kings xii. 29, 30; Amos viii. 14); Gibeon (2 Chron. i. 3; 1 Kings iii. 4); Gilgal (Josh. v. 2–11; 1 Sam. vii. 16; Hosea xii. 11; Amos iv. 4); Mizpah in Gilead (Gen. xxxi. 49; Judg. xi. 11, xx. 1); Mizpah in Benjamin (1 Sam. vii. 5, 6, x. 17); Ramah (1 Sam. vii. 17); Shechem or Mount Ebal (Gen. xii. 6, 7; Josh. viii. 30, xxiv. 26).

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The Tabernacle. The names of the Tabernacle were (1) Tent of Meeting (R.V.), because there God met with the children of Israel (Ex. xxix. 43): (2) Tabernacle (literally, dwelling-place), because there God dwelt (Ex. xxv. 8 f.): (3) Tent or Tabernacle of the Testimony; the Testimony = the two Tables of the Law (Ex. xxv. 21): (4) The House of JEHOVAH, as His settled dwelling-place (Ex. xxiii. 19; Josh. vi. 24; Judg. xviii. 31).

Occasionally (1) and (2) are combined, so Ex. xl. 2; at times the whole building is called *Sanctuary* (Ex. xxv. 8), a name more fitly applied to the Holy Place or Holy of Holies.

In the court outside the Tent and in front of its door stood the Altar of Burnt-offering, a square of five cubits, three cubits high. Its outer frame was acacia wood overlaid with bronze (Ex. xxvii. 1, 2, 8), whence its name (Ex. xxxix. 39). The hollow was probably filled with earth or unhewn stones (Ex. xx. 24, 25). Besides various bronze utensils for use in the sacrifices it had rings and staves by means of which it was carried.

Between the altar of burnt-offering and the door of the Tent stood a laver of bronze on a base of bronze (Ex. xxx. 18). In it the priests washed their hands and feet when they went into the Tent of Meeting for any priestly purpose (Ex. xxx. 19–21).

The Tabernacle proper was divided into two parts by a vail (Ex. xxxvi. 35; xl. 20, 21).

In the outer compartment called the Holy Place were three things: (1) In the middle, before the vail and before the mercy-seat (Ex. xxx. 6), stood the Altar of Incense, similar in construction to the Altar of Burnt-offering but smaller and overlaid with gold. On it was burned incense morning and evening (Ex. xxx. 7, 8). (2) On the south side of the altar of incense stood the Candlestick or Lampstand (Ex. xxvi. 35), of pure gold of beaten work, with seven lamps. Pure olive oil was burnt in the lamps (Ex. xxvii. 20, 21; Lev. xxiv. 2). Aaron lit the lamps at evening and dressed them in the morning (Ex. xxx. 8; Lev. xxiv. 3). (3) On the north side of the altar stood the Table of Shewbread (Ex. xxv. 23–30) made of acacia wood. On it was placed the shewbread, consisting of 12 unleavened cakes made of fine flour. They were placed in two rows (or piles), and frankincense was put on each row (Lev. xxiv. 7). The shewbread was changed every Sabbath-day, and the old loaves were eaten by the priests in a holy place (Lev. xxiv. 9).

The Holy of Holies contained only one piece of furniture, viz. the Ark of the Covenant, or the Ark of the Testimony (Ex. xxv. 22). It was an oblong box of acacia wood, $2\frac{1}{2}$ cubits long and $1\frac{1}{2}$ cubits wide and high. It was overlaid within and without with gold, and had a rim or edging of gold round its top. It had rings and staves by which to carry it, and the staves were never to be removed from the rings (Ex. xxv. 15). The ark had within it "The Testimony," *i.e.* the two tables of stone (Ex. xxv. 21, xxxi. 18). According to Heb. ix. 4, the ark also contained a pot of manna and Aaron's rod that budded. In the O.T. it is said of these that they are put or laid up "before the

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Testimony" (Ex. xvi. 34; Num. xvii. 10). They were not in the ark in the time of Solomon (1 Kings viii. 9). The Book of the Law was placed "by the side of the ark of the covenant," not inside it (Deut. xxxi. 26). Upon the ark and forming the lid was the *Kapporeth* (from *kapper*, "atone" or "cover"), A.V. "mercy-seat," R.V. marg. "covering." It served, with the ark beneath, as an altar on which the highest atonement known to the Jewish law was effected. On it was sprinkled the blood of the sin-offering of the Day of Atonement (Lev. xvi. 14, 15). The *Kapporeth* was the place of the manifestation of God's presence (Ex. xxv. 22). It was considered to be God's throne in Israel, as is shown by the phrase, "JEHOVAH Sabaoth which sitteth upon (or dwelleth between) the cherubim" (1 Sam. iv. 4). At the ends of the *Kapporeth* were placed two cherubim of gold of beaten work, spreading out their wings so as to cover the mercy-seat and looking towards it.

The pattern of the Tabernacle was delivered by God to Moses. Bezaleel and Aholiab were the chief constructors, and it is said (Ex. xxxi. 2–6) that they and the other workmen were filled with the spirit of God, in wisdom and in understanding, to make all that God had commanded. The Tabernacle with all its furniture was brought to Moses when complete, and on the first day of the first month of the 2nd year (*i.e.* one year less 14 days from the Exodus) he reared it up and finished the work. When the whole building was set in order, the cloud covered the Tent of Meeting and the glory of the Lord filled the Tabernacle (Ex. xl. 34). The cloud, the token of the Divine Presence, had the appearance of a fire by night, and by its rising from or abiding on the Tent, determined the journeyings and encampments of the children of Israel (Num. ix. 17, 18). The Tabernacle accompanied the children of Israel during their wanderings in the desert, and in the different stages of the conquest of the land of Canaan. The conquest complete, it was fixed at Shiloh as the place which the Lord had chosen (Josh. xviii. 1).

Solomon's Temple. There is nothing distinctive in the Hebrew word for temple. Nearly equivalent to the English "palace," it is used of the palaces of Ahab and the king of Babylon (1 Kings xxi. 1; 2 Kings xx. 18, *al.*).

The Hill of Zion seems to have been chosen by God as His dwelling-place early in David's reign (2 Sam. vi. 17). The exact position of the Temple, viz. the threshing-floor of Araunah the Jebusite, was indicated by the Theophany at the time of the plague, and the command received through the prophet Gad to build an altar there (1 Chron. xxi. 15, 18, 28; xxii. 1). The site is identified with Mount Moriah in 2 Chron. iii. 1.

The Temple proper was (the measurements being interior) 60 cubits long, 20 cubits broad, 30 cubits high. It had in addition a "porch" or (rather perhaps) a *pylon* such as Egyptian temples had.

The Temple walls were composed of hewn stone made ready at the quarry. The roof was of cedar and the walls were panelled with it. "All was cedar there, there was no stone seen." The cedar was

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carved with figures (cherubim, palm-trees, and flowers), and was overlaid with gold fitted to the carving. The floors were of fir or cypress wood, overlaid with gold. The communication between the Holy Place and Holy of Holies was by a doorway with two doors of olive-wood carved like the walls and overlaid with gold. The door of the Temple was of cypress on posts of olive-wood, carved and overlaid as elsewhere. It folded back in two pieces on each side. In front of the porch stood the figured pillars of hollow bronze, inscribed with the words *Jachin* and *Boaz*. These with their capitals were 23 cubits high. Round about the house and inclosing it were three tiers of chambers. There were rebatements in the wall—*i.e.* the wall was broader at the base than it was higher up. In this way supports for the chamber-posts were obtained without cutting into the wall of the house. In consequence the chambers increased by a cubit in width at each tier. The lowest chamber was five cubits wide. Above them all was a row of windows of narrow lights. From 1 Chron. xxviii. 11 we should gather that what may be called the outbuildings were of an extensive character. The small size of the Temple proper in comparison with modern churches is to be noticed. It is sufficiently accounted for by the fact that the worshippers remained outside, the priests only went within.

All the materials for the house were prepared before they were brought to the site. The building was completed in seven years. There were two Temple courts. The inner court was surrounded by a wall consisting of three rows of hewn stone and a row of cedar beams (1 Kings vi. 36). This was called the court of the priests or again (from its elevation) the "upper" court (2 Chron. iv. 9; Jer. xxxvi. 10). The outer or the great court was for the use of the people. Nothing is said about its walls, but it was entered by doors of bronze.

In the Holy of Holies stood the ark with the mercy-seat; the figures of the cherubim overshadowing the mercy-seat were large in size, their wings touched in the middle and reached each wall of the Holy of Holies. In the Holy Place was the altar of incense made of cedar wood overlaid with gold. In the outer court stood the bronze altar until Ahaz superseded it with an altar of Damascus pattern (2 Kings xvi. 11–16). Between the altar and the porch was the bronze sea for the purification of the priests. It had a brim like the flower of a lily, and it stood upon 12 oxen, three looking N., S., E., W. These were given as tribute to Tiglath-Pileser by Ahaz (2 Kings xvi. 17). On each side of the altar were five figured bronze stands for five bronze lavers for washing the sacrifices (1 Kings vii. 38, 39).

The house was consecrated at the feast of the seventh month, *i.e.* the Feast of Tabernacles (1 Kings viii. 2; 2 Chron. v. 3). When the priests came out from setting the ark in the Holy of Holies, the house was filled with a cloud, "so that the priests could not stand to minister" (1 Kings viii. 10 f.). The feast of dedication lasted 14 days (1 Kings viii. 64, 65). In this ceremonial Solomon appears to be the principal personage, even as Moses (not Aaron) was at the dedication of the Tabernacle.

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Great wealth was lavished on the Temple. The skill necessary for the elaborate work in gold and bronze was contributed by the half-Tyrian craftsman, Hiram, on his mother's side of the tribe of Naphtali, who was fetched by Solomon for the purpose (1 Kings vii. 14).

The Temple was shorn of some of its magnificence by Shishak of Egypt in the reign of Solomon's son (1 Kings xiv. 26). It was often spoiled of its treasures, whether by foreign enemies (Shishak, Jehoash of Israel, Nebuchadrezzar), or by kings of Judah (Asa, Joash, Ahaz, Hezekiah) to buy off the attack or purchase the alliance of foreign powers. It was restored by Joash and by Josiah. Some works in connexion with it were taken in hand by Jotham (2 Kings xv. 35); and Hezekiah (2 Kings xviii. 16). It was "polluted" by Manasseh (2 Kings xxi. 4, 5, 7). It was cleansed by Josiah (2 Kings xxiii. 4, 6, 12). Finally it was burnt to the ground and utterly destroyed by Nebuchadrezzar (2 Kings xxv. 9), all that was valuable in it being carried to Babylon (2 Kings xxv. 13 ff.). The vessels of silver and gold were afterwards restored by Cyrus and Darius (Ezra i. 7–11, vi. 5).

Temple of Zerubbabel. There are few definite statements concerning the dimensions and arrangements of the Temple of Zerubbabel, but we may reasonably infer that it was, so far as circumstances permitted, in its principal parts a reproduction of Solomon's Temple, and on the ancient site (Ezra iii. 3). The Jews were not entirely free agents in building. The dimensions and principles of construction were prescribed in decrees of the Persian kings (Ezra vi. 3, 4). They also provided the materials, which were brought from the Lebanon (Ezra iii. 7, vi. 4, 8).

We gather from Neh. xii. 44 and xiii. 5–7, that the out-buildings in connexion with Zerubbabel's Temple were of an extensive character, and included (*a*) store-chambers for the priestly and Levitical Jews, and (*b*) dwelling-chambers for the priests and others. *Cp.* also Josephus *Arch.* xiv. xvi. 2 (§ 476).

The building of Zerubbabel's Temple was impeded by the active opposition and by the intrigues of the "people of the land," *i.e.* Gentile intruders into Judah (Ezra iv. 4, 5). Induced by their representations, king Artaxerxes (Pseudo-Smerdis?) wrote a letter and made the work to cease (Ezra iv. 23, 24). In the second year of Darius Hystaspis (520 B.C.) the people, exhorted by the prophets Haggai and Zechariah, resumed their task, and in the sixth year of Darius (516 B.C.) the feast of the dedication was kept (Ezra vi. 15, 16).

Simon the Just (*circ.* 300 B.C.), the high priest, "repaired the house again," and "fortified the temple" (Ecclus. l. 1).

Ptolemy Philopator (after the battle of Raphia in 217 B.C.) insisted upon entering the Holy of Holies, but was smitten of God so that he was carried out half-dead from the Temple courts. Antiochus the Great (200 B.C.), in return for help given him by the Jews against the Egyptians, provided materials for building the cloisters of the Temple, made a grant to provide sacrifices, and decreed that no stranger should enter within the Temple inclosure. Antiochus Epiphanes (170 B.C.) entered the Temple "proudly," stripped it of its golden altar,

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candlesticks, and table of shewbread, while two years later (168 B.C.) his general (Apollonius?) polluted it by setting up the Abomination of Desolation (a heathen altar) and offering swine upon the altar. It was left desolate for three years, so that "shrubs grew in its courts as in a forest or on one of the mountains" (1 Macc. i. 21, 39, 46, 54; iv. 38). Judas Maccabaeus (165 B.C.) cleansed it and restored it to use (1 Macc. iv. 42–57). He and his brothers, Jonathan and Simon, fortified the sanctuary with high walls and towers (1 Macc. iv. 60, x. 11, xiii. 52). Alexander Jannaeus (B.C. 95) built a partition wall of wood round the altar and the Temple, so as to separate the court of the priests from that of the people (Jos. *Arch.* XIII. xiii. 5; § 373). Pompey, when he took Jerusalem (B.C. 63), slew the priests at the altar, and entered the Holy of Holies, but left the rich Temple treasures intact, and commanded it to be cleansed the next day (*Arch.* XIV. iv. 4; §§ 72, 73). When Herod took the city (B.C. 37), some of the Temple cloisters were burnt, but he used entreaties, threatenings, and even force, to restrain his foreign soldiery from entering the Sanctuary (*Arch.* XIV. xvi. 3; §§ 482–3).

Temple of Herod. To win popularity with the Jews and an eternal name for himself, Herod in the year 20 B.C. of his reign proposed to rebuild the Temple of Zerubbabel. The area of the Temple site was inadequate for his design, and to enlarge it he built up a wall from the bottom of the valley, binding rocks together with lead and iron, and filling up the hollows. By this means he obtained a site nearly square, four stadia in circumference, or 600 feet each side (Jos. *Arch.* XV. xi. 1–3; §§ 397–400). The Temple proper was built by the priests themselves in a year and six months (*Arch.* XV. xi. 6; § 421). The cloisters (the speciality of Herod's Temple) and outer inclosures were built in 8 years (*ibid.* § 420). Other buildings were added from time to time. The work was proceeding all through our Lord's earthly life, and the design was not complete till the year 64 A.D., only six years before the Temple's final destruction. The discharge of the large staff of workmen (18,000 men; *Arch.* XX. ix. 7; § 219), which had been employed upon it by Agrippa II, aggravated the troubles of those disturbed times.

Character of the Buildings (*Arch.* XV. xi. 3–5; §§ 391–420).

The special feature to be noted in the Temple buildings was the gradual rise in elevation from the area boundaries till at length the shrine itself was reached. The Temple area was divided into courts, and the outer courts stood on the lowest ground. Ascents were made by steps successively from the outer precincts to the court of the women, the courts of the men of Israel and of the priests, and the Temple itself. In the midst, not in the centre of the site (but somewhat to the N. and W. of it), on the exact site of the Temple of Solomon, with its porch facing the east, and its Holy of Holies to the west, was placed the Temple itself. It was thus visible from every part of the city. The Temple area was surrounded on all sides by a high

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battlemented wall, strong enough to withstand a siege (Jos. *Bell. Jud.* IV. iii. 10; § 172). Josephus mentions four gates on the west side only; but the Talmud speaks of a gate Huldah on the south side, in a line with the altar and the Water Gate (inner inclosure); a gate Tadi or Teri on the north side; and a gate Shushan on the east side. Cloisters ran all round the wall. Those on the south side called the royal cloisters were particularly remarkable. They were supported on 162 white marble pillars with Corinthian capitals placed in four rows forming three walks. The effect of this magnificent cloister was enhanced by the precipice which bounded the southern side of the Temple area. The other cloisters had only two walks. Those on the eastern side were called Solomon's Porch, and were rebuilt by Herod.

A rampart or terrace called the *Chel*, 10 cubits wide, surrounded the wall of the Temple, and outside this in turn was a fence (δρύφακτος, Jos. *Bell. Jud.* V. v. 2 = § 193) into which were built inscriptions, some in Greek and some in Latin, that no foreigner should go within the Sanctuary. One of these pillars with the Greek inscription was found (1870) by M. Ganneau built into the wall of a house in modern Jerusalem. The court of the women comprised the easternmost portion of the inner Temple. It was entered on the east by Nicanor's Gate (some place this gate between the court of the women and that of the men of Israel), a gate of Corinthian bronze, reckoned to be the principal gate (*Bell. Jud.* V. v. 3; § 204). This is possibly the gate "called Beautiful" of Acts iii. 2. A wall separated the more sacred portions of the Temple towards the west from the court of the women. From the latter the court of the men of Israel was reached by steps. A partition one cubit high compassed the holy house and altar, and kept the people from the priests. The eastern part of this inclosure was called the court of the priests, and in it stood the huge altar of burnt-offering, and the laver for the priestly purifications. Twelve steps led from the court of the priests to the Temple itself. This was renewed by Herod to its foundations (Jos. *Arch.* XV. xi. 3; §§ 391–2). It was built of stones that were white and strong, and of immense size. The Temple was 100 cubits long, 100 or 120 cubits high, the centre being higher than the wings; 100 cubits broad at the porch, 60 cubits behind. The Holy Place and Holy of Holies were the same size as in Solomon's or Zerubbabel's Temple. In front of the Temple was a remarkable gateway without doors, with lintels above, adorned with coloured and embroidered curtains. It was covered with gold, and a golden vine was spread upon it. Thirty-eight little chambers in three stories surrounded the Temple, 15 on the north, 15 on the south, and 8 on the west.

The Temple, like that of Zerubbabel, had no ark. A stone was set in its place, on which the high priest placed the censer on the Day of Atonement. It followed the Tabernacle (not Solomon's Temple) in having only one candlestick and one table of shewbread.

Along the walls of the inner Temple were placed chambers for various purposes connected with the Temple services. At the north end of the court of the women stood the Treasury, at its south end the *Gazith*

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or chamber of hewn stone in which the Sanhedrin sat. At the north-west corner of the Temple, and on the site of an ancient tower called Baris, Herod erected the Castle of Antonia. From its south-east tower, 70 cubits high, the whole Temple could be viewed. A Roman garrison was established there. Subterranean passages connected it with the Temple cloisters, and through these the Roman soldiers poured down to repress the constantly occurring disturbances in the Temple courts.

Of the places above mentioned, the *Court of the Women* was the scene of our Lord's Temple teachings. In the *Treasury*, at its northern end, He taught (John viii. 20); over against the *Treasury*, He sat and watched the people casting in their alms (Mark xii. 41). It was in *Solomon's Porch*, at its east end, that He walked in the winter (John x. 22). To the same porch gathered all the people greatly wondering (Acts iii. 11), after Peter and John had healed the lame beggar who sat at the *Beautiful Gate* (site uncertain). The *Tower of Antonia* from which the chief captain of the Roman garrison ran down to rescue Paul, lay on the N.W. and commanded the Temple area (Acts xxi. 31, 32). Our Lord in the *Court of the men of Israel* at the Feast of Tabernacles watched the priest bring the water from the Pool of Siloam through the *Water Gate* and pour it upon the altar of burnt-offering (John vii.). The *vail* which was rent at Christ's Crucifixion hung between the Holy Place and the Holy of Holies.

In A.D. 70, on the evening of the anniversary of the destruction of the first Temple, Herod's Temple was taken and destroyed by the army of Titus. A temple to Jupiter Capitolinus was erected on the site by Hadrian (117–138 A.D.).

Priests. The essential idea of a priest was that of a mediator between his people and God who represented them officially in worship and sacrifice. In virtue of his office he was able to draw nigh to God, whilst they, because of their sins and infirmities, must needs stand afar off. The priest exercised his office mainly at the altar by offering the sacrifices and above all the incense (Num. xvi. 40, xviii. 2, 3, 5, 7; Deut. xxxiii. 10); but also by teaching the people the Law (Lev. x. 10, 11; Deut. xxxiii. 10; Mal. ii. 7); by communicating to them the divine will (Num. xxvii. 21); and by blessing them in the name of the Lord (Num. vi. 22–27).

The priest (*a*) does not take his office upon himself but comes of a family chosen of God (Num. xvi. 5; Heb. v. 4). In an especial sense he (*b*) belongs to God (Num. xvi. 5); and (*c*) is holy to Him (Num. xvi. 5).

The priests must be (1) Aaron's sons (Num. xvi. 3–10, 40, xviii. 1); (2) free from all important bodily blemishes or infirmities or diseases; they were (3) under *special* restrictions with respect to (*a*) uncleanness for the dead, (*b*) marriage, (*c*) wine or strong drink when engaged in sacerdotal duties (Lev. x. 9); (4) the *ordinary* universal prohibitions were specially binding on them; (5) their families were under special and stricter laws, and liable to severer punishments than the rest of the people.

Nothing is specified in the Law as to the *age* at which a priest

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might begin to exercise his office. Levites were qualified according to the law at 30 or 25 (Num. iv. 3; viii. 23–26), and according to later usage at 20 (1 Chron. xxiii. 24, 27). Aristobulus, the last of the Hasmonean high priests, officiated when in the 17th year of his age (Jos. *Arch.* xv. iii. 3; § 51).

Consecration to the priestly office consisted of two parts, (*a*) ceremonial, (*b*) sacrificial, corresponding in significance.

First, the priests were washed at the door of the Tabernacle; they were clothed with the priestly garments (coats, girdles, and head-tires); they were anointed (Ex. xl. 15) with holy oil.

Secondly, three sacrifices were offered: (1) A bullock as a sin-offering, to put away their sin. (2) A ram as a burnt-offering, to indicate the full and complete surrender of themselves to God. (3) A ram as a peace or consecration offering. The blood of the ram was put upon the tip of the priest's right ear, the thumb of his right hand, and the great toe of his right foot. Obedience to the divine voice and activity in the divine service were thus symbolized. The priests' hands were filled (*cp.* 1 Kings xiii. 33, "consecrated him," Heb. "filled his hand") with the fat, the kidneys, the right thigh or shoulder, and part of the meal-offering. The gifts which henceforward they would offer on behalf of the people to the LORD were thus committed to them.

For the maintenance of the priests were assigned (1) *Portions of the Altar Offerings;* viz. the whole of the sin and guilt offerings (except the fat), and the meal-offerings, except the small portion burnt on the altar (Num. xviii. 9); the skin of the burnt-offering (Lev. vii. 8); the wave-breast and the heave-thigh of the peace-offerings (Lev. vii. 34). (2) *The Firstfruits.* Specially of the seven products of Palestine (Deut. viii. 8, wheat, barley, oil, wine, figs, pomegranates, and honey); but also of all kinds of fruits (Num. xviii. 13; Deut. xxvi. 2); of dough (Num. xv. 20, 21; Neh. x. 37); of the fleece of sheep (Deut. xviii. 4). There was also the heave-offering, *i.e.* the gift of the best of the produce of the soil (Num. xviii. 12; *cp.* Neh. x. 35 with x. 37). (3) *The Firstborn.* (*a*) The redemption money, in the case of man (five shekels, Num. xviii. 16) and unclean beasts (one-fifth more than the priest's valuation, Lev. xxvii. 27). (*b*) The clean beasts themselves (Num. xviii. 15–17). (4) *The Tithe of the Levitical Tithe* (Num. xviii. 26–28). (5) *The Votive Offerings.* Some of these were given to the service of the Sanctuary, but things devoted (*cherem*) were the priest's (Lev. xxvii. 21). (6) Certain cities (13 in number, all in Judah, Simeon and Benjamin) with their suburbs; but the priests were to have no part or inheritance in the land (Num. xviii. 20; Josh. xxi. 13–19). It will be noted that the priests' provision depended on Israel's devotion to God and obedience to the Law. That the provision was practically insufficient may be gathered from the following facts: the undue exactions of Eli's sons, the (predicted) poverty of his house (1 Sam. ii. 36), the ill payment of priestly dues in the days immediately succeeding the Exile, the solemn engagement to pay them under Nehemiah (Neh. x. 35–39), quickly broken (Neh. xiii. 5, 10; *cp.* also Mal. i. 6–14, iii. 8 ff.).

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The priestly families were divided into twenty-four courses (Luke i. 5). Each course officiated for a week at a time, the change being made on the Sabbath between the morning and evening sacrifices. All the courses officiated together at the great festivals. In later times the priests next in rank to the high priest were, the *Sagan* (perhaps the Captain of the Temple, Acts iv. 1), the chiefs of the different courses, and the treasurers (the administrators of the Temple property). The chief priests, *i.e.* former high priests who had been deposed from their office by a foreign government, often exercised considerable influence.

The **high priest's** main duties were, (1) to perform the service of the Day of Atonement, and (2) to inquire God's will by the Urim and Thummim in the breastplate of his office. Besides these he had the duties of an ordinary priest, and it was the custom for him to offer the sacrifices on Sabbaths, new moons, and yearly festivals (Jos. *Bell. Jud.* v. v. 7; § 230). He had also to offer a meal-offering twice daily for himself (Lev. vi. 19–23).

His consecration differed from that of ordinary priests in the two particulars of anointing and robing. On the high priest's head alone was the anointing oil poured (Lev. xxi. 10; Ps. cxxxiii. 2); and his garments were of special significance and magnificence.

His garments were, (1) linen breeches or drawers (Ex. xxviii. 42), reaching from the loins to the thighs. (2) Tunic or shirt of fine linen with a girdle (Ex. xxviii. 39). (3) The Robe of the Ephod (Ex. xxviii. 31), all of blue. It had a hole at the top for the neck, and the hem at the lower extremity was ornamented with pomegranates and golden bells alternately. By the bells the children of Israel were able to follow their representative in sound though not in sight when he went to the holy place (Ex. xxviii. 35). (4) The Ephod (Ex. xxviii. 6 ff.). The last was a sort of waistcoat with two shoulder-pieces of divers colours, and a girdle of the same materials. On the shoulder-pieces were two onyx stones on which were engraved the names of the twelve tribes. An ephod of linen seems to have become the dress of *all* priests (1 Sam. xxii. 18). It was also worn by Samuel (1 Sam. ii. 18) when ministering before the LORD, and by David (2 Sam. vi. 14) when he brought up the ark. (5) The Breastplate of Judgment, which was fastened upon the ephod by means of clasps and rings of gold, and was of similar work and texture to it (Ex. xxviii. 15). Upon it were placed the stones containing the names of the twelve tribes, so that Aaron might bear the names of the children of Israel on his heart when he went into the holy place. Within the breastplate were placed the Urim and Thummim—the mysterious means by which God was consulted and His will ascertained (Num. xxvii. 21). We find it used in Saul and David's time, but not afterwards. It was missing, but its restoration was hoped for, in the second Temple (Ezra ii. 63). (6) The Mitre. On the high priest's head was the mitre or turban, made of fine linen (Ex. xxxix. 28). Upon the forefront and attached to it by a blue lace was a plate or crown of pure gold (Ex. xxviii. 36, xxix. 6). On the plate was engraved the legend, "Holiness to JEHOVAH."

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The Levites helped the priests to do the service of the Tent of Meeting and to make an atonement for the children of Israel (Num. viii. 19). They might be regarded in two ways: (1) as forming with the priests the sacerdotal caste, or (2) just as a distinct inferior order of the clergy. So we find that the Levites have not the priesthood (Num. xvi. 10, xviii. 1–7), though they minister to the priests (Num. xviii. 2). They have the charge of the Tent, but they are not to come nigh unto the vessels of the Sanctuary and unto the altar (Num. xviii. 3–5). They stand in a middle place between priests and people (Num. iii. 5–10, viii. 19). To them was committed the charge of taking down, carrying and setting up the Tabernacle (Num. i. 50, 51), and also of carrying the sacred vessels and the ark (Deut. x. 8, xxxi. 25). In later times the Levites were the musicians (1 Chron. vi. 16, 31, xv. 16; Neh. xi. 17, 22), and doorkeepers (Neh. xi. 19) of the Temple; they slaughtered the sacrifices (2 Chron. xxix. 34, xxxv. 11; Ezra vi. 20), and had the oversight of the outward business of the house of God (Neh. xi. 16).

The Levites had no portion or inheritance (Num. xviii. 23, 24): but they had (1) the tithe in Israel (Num. xviii. 21), (2) certain cities, 48 in number, with their suburbs (Num. xxxv. 6), (3) a claim on the alms and kindly feeling of the people at the times of feasting (Deut. xii. 18, 19, xiv. 27, 29).

Certain persons of foreign extraction, slaves in condition, were given to the Levites to perform the menial work of the services and sacrifices. These were the Nethinim (*i.e.* given ones). Amongst them may be reckoned the Gibeonites (Josh. ix. 27); and the men whom David and the princes appointed (*i.e.* gave; Ezra viii. 20). Solomon's servants (Ezra ii. 55; *cp.* 1 Kings ix. 21) were a similar but distinct class. The Nethinim and the children of Solomon's servants returned as organized bodies after the Exile. The Nethinim with the other ministers of the Temple were made free of taxes by the edict of Artaxerxes (Ezra vii. 24). They had their own particular task in rebuilding the wall of Jerusalem, and their own particular residence, Ophel at the south-east corner of Jerusalem (Neh. iii. 26).

Offerings. In all the animal sacrifices of the Mosaic Law there were six important acts. (1) *The presentation of the sacrifice* at the Sanctuary door. This must be done by the sacrificer himself, as his personal act. (2) *The laying on of hands.* The sacrificer leaned or pressed his hands upon the victim's head. The laying on of hands (*cp.* Lev. xvi. 21; Num. xxvii. 18, 20; Deut. xxxiv. 9) dedicated the animal to God, and made it the sacrificer's representative and substitute (Lev. i. 4; Num. viii. 10). (3) *The slaughtering of the animal.* The sacrificer himself slew his sacrifice (at the north side of the altar), and thus carried out actually the dedication to God which he had ceremonially expressed by the laying on of hands. (The later custom was for the Levites or priests to slaughter the victims.) (4) *The pouring out or sprinkling of the blood.* The priest collected the blood of the animal in a vessel, and applied it in various ways and places according to the nature of the sacrifice. It was the priests' office to make an

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atonement (Lev. iv. 26), and they made it by the blood (Ex. xxx. 10; Lev. viii. 15, xvi. 16, xvii. 11). (5) *Burning the sacrifice on the altar.* After the priest had properly prepared the sacrificial victim he offered it (the whole or the fat only as the choice part) upon the altar of burnt-offering. This act symbolized the consecration of the worshipper to JEHOVAH. (6) *The sacrificial meal* (in the case of the peace-offering only). The fat having been burnt and the priests' pieces removed, the rest of the flesh was eaten by the sacrificer, his household, and the poorer Levites at the Tabernacle. This sacrificial meal represented the mystical union between JEHOVAH and His people and the joy resulting from it.

The ritual of the three different kinds of animal sacrifices was identical in regard to the Presentation, the Imposition of hands, and the Slaughtering by the offerer himself. The differences related to the blood, and the method of appropriation of the offering by JEHOVAH. The blood of the **Sin offering** was put upon the horns of the altar of burnt-offering in ordinary cases; it was sprinkled against the vail seven times and put upon the horns of the altar of incense in the sin-offerings of the high priest and the whole congregation; it was also sprinkled on the front of the mercy-seat in the sin-offering of the Day of Atonement. The remainder of the blood was poured out at the bottom of the altar of burnt-offering. The blood of the *Trespass, Burnt, and Peace offerings* was sprinkled on the altar of burnt-offering round about.

The whole of the *Burnt-offering*, after the skin (the priest's perquisite) had been removed, was burnt upon the altar. The fat of the *Peace-offering* was burnt upon the altar.

A Meal-offering or Minchah was offered along with burnt and peace (but not sin) offerings.

The fundamental idea of the *Sin* and *Trespass offerings* was atonement or expiation. Both implied that an interruption of friendly relations between JEHOVAH and the sacrificer had taken place. There was a sin, or some uncleanness akin to a sin, which needed covering, atoning for, before fellowship with JEHOVAH could be renewed. Sins committed with a high hand, and for which the punishment was death, did not admit of expiation under the Mosaic Law (Num. xv. 30, 31; Heb. x. 26). Atonement could be made for (1) unconscious, unintentional sins (Lev. iv. 2, 22, 27; v. 15, 17): (2) non-capital crimes (*e.g.* theft), after punishment had been endured (Lev. vi. 2, 6; xix. 20–22): (3) crimes which a man voluntarily confessed, and for which he made (if possible) compensation (Lev. v. 5).

Trespass or guilt offerings were a particular kind of sin-offerings. All sins were transgressions of the laws of the covenant; but certain sins might be regarded as a robbery, or a violation of right, or an injury, whether in relation to (*a*) God directly, regarded as King of Israel, by neglecting some rites and services, payments and offerings; or (*b*) Man directly (whether Israelite or foreigner), by depriving him of some just claim and right. In either case these sins were regarded as breaches of the covenant between JEHOVAH and His people, requiring

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compensation. This compensation was made (1) *Ritually*, by the trespass-offering (Lev. v. 15), (2) *Ethically*, by making restitution. The holy thing kept back from God, or the property stolen or withheld from man, was restored, a fifth part of its value being added in each case. In certain cases this compensation was made by suffering punishment. The trespass-offerings were the same for all kinds of persons. The sin-offerings were graduated according to the position or means of the offerer.

The characteristic feature of the *Burnt-offering* was the burning of the *whole* animal on the altar (Lev. i. 9; Deut. xxxiii. 10). The special idea was the complete self-surrender and devotion of the sacrificer to JEHOVAH. As this obligation to surrender was constant on the part of Israel, a burnt-offering, called the continual burnt-offering, was offered twice daily, morning and evening.

The characteristic feature of *Peace-offerings* was the sacrificial meal. A feast symbolized fellowship and friendship amongst all its partakers and providers, and also a state of joy and gladness (Ps. xxiii. 5; Matt. xxii. 1; Luke xiv. 15, *al.*). The peace-offering thus symbolized a higher state of spiritual experience than the sin or burnt offering.

There seem to have been three different kinds of Peace-offerings, known by the name of Thank-offerings, Votive offerings, Freewill offerings (Lev. xxii. 18, 29). The first (the most common) were grateful acknowledgments of mercies received, and were offered on festivals, ordinary or special (Lev. xxiii. 19; 1 Kings viii. 63). The second were the payment of promised vows. The third had probably a supplicatory character, offered under no compulsion of gratitude or vow. Peace-offerings of this kind were offered along with the burnt-offerings in times of trouble to obtain the needed blessings (Judg. xx. 26, xxi. 4; 1 Sam. xiii. 9; 2 Sam. xxiv. 25).

It is noteworthy that when the three offerings were offered together, the sin always preceded the burnt, and the burnt the peace offerings. Thus the order of the symbolizing sacrifices was the order of the inward graces symbolized, Atonement, Sanctification, Mystical union and fellowship.

The word **Minchah**, used frequently of offerings made to men (Gen. xliii. 11), and occasionally of animal sacrifice (Gen. iv. 4), specially denotes an unbloody or meal offering. The essential materials of the Minchah were corn and oil (Lev. ii. 1). The corn was either (1) in the ear, parched and bruised, or (2) fine flour, or (3) unleavened cakes. Oil was never absent from the Minchah, but whether as an essential or accompanying element is doubtful. The meal-offering was always seasoned with salt (Lev. ii. 13), and was offered along with incense. Leaven and honey, as fermenting substances, were excluded from its preparation. The Minchah could not be offered with a sin-offering, and on the other hand no burnt or peace-offering was complete without it. A portion of the Minchah, called the Memorial, was placed on the altar of burnt-offering, the remainder was treated like the remainder of the sin-offering, viz. eaten by the priests in a holy place. A drink-offering

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of wine was sometimes added to the burnt-offering and the meal-offering. It was probably poured out on the sacrifice (Num. xxviii. 7).

Unbloody offerings, of the nature of a Minchah, were offered in the Holy Place on its three pieces of furniture, viz. oil in its candlestick, incense on its altar of incense, loaves with incense and perhaps a drink-offering (Ex. xxv. 29) on its table of shewbread.

Daily Service. The Law ordered that a yearling lamb, with its proper meal and drink offerings, should be offered every morning and every evening as a burnt-offering (Ex. xxix. 38–42). This was the continual burnt-offering, never omitted, at least in later times, except in the persecution of Antiochus Epiphanes, and for about three weeks before the taking of Jerusalem by Titus. In the Holy Place, every morning and evening, sweet incense was burnt upon the altar of incense (Ex. xxx. 7, 8). According to the Law, the seven lamps of the golden candlestick were lighted every evening (Ex. xxx. 7, 8) and burned through the night only; but according to Josephus three (*Arch.* III. viii. 3; § 199) of these lamps burned all day. From Lev. vi. 20 (*cp. Arch.* III. x. 7; § 257) we gather that the high priest offered a meal-offering twice every day, probably in connexion with the daily burnt-offering. The offering of the daily sacrifices was, from the times of the kings, accompanied with (1) Music, vocal and instrumental (the priests used trumpets, the Levites used instruments of David, 2 Chron. xxix. 27, 28; Ecclus. l. 16, 18); (2) Worship and Prayer on the part of the people present (2 Chron. xxix. 28; Ecclus. l. 17–19; Luke i. 10; Acts iii. 1); (3) Psalms, one being appointed for each day in the week (viz. Pss. xxiv., xlviii., lxxxii., xciv., lxxxi., xciii., xcii., see Septuagint titles of Pss. xcii., xciii.). Besides the public offerings, numerous private offerings were daily made. In later times daily offerings were also made on behalf of the Gentile authorities; the kings of Persia (Ezra vi. 9, 10); the kings of Syria (Demetrius, 1 Macc. vii. 33); the Roman emperors (Caligula) and Roman people (Jos. *Bell. Jud.* II. x. 4; § 197; *c. Apion.* II. 6; §§ 76, 77).

In Ex. xxx. 11–16, we find a payment of a half-shekel ordered from all male Israelites over 20 years of age, to be devoted to the service of the Tabernacle. But this was an extraordinary payment, and would not form a regular fund. Some of the votive offerings (Lev. xxvii.) seem to have been assigned to the Sanctuary service. But before the Exile there was no regular maintenance fund, and the expenses of the sacrifices seem to have been defrayed (largely) by the kings (2 Kings xvi. 15; Ezek. xlv. 17). After the Exile, Nehemiah and the people bound themselves by a covenant to pay yearly one-third of a shekel for the service of the house of God (Neh. x. 32, 33). In the time of our Lord this payment was half a shekel (Matt. xvii. 24–27). Beyond this Nehemiah established a wood-offering, to be brought at appointed times for altar use (Neh. x. 34). A festival of the wood-offering was held in later times on the 14th of the 5th month (*Bell. Jud.* II. xvii. 6; § 425). Votive and freewill offerings were accepted from the hands of Gentiles, and we find that kings at different times endowed sacrifices.

Prayer. The Patriarchs invoked the name of JEHOVAH over their

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sacrifices (Gen. xii. 8; xiii. 4), but there is no further indication of the use of Prayers as a formal ordinance. Prayer on the other hand as a necessity is referred to in Genesis, and the efficacy of the intercession of good men is recognised (Gen. xviii. 23, xx. 7; Ex. xxxii. 11). The blessings asked for were mostly of a temporal nature.

Prayer is nowhere commanded as a duty in the Law, and prayers were not prescribed at the sacrifices except on two occasions, viz. a confession of sin on the Day of Atonement (Lev. xvi. 21), and a thanksgiving when offering the firstfruits and tithes (Deut. xxvi. 3, 13). Incense which accompanied sacrifices became a recognised symbol of prayer.

An early prayer ascribed to Hannah is found in 1 Sam. ii. 1 ff. Samuel in his turn was recognised by his nation as a man powerful in intercession (1 Sam. vii. 5, 8, xii. 19, 23; Ps. xcix. 6). The nation which possessed the Psalms must have been rich in teachers and examples of prayer. Remarkable prayers are ascribed to Solomon (1 Kings viii.); Hezekiah (2 Kings xix. 14 ff.; Is. xxxviii. 9 ff.); Ezra (Ezra ix. 5); the Levites (Neh. ix. 5 ff.); and Daniel (Dan. ix. 3 ff.). "Making many prayers" was a part of the corrupt religion of Israel under the later kings (Is. i. 15); it was also a marked feature of the religion of the Pharisees (Matt. vi. 5, xxiii. 14).

It was the custom to pray three times a day. So the Psalmist (Ps. lv. 17), Daniel (Dan. vi. 10) and the later Jews. Prayer was said before meat (1 Sam. ix. 13; Matt. xv. 36; Acts xxvii. 35).

The attitude of prayer (ordinarily) was standing (1 Sam. i. 26; Neh. ix. 2, 4; Matt. vi. 5; Mark xi. 25; Luke xviii. 11, 13); also kneeling (1 Kings viii. 54; Dan. vi. 10; Ezra ix. 5); or prostration (Josh. vii. 6; Neh. viii. 6). The hands were spread forth to heaven (1 Kings viii. 22; Ezra ix. 5; Is. i. 15; Ps. cxli. 2). Smiting on the breast and rending of the garments signified special sorrow (Luke xviii. 13; Ezra ix. 5). Our Lord's attitude in prayer is recorded only once. In the Garden of Gethsemane He knelt (Luke xxii. 41), fell on His face (Matt. xxvi. 39), fell on the ground (Mark xiv. 35). SS. Stephen (Acts vii. 60), Peter (ix. 40), Paul (xx. 36, xxi. 5), and the Christians generally (xxi. 5), knelt to pray.

Prayers were said at the Sanctuary (1 Sam. i. 12; Ps. xlii. 2, 4; 1 Kings viii.), or looking towards the Sanctuary (1 Kings viii. 44, 48; Dan. vi. 10; Ps. v. 7); on the housetop or in an upper chamber (for privacy; Acts x. 9; Dan. vi. 10). The Pharisees prayed publicly in the synagogues and at the corners of the streets (Matt. vi. 5). Our Lord prayed upon the tops of mountains (Matt. xiv. 23; Luke ix. 28), or in other solitary places (Mark i. 35).

Holy Days and Seasons. The principles which underlay the institution or regulated the occurrence of the Jewish Feasts were of various kinds. (*a*) *The Sacred Number* 7 occurs again and again in the regulations of the Jewish festivals. The 7th day is a holy Sabbath. The 7th month is the sacred month. The 7th year is a Sabbatical year. The 7 × 7th year, or the year succeeding it, is the year of Jubile. The Feasts of the Passover and of Tabernacles began 2 × 7

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days after the beginning of the month, and lasted 7 days. The Feast of Pentecost was celebrated 7 × 7 days after the Feast of the Passover. There were 7 days of Holy Convocation in the whole year. (*b*) *The Changes of the Moon* had the chief influence in determining the dates of the yearly festivals. The Hebrew months being lunar, the two principal feasts (Passover and Tabernacles) beginning on the 15th day of the month were celebrated at the Full Moon. Every New Moon was a festival. (*c*) The three great feasts of the year (Passover, Pentecost, Tabernacles) marked different stages of *the harvest* of the earth, viz. the beginning of the harvest, the completion of the corn harvest, and the completion of the harvest of fruit, oil, and wine. (*d*) The three great festivals commemorated three great events in *the history of Israel*: viz. the Redemption from Egypt, the Giving of the Law (so the later Jews only), the Wanderings in the Wilderness (Lev. xxiii. 43).

On the **Sabbath** the daily sacrifices were doubled; the loaves of the shewbread were changed; the people abstained from all manner of work, and it was a day of holy assembly.

The Sabbath was in some sense a holy day before the giving of the Law, but we have no evidence of its observance in Patriarchal times. Beyond the incidental and indirect allusion to it in 1 Sam. xxi. 5 the Sabbath institution is not referred to after the Exodus till the days of the kings (2 Kings iv. 23, xi. 5–7). The earlier prophets class it along with other holy days of the Jewish ceremonial law (Is. i. 13; Hos. ii. 11; Amos viii. 5). It is not till the last days of the Jewish kingdom that Sabbath observance is regarded as a primary duty and Sabbath violation stated to be one of the most grievous of the national sins (Jer. xvii. 20–27; Ezek. xx. 12, 13, 16). After the return from the Exile, Nehemiah made the observance of the Sabbath one of the chief points of his reformation (x. 31, xiii. 15–22), and the strictness with which it was kept by the Jews became a notorious fact. Sabbath-keeping is noted by profane writers as the distinctive custom of the Jewish race, and the pages of the New Testament and the Talmud bear in different ways abundant testimony to the scrupulous reverence with which it was regarded. From the times of the Maccabees it was decided to be lawful to repel, though not to make, an attack on the Sabbath (Jos. *Arch.* XII. vi. 2; § 276; XIV. iv. 2, 3; §§ 63, 64). The Jews were still at a great disadvantage, as their enemies were able (*e.g.*) to push forward their preparations for attack on cities unhindered.

As the seventh day in every week, and the seventh month in every year, so also every seventh year was consecrated to JEHOVAH. The land, inasmuch as it was the LORD'S, was to keep a Sabbath unto Him (Lev. xxv. 2). In this year the self-sown produce of the arable lands was to be left for the poor and the beasts of the field; and the fruit of the unpruned vineyards (and oliveyards) was not to be harvested, but to be left to its owner, his family and servants, the stranger sojourning with him, his cattle, and the wild beasts. A release of debts owed by Israelite to Israelite was made. The year was intended to

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be not simply a year of leisure, but also of religious instruction and exercises. To mark this, at the Feast of Tabernacles (*i.e.* at the commencement of the **Sabbatical year,** for it began with the 7th month) the whole Law was read in the hearing of the people.

After the return from exile Nehemiah bound the Jews by a covenant to keep the Sabbatical year (Neh. x. 31), and we know from the history that this was commonly done. Alexander the Great and Julius Caesar released the Jews from payment of tribute in the Sabbatical years (Jos. *Arch.* xi. viii. 5; § 338; xiv. x. 6; § 202).

It is doubtful whether the **Year of Jubile** was the 7th Sabbatical year, or the year succeeding it; but the words of Lev. xxv. 8, 10 favour the latter interpretation. In this case two Sabbatical years would come together. The Year of Jubile was proclaimed by the sound of a trumpet (whence its name) on the Day of Atonement. Liberty was restored to the slave, the alienated possession was restored to the hereditary owner. Dwelling-houses in walled non-Levitical cities were an exception to this rule (Lev. xxv. 29). We have no record anywhere of the observance of the Year of Jubile, but the prophets allude to it in several passages.

The Law appointed that, at the **New Moons,** special sacrifices should be offered, and that trumpets should be blown for a memorial before God (Num. x. 10). The new moon of the 7th month (New Year's Day) was a Sabbath and day of holy Convocation, and it was called the day of the blowing of trumpets (Lev. xxiii. 24, 25). From the history we gather that the New Moons were commonly observed. They are days of feasts and family sacrifices (1 Sam. xx. 5, 6, 29), and rest from work (Amos viii. 5). The prophets often speak of them along with "Sabbaths."

As the days of the celebration of all the great Feasts of the Jews were reckoned by the moon, the exact time of the appearance of the new moon was a matter of great importance. The chief of the Sanhedrin in conjunction with at least two colleagues was entrusted with the determination of the important moment.

The Yearly Feasts. The Law commanded that all the males of the chosen people were to appear before JEHOVAH in the place which He should choose three times a year, viz. in the Feast of Unleavened Bread (Passover), in the Feast of Weeks, and in the Feast of Tabernacles (Ex. xxiii. 14–17; Deut. xvi. 16). This ordinance presupposed a state of settled peace rarely if ever realized in the history of the chosen people in O.T. times. It was not and could not be generally or even frequently observed. Elkanah, a pious Israelite of the times of the later Judges, went up to Shiloh once a year (1 Sam. i. 3). In N.T. times the case was altered. The Jews came up from all parts of the world to keep their three great feasts.

The Feast of the **Passover** was instituted to commemorate the Passing over of the houses of the children of Israel in Egypt when God smote the firstborn of the Egyptians, and (more generally) the Redemption from Egypt (Ex. xii. 27, xiii. 15). In the night of the first Passover the firstborn of the Egyptians were slain, and the next

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day the children of Israel began their journey from Egypt to the Promised Land.

The first Passover differed somewhat from those succeeding it. On the 10th Abib (= March–April) a male lamb (or kid) of the first year, without blemish, was chosen, for each family or two small families in Israel. The lambs were slain by the whole congregation between the evenings (*i.e.* between sunset and total darkness) of the 14th Abib, and the blood sprinkled on the lintel and two side-posts of the doors of the houses. The victim was roast with fire and no bone of it was broken. It was eaten by the Israelites standing, ready for a journey, and in haste, with unleavened loaves and "bitter" herbs. Anything left was burnt with fire, and no persons went out of their houses until the morning.

With the Passover was united a seven days' feast of Unleavened Bread (hence its usual name), with special offerings (Ex. xii. 15; Num. xxviii. 16–25). The first and seventh days were Sabbaths and days of holy Convocation. The feast was thus connected with the harvest. On the morrow after the Sabbath (= 16th Abib probably) a sheaf of the firstfruits of the harvest (barley) was waved before the Lord (Lev. xxiii. 10–14).

In later times the following ceremonies were added: (1) The history of the redemption from Egypt was related by the head of the household (*cp.* Ex. xii. 26, 27). (2) Four cups of wine mixed with water were drunk at different stages of the feast (*cp.* Luke xxii. 17, 20; 1 Cor. x. 16, the cup of blessing). (3) Pss. cxiii.–cxviii. (the *Hallel*) were sung. (4) The various materials of the feast were dipped in a sauce. (5) The feast was not eaten standing, but reclining. (6) The Levites (at least on some occasions) slew the sacrifices. (7) Voluntary peace-offerings (called *Chagigah*) were offered. Of these there are traces in the Law and in the history (Num. x. 10; 2 Chron. xxx. 22–24, xxxv. 13). (8) A second Passover for those prevented by ceremonial uncleanness from keeping the Passover at the proper time was instituted by Moses (Num. ix. 10 ff.) on the 14th day of the second month.

In later times the passovers were remarkable, (*a*) for the number of Jews from all parts of the world who attended them, (*b*) for the tumults which arose and the terrible consequent massacres. So in the times of Archelaus (Jos. *Arch.* XVII. ix. 3; §§ 213–218), Cumanus (XX. v. 3; §§ 105–112), and at the commencement of the siege of Jerusalem (*Bell. Jud.* v. iii. 1; §§ 98–105; *cp.* Matt. xxvi. 5). Two passovers of the deepest interest were, the passover of the Death of our Lord, and the last passover of the Jewish dispensation. Titus with his army shut up in Jerusalem those who came to keep the latter. The city was thus overcrowded, and the sufferings of the besieged by famine and sickness were terribly increased. Since the destruction of Jerusalem the Jews have kept the Feast of Unleavened Bread, but not the Feast of the Passover. The passover is still eaten by the colony of Samaritans on Gerizim.

Fifty days (Lev. xxiii. 16) after the Feast of the Passover the Feast

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of **Pentecost** was kept. During those 50 days the harvest of corn was being gathered in. It is called (Ex. xxiii. 16) "the feast of harvest, the firstfruits of thy labours," and (Deut. xvi. 10) "the feast of weeks." The feast lasted a single day, which was a day of holy Convocation (Lev. xxiii. 21); and the characteristic rite was the new meal offering, viz. two loaves of leavened bread made of fine flour of new wheat. Special animal sacrifices were also made (Lev. xxiii. 18) and freewill offerings (Deut. xvi. 10). The festival was prolonged in later times, and huge numbers of Jews attended it (Acts ii.). It had the same evil reputation as the Feast of the Passover for tumults and massacres (*Bell. Jud.* II. iii. 1; §§ 42–44). We have no record of the celebration of this feast in the Old Testament.

The Feast of **Tabernacles** (Lev. xxiii. 34) or of Ingathering (Ex. xxiii. 16; John vii. 37), and reckoned by the later Jews to be the greatest and most joyful of all feasts, was celebrated on the fifteenth to twenty-first days of the seventh month. To the seven days was added an eighth ("the last day, that great day of the feast," John vii. 37), a day of holy Convocation, which marked the ending not only of this particular feast but of the whole festival season. The events celebrated were the sojourning of the children of Israel in the Wilderness (Lev. xxiii. 43), and the gathering-in of all the fruits of the year (Ex. xxiii. 16). The sacrifices prescribed by the Law were more numerous than for any other feast, and impressive ceremonies were added in later times, viz. (1) the drawing of water from Siloam and the pouring of it on the altar; and (2) the illumination of the Temple courts by four golden candelabra. To these ceremonies our Lord refers in John vii. 37, viii. 12. (3) The making of a canopy of willows over the altar. The characteristic rite of the Feast of Tabernacles was the dwelling in booths made of the boughs of trees (Neh. viii. 17). It is practised by the Jews of modern times. In Zech. xiv. 16–19 in prophetic imagery the nations are represented as coming up to Jerusalem to keep the Feast of Tabernacles, and the curse is described which must fall on those who did not come.

The Feast of **Purim** (called Mordecai's Day, 2 Macc. xv. 36) commemorates the overthrow of Haman and the failure of his plots against the Jews (Esth. ix. 20–32). The name Purim (= lots) is said to have been given in mockery of the lots which Haman had cast to secure a day of good omen for his enterprise (Esth. iii. 7). The feast was held on the 14th and 15th of Adar (the twelfth month); the 13th of Adar, which was originally a feast to commemorate Nicanor's death (1 Macc. vii. 49; 2 Macc. xv. 36), afterwards became a fast, called the Fast of Esther, in preparation for the feast. During the feast the whole book of Esther was read in the synagogues, and all Israelites, men, women, children and slaves were bound to be present. The reading was accompanied by clapping of hands, stamping of feet and clamorous curses on Haman and the Jews' enemies, and blessings on Mordecai and Esther. Purim is rather of the nature of a carnival than of a religious festival.

The Feast of the **Dedication** was instituted in the days of Judas

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Maccabaeus to commemorate the dedication of the new altar of burnt-offering after the profanation of the Temple and the old altar by Antiochus Epiphanes. The feast began on the 25th of Chislev, the anniversary of the profanation in 168 B.C. and the dedication in 165 B.C., and lasted eight days, during which no fast or mourning for any calamity or bereavement was allowed. It was kept like the Feast of Tabernacles with great gladness and with the bearing of the branches of palms and of other trees. There was also a general illumination, from which circumstance the feast got the name of the Feast of Lights (φῶτα, Jos. *Arch.* XII. vii. 7; §§ 323–25). The Jews attempted to stone Jesus when He was walking in the Temple in Solomon's porch during this feast (John x. 22).

Fasts. Only one Fast (that of the Day of Atonement) was prescribed by the Mosaic Law. Fasts commemorating different stages in the siege of Jerusalem were instituted during the Babylonian Exile (Zech. vii. 3–5, viii. 19). Fasting became a regular and systematic religious custom after the Exile; and so we find it in the time of our Lord in the case of the Pharisees (Luke v. 33, xviii. 12), and the ascetical Essenes. Extraordinary fasts (individual and national) seem to have been common at all periods of Israelite history. Fasting consisted, (*a*) in entire abstinence from food (Jonah iii. 7, 8), whether till the evening (Judg. xx. 26), or even longer (night and day, Esth. iv. 16), or (*b*) in abstinence from flesh and wine and pleasant food (Dan. x. 3; Matt. vi. 16–18). Along with the fasting were combined other ceremonies signifying sorrow and humiliation, *i.e.* rending of the garments, putting on of sackcloth, strewing ashes on the head or lying in ashes, sitting in the dust, refraining from washing the face or anointing with oil (2 Sam. xii. 20; 1 Kings xxi. 27; Is. lviii. 6; Lam. ii. 10; Jonah iii. 5; 1 Macc. iii. 47). Fasts were liable to become, and did become, mere formalities and hypocrisies (Jer. xxxvi. 9). The danger of this was thoroughly recognised by the prophets (Is. lviii. 3–7; Joel ii. 12, 13; Zech. vii. 5, 6).

The Day of Atonement was the tenth day of the 7th month (Tishri). It was a day of holy Convocation (Lev. xxiii. 27); and (under penalty of death) a day of fasting (*v.* 29)—hence called in later times The Fast (Acts xxvii. 9)—and solemn rest from all kind of work (*vv.* 28, 29). It was above all a day of atonement for sin, made by the high priest; for (*a*) the Sanctuary, (*b*) the Tent of Meeting and the Altar, (*c*) the Priesthood, (*d*) the whole people (Lev. xvi. 16–24). It had thus a national and not an individual character. By purging Priesthood, Sanctuary and people, it made Israel secure in its access to God.

The ritual of the Day of Atonement was of a special character. The high priest having bathed his whole body and being clothed in white linen, took two he-goats as a sin-offering and presented them before the door of the Sanctuary. He then cast lots upon the two goats. One was to be for JEHOVAH for a sin-offering. The other was for Azazel (the evil spirit regarded as dwelling in the desert), to be sent away alive into the wilderness. The high priest killed the sin-offering, and sprinkled its blood once on the east part of the mercy-seat (as an atonement

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for the priesthood), and seven times before the mercy-seat (as an atonement for the Holy of Holies itself). Further, taking a censer full of live coals from off the bronze altar with two handfuls of incense into the Holy of Holies, he cast the incense on the coals there, so that the cloud of smoke might cover the mercy-seat and, as it were, hide him from God. No one besides the high priest was allowed to be present in the Tabernacle whilst these acts of atonement were going on. Lastly, an atonement was made for the altar of burnt-offering in a similar manner. The goat for Azazel was then brought before the altar of burnt-offering. Placing both hands upon its head the high priest confessed all the sins of the people of Israel, after which it was sent by the hand of a man into the wilderness to bear away their iniquities. This ceremony signified the complete removal of the sins of the people.

We have no historical record of the keeping of the day earlier than that contained in Ecclesiasticus (l. 5 ff.). There is no allusion to the goat "for Azazel" in the books of the Old Testament Canon outside Lev. xvi.

Circumcision was the rite of initiation into the Jewish Covenant. As a covenant rite it had necessarily two sides. On the one side it admitted those who received it to all the *privileges* of the Theocracy. On the other, it bound them to the *undertaking* of all covenant duties. It was a sign of separation from the uncircumcised heathen nations with whom Israel might not mix.

The spiritual significance of circumcision is often insisted on in the O.T. (*cp.* Lev. xxvi. 41; Deut. x. 16, xxx. 6; Jer. iv. 4, ix. 25, 26; Ezek. xliv. 7).

The subjects of circumcision were (1) and principally, male Israelites, properly when eight days old (Gen. xvii. 12); sometimes (irregularly) at a later age (Ex. iv. 25; Josh. v. 2–9). (2) Slaves born in the house or bought with money (Gen. xvii. 13). (3) Strangers who wished to eat the Passover (Ex. xii. 48).

Circumcision was not peculiar to Israel. It was practised in Egypt (certainly amongst the priests) and by nations with whom Israel can never have come in contact. The Canaanite tribes from whom separation on the part of Israel was a matter of obligation appear to have been uncircumcised (so Philistines, Judg. xiv. 3; 1 Sam. xxxi. 4; 2 Sam. i. 20; Hivites, Gen. xxxiv. 14–17).

With circumcision was connected the giving of the name to the child circumcised. We have no express mention of the custom till N.T. times (Luke i. 59, ii. 21; *cp.* however Gen. xxi. 3, 4). It was a natural deduction from the fact that at the institution Abram's name was changed to Abraham (Gen. xvii. 5, 10).

At the birth of a first-born son the boy was regarded as belonging to JEHOVAH, and it was necessary for the father to "redeem" him with an offering. In modern times redemption is by payment of a fee. In our Lord's day the child was presented in the Temple on the occasion of his redemption (Luke ii. 22–39; *cp.* Exod. xiii. 2, 12; Num. iii. 40–51).

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Purifying ceremonies. The Mosaic Law, like most other ancient codes, regarded certain acts or states of life as making a man (1) unclean in himself, and (2) defiling to those with whom he came in contact. The penalty was exclusion from the congregation for a shorter or longer period, and until the purifying or expiatory rites had been performed. These acts or states were not in themselves sinful. Being for the most part involuntary, or occurring in the performance of necessary duties, they could not defile the conscience. Nevertheless, as springing out of sinful conditions, they had a very close connexion with sin. Hence their place in the Mosaic system. It is to be noted that they are classed, not amongst matters of health but amongst matters of religion. All the causes of ceremonial uncleanness mainly centre round the two extremities of life, (*a*) Birth, (*b*) Death. Under (*a*) we have conjugal intercourse, sexual discharges of all kinds, and various kindred matters (including childbirth); and under (*b*) contact with a dead body, human, or animal (dying of itself); further leprosy, regarded as a living death, was included.

Bathing the flesh and the clothes in running water was used as a purifying ceremony which sufficed in the simplest cases. When the uncleanness was of a deeper character, a purifying water for sprinkling was provided: *e.g.* after contact with a corpse, water mingled with the ashes of a red cow (Num. xix. 9); for the leper, water in which the blood of a bird had been allowed to fall (Lev. xiv. 6). Beyond these ceremonies of purification there were in some cases offerings of expiation (sin and trespass offerings). So the man with an issue (Lev. xv. 14); the woman after childbirth (Lev. xii. 6, 8); and above all, the leper (Lev. xiv. 10–32).

It is to be noted that the priests as specially holy were forbidden to contract the avoidable uncleanness which came from contact with a corpse, except for their nearest relations; the high priest, not even for his father or mother (Lev. xxi. 1–15). Various incidents involving questions of ceremonial uncleanness are to be found in the history (Ex. xix. 14, 15; Lev. x. 6; Num. xii. 15; 1 Sam. xx. 26, xxi. 4, 5; 2 Sam. xi. 4; 2 Kings xv. 5; 2 Chron. xxx. 18, 19). From Gen. xxxv. 2 and Ex. xix. 14, 15, it is manifest that the general idea did not originate with the Mosaic Law.

The fundamental ideas of a **vow** were, (1) There was no legal or moral obligation to make it (Deut. xxiii. 22). It was spontaneous. (2) When made it was irrevocable (Deut. xxiii. 21; Lev. xxvii. 9, 10). Vows were of two kinds: (*a*) Dedication. Some person or thing was given to the Lord (Lev. xxvii. 1–24). (*b*) Abstinence. A promise was made to abstain from some lawful act or enjoyment (Num. vi. 3). No unnatural mutilation was permitted (Lev. xix. 28; Deut. xiv. 1). Nothing already holy to the LORD, or intrinsically unholy, or blemished in the slightest degree, could be offered as a vow (Lev. xxii. 23; xxvii. 26; Deut. xxiii. 18). Provision was made for redeeming votive offerings which could not be fitly sacrificed (Lev. xxvii. 11). The vows of dependent women (wives or daughters) did not stand unless ratified explicitly or implicitly by the husband or father (Num. xxx. 3–16;

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cp. Jer. xliv. 19). Vows had often an impetratory character; they were offered in order to obtain some favour from JEHOVAH (Gen. xxviii. 20; 2 Sam. xv. 7, 8).

The **Nazirite** (= one separated) might be viewed in two aspects. He was (1) separated to the Lord, holy to JEHOVAH, and (2) separated from (*a*) wine, strong drink, vinegar, every product of the grape vine; (*b*) the use of a razor—his hair was to grow as the sign of the consecration of his God upon his head; (*c*) care for the dead. He was not to make himself unclean, even for his dead father, mother, brother, or sister. If by any accident he became unclean, then he must shave his head, offer two turtle-doves as a sin-offering and a burnt-offering, and a lamb of the first year as a trespass-offering, and begin the period of his vow afresh. Certain prescribed offerings (Num. vi. 14, 15) and the shaving of the head (the hair being burnt with his peace-offering) marked the fulfilment of the days of his separation (*cp.* Acts xxi. 23 ff.).

There are no rules laid down by the Law as to the length of the Nazirite's vow. It would be determined by himself, unless, as in the case of Samson and John the Baptist, his parents had consecrated him for all the days of his life. From the words of Num. vi. 2 we should gather that this institution did not owe its origin to, but merely received fresh regulations under, the Mosaic Law.

The division of animals into **clean and unclean** is probably very ancient. The Mosaic Law laid down definite rules on the subject. The *beasts* which both chewed the cud and parted the hoof; the *fishes* with fins and scales; *birds* generally (with 21 exceptions, nearly all birds of prey); of *creeping things* the locust alone,—were clean (Lev. xi.; Deut. xiv.).

The *cause* of separation is stated to be primarily JEHOVAH'S will. Even as He had separated Israel from the nations, so had He separated the clean animals from the unclean (Lev. xx. 24–26). The *object* of the law seemingly was to raise up a strong barrier between Israel and the other nations, so that "it should be an unlawful thing for a man that was a Jew to join himself or come unto one of another nation." Nothing could serve this purpose better than distinctions of food. In evil days it helped to keep alive the national spirit in the hearts of some at least (Daniel i. 8). When Antiochus Epiphanes tried to break down the Jewish exclusiveness one of his methods was to force them to eat swine's flesh (1 Macc. i. 47; 2 Macc. vi. 18–21). And when Jews and Gentiles were to be made one in Christ, it was revealed to St Peter in vision that the ceremonial law was abrogated, and that nothing was common or unclean (Acts x. 12, 14, 15).

There were two further restrictions in regard to the use of animals as food: (1) The blood might in no case be eaten. In the covenant made with Noah it is said, "Flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. ix. 4). The Mosaic Law forbade the eating of any manner of blood, whether of bird or beast, under penalty of death (Lev. vii. 26, 27). The law was binding not only on Israelites but on strangers sojourning in the land (Lev. xvii. 10, 11),

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not only in respect of sacrificial animals but of all animals which could be eaten (Lev. xvii. 13). From 1 Sam. xiv. 32–34 we gather that the breaking of this law, even in cases of extremity, was regarded as a heinous sin. It was the only ceremonial law which the council of Jerusalem recommended Gentile Christians to observe (Acts xv. 29). The reason for the prohibition was twofold. (*a*) The blood was the life. (*b*) The blood being the life was set apart for the purpose of atonement for sin, *i.e.* for the good of the soul (Lev. xvii. 11). It is probable, though there does not seem to be any direct evidence on the point, that eating blood was one of the idolatrous rites of the aboriginal Canaanites. So we gather from the context in Lev. xix. 26; *cp.* also Ps. xvi. 4 and Ezek. xxxiii. 25. (2) The fat of sacrificial animals might not be eaten. All the fat was the LORD'S by a perpetual statute (Lev. iii. 16, 17), *i.e.* the fat of ox or sheep or goat or beasts which might be offered as a burnt-offering (Lev. vii. 23–25). The penalty of disobedience was death (Lev. vii. 25). The fat, as the best portion of the animal, was reserved for JEHOVAH (Lev. iii. 11, 16).

IDOLATRY MENTIONED IN THE OLD TESTAMENT.

Some notice must be taken of the gods of Egypt, of Syria, and of Assyria and Babylonia, for the names of many of them appear in the Old Testament, and the worship of some of them intruded itself into the popular religion of Israel.

The Egyptian religion was an elaborate system of nature worship. The central object of the cultus was the sun-god under his different forms. The moon and stars, the air, the earth, the Nile, the sacred animals (especially the bull) as incarnations of the deity, the ancient and even the reigning kings of Egypt as demigods, were also worshipped. Every town had its own sacred animal and its own god. Of the Egyptian gods, Amon only is mentioned by name in the Bible (Nah. iii. 8; Jer. xlvi. 25). Amon, in later times the greatest of Egyptian gods, and identified with Ra the Sun-god, was the active power in creation, the giver of life, the preserver of good and the destroyer of evil.

Each nation of Canaan and west Syria had its own god to whom it ascribed its prosperity and misfortunes, *e.g.* the kindred tribes of Moab-Ammon regarded Chemosh (see the Moabite Stone and Judg. xi. 24) as Israel regarded JEHOVAH. There was, however, in addition one god who under different titles was worshipped by all Syrian peoples, who must receive the first notice here.

Baal was the god of the soil, who gave it its fertility. He is represented sometimes as a sun-god, sometimes again as a god of waters. A principal seat and source of his cult was Phoenicia (1 Kings xvi. 31). He was worshipped with different ideas and rites in different places; by Moabites as Baal Peor (Num. xxv. 1–3, 17, 18); at Shechem as Baal Berith (Judg. viii. 33, ix. 4); at Ekron as Baal-zebub (2 Kings i. 2). Baal is by some identified with Bel of Babylon and Zeus of Greece. The word Baal expresses the relation between lord and slave. Innocent in itself its occurrence in proper names is insufficient

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to prove idolatrous influence. It was applied to JEHOVAH Himself (Hos. ii. 16; Jer. xxxi. 32; 1 Chron. xii. 5, Bealiah). The prophets call Baal *Bosheth*, The Shame (Jer. xi. 13; Hos. ix. 10). **Ashtoreth,** the goddess of the Zidonians and associated commonly with Baal in worship (1 Kings xi. 5; 2 Kings xxiii. 13), was the female or productive principle in nature. She is identified with Ishtar (Assyria) and Astarte (Greece and Rome). Sometimes she is regarded as the Moon-goddess (Baal = sun, *cp.* Gen. xiv. 5), sometimes as Venus the goddess of love. Her symbol, a wooden post (Deut. xvi. 21; 2 Kings xxiii. 15), was called an Asherah (A.V. translates wrongly *grove*).

The worship of Baal and Ashtoreth was the Israelites' most common form of idolatry. They relapsed into it again and again in the days of the Judges (Judg. ii. 11–13 *al.*). Suppressed by Samuel (1 Sam. vii. 3, 4), permitted by Solomon (1 Kings xi. 5), discountenanced ineffectually by pious kings, it became the state religion under the auspices of Jezebel and Athaliah, and a chief cause of the ruin of both kingdoms.

Baal and Ashtoreth were worshipped with burnt-sacrifices (1 Kings xviii. 26), and gifts (Hos. ii. 8; Ezek. xvi. 19), with burning of incense (2 Kings xxiii. 5; Jer. vii. 9, xi. 13), with cruel and immoral rites (1 Kings xiv. 23, 24, xviii. 28; 2 Kings xxiii. 7; Amos ii. 7; Ezek. xxii. 9, *al.*), with obscene emblems (Ezek. xvi. 17), and with human sacrifices (Jer. xix. 5). Their temples or altars were decorated with rich hangings which women wove (2 Kings xxiii. 7; Ezek. xvi. 16), and were commonly built on high places (Num. xxii. 41; 2 Kings xvii. 10; Jer. xix. 5; Ezek. xx. 28), or on roofs of houses (Jer. xxxii. 29). The worshippers bowed the knee to or kissed the image of the god (1 Kings xix. 18), and wore a special dress (2 Kings x. 22). The ministers of Baal and Ashtoreth consisted of both priests and prophets (1 Kings xviii. 19; 2 Kings x. 11, xxiii. 5).

Chemosh was the god of Moab (mentioned on the Moabite Stone as well as in 1 Kings xi. 7) and also of Ammon (Judg. xi. 24). Solomon built for him a high place (1 Kings xi. 7) on Mount Olivet which Josiah destroyed (2 Kings xxiii. 13). Chemosh was worshipped with human sacrifices (2 Kings iii. 27).

Dagon was the god of the Philistines from the days of the Judges (Judg. xvi. 23; 1 Sam. v. 2) to those of the Maccabees (1 Macc. x. 84, xi. 4). There were temples of Dagon at Gaza and Ashdod (Judg. xvi. 23, 1 Sam. v. 2–5; 1 Macc. x. 84). The latter was destroyed by Jonathan the Maccabee.

Molech (or Milcom, 1 Kings xi. 5, 7; Jer. xlix. 1, 3), perhaps rather, *Melech* (*i.e.* "king") is the title of a god whose "proper name" is suppressed, perhaps for reasons of mystery and dread. He was worshipped by passing children through the fire (Deut. xviii. 10) or by burning children in the fire (2 Chron. xxviii. 3). Molech worship was practised by the Canaanite tribes (Ps. cvi. 37, 38; Deut. xii. 31), Israel in the wilderness (Amos v. 26?), Solomon's wives (1 Kings xi. 7), the people of the Northern kingdom (2 Kings xvii. 17), and Ahaz and Manasseh (2 Kings xvi. 3, xxi. 6). The cult took a strong hold

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on the Jewish people in the later disastrous days of the monarchy (Jer. vii. 31; Ezek. xx. 26, 31); its chief seat was in the valley of Hinnom (2 Kings xxiii. 10; Jer. vii. 31).

Asshur was the eponymous god of Assyria, a divine personification of the might of the state. To him Sennacherib in particular ascribes his kingdom and his victories. Other Assyrian kings (in part for political reasons) associate Babylonian gods with Asshur. Thus Sargon boasts, "Asshur, Nabu, Marduk have given me a kingdom without rival."

Bel (= Baal), (Is. xlvi. 1; Jer. li. 44), also called Marduk (Merodach) or Bel-Merodach, was the patron god of Babylon, the firstborn son of the original gods. As god of Babylon he became preeminent among the gods, and he is identified by Herodotus (i. 183) with the Greek Zeus. Cyrus, on capturing Babylon, proclaimed himself worshipper of Bel-Merodach.

Hadad. See RIMMON.

Ishtar, a goddess worshipped in Assyria as goddess of war and in Babylon as the goddess of love (Venus).

Merodach. See BEL.

Nisroch, in whose temple Sennacherib was slain (2 Kings xix. 37 = Is. xxxvii. 38), is perhaps Merodach under a disguised name.

Nebo (or Nabu), the son of Bel-Merodach and Zarpanit, was an important Babylonian deity. He was the god of prophecy, science, and literature, and the proclaimer of the will of Merodach.

Rimmon, worshipped by the Syrians of Damascus (2 Kings v. 18), was identified by them with Hadad (Zech. xii. 11). Among the Babylonians he was the god of the air, and the wind, and the thunder, and the rain.

Tammuz (= Greek *Adonis*) was the god of spring slain by summer heat, or the god of summer slain by winter's night and cold, to seek whom his bride Ishtar goes down into Hades. The women weeping for Tammuz (Ezek. viii. 14) were keeping a nature festival, they were bewailing the season's decline. See R.V. marg. on Is. xvii. 10. After the Captivity Tammuz gave his name to the month June–July among the Jews.

Gad *and* **Meni,** Syrian deities, were worshipped together in religious feasts (Is. lxv. 11). Gad was the star-god Jupiter, the greater fortune. Meni was the star-god Venus, the lesser fortune.

Sun, Moon *and* **Stars.** Against this kind of idolatry the Israelites were warned in the Law (Deut. iv. 15, 19, xvii. 3, 5), but no traces of it are to be found in the history till the later days of the two kingdoms, specially the days of Manasseh (2 Kings xvii. 16, xxi. 3, xxiii. 4; 2 Chron. xxxiii. 3; Jer. viii. 2; Ezek. viii. 16). The Sun was worshipped with sun-images (2 Chron. xxxiv. 4; Is. xvii. 8, R.V.), by kissing the hand (Job xxxi. 27), turning towards the East (Ezek. viii. 16), burning incense (2 Kings xxiii. 5), gifts of horses and chariots (2 Kings xxiii. 11). The Queen of Heaven was worshipped specially by women and with cakes (Jer. vii. 18, xliv. 19).

In the popular religion of Israel other gods were worshipped along

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with JEHOVAH. JEHOVAH was worshipped by means of sacrifices at unlawful shrines and with images, graven and molten, and teraphim (Judg. xvii. 4, 5, xviii. 14, 30; 1 Sam. xix. 13, and Kings *passim*). Ephods were used as oracles (Judg. viii. 27, xviii. 14). Incense was offered to the brazen serpent (2 Kings xviii. 4).

The religion of the Northern kingdom, as established by Jeroboam, was a worship of JEHOVAH at unauthorized shrines and with idolatrous rites. The golden *steer* or *calf* was a symbolic representation of the God of Israel as the Mighty One. The Mosaic Law was in part adopted (Amos iv. 4, viii. 5), and in part adapted to the circumstances of the Northern kingdom (1 Kings xiii. 32). The priests were taken from the people at large (1 Kings xii. 31, R.V.). Calf-worship is regarded by the prophets as a virtual apostatizing from JEHOVAH. It was retained by all the Northern kings, and apparently [Micah i. 13; 2 Kings xvi. 3 (?)] spread into the kingdom of Judah.

The colonists of Samaria from Babylonia (2 Kings xvii. 24) worshipped along with JEHOVAH (*v.* 33) various deities (*vv.* 30, 31), of whom only two have been identified, viz. **Succoth Benoth** = Zarpanit (goddess of wisdom, the lady of the deep, and wife of Bel-Merodach), and **Nergal,** god of the pestilence and king of Hades, and afterwards the champion of the gods and identified with the planet Mars, or (as some say) Saturn. Nergal was the god of Cutha (so the inscriptions and 2 Kings xvii. 30). He was worshipped with child sacrifices. After the exile the Samaritans claimed that they were of the same religion as the Jews (Ezra iv. 2). The worship on Mount Gerizim was schismatical but otherwise in conformity with the Law of Moses. Nevertheless in the persecution of Antiochus Epiphanes the Samaritans (it is said) readily consented to his idolatrous decrees, and asked that the temple on Gerizim might be dedicated to Jupiter the defender of strangers (2 Macc. vi. 2).

Images (called *Teraphim*) of the size and form of a man (1 Sam. xix. 13, 16) were used from patriarchal times (Gen. xxxi. 30, 32) and onwards (Hos. iii. 4, 5) in worship (Gen. xxxi. 30, 32; Judg. xvii. 5), and for magical purposes both in Israel and in Babylon (Judg. xviii. 5, 6; Ezek. xxi. 21; Zech. x. 2). To use teraphim was not (probably) to worship strange gods, but to worship the true God in a corrupt manner. They seem to have been of the nature of tutelary images.

The Israelites lived amongst races which systematically practised various magical arts. In Egypt, Babylon and Assyria there was a large literature of magic. In Egypt magicians, wise men, and interpreters of dreams (Gen. xli. 8; Ex. vii. 11, viii. 7), are found among the chief advisers of the Pharaoh of the Exodus. In Babylon there were magicians, wise men, astrologers, sorcerers, soothsayers (Isa. xlvii. 9–13). Ezekiel (xxi. 21) mentions the various kinds of divination used by the king of Babylon. The various kinds of divination practised by the Canaanites (Deut. xviii. 10, 11) were utterly forbidden to the Israelites, for whom legitimate means of ascertaining God's will were provided (the Priest with Urim and Thummim, and the prophets,

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Deut. xviii. 19–22). The history of Balaam gives us a vivid idea of the common belief in the power of the sorcerer to make or mar a nation (Num. xxii. 6, 7).

Saul at the end of his life (1 Sam. xxviii.) and the Jews under the misfortunes of the last days of the kingdom (2 Kings xvii. 17; Is. viii. 19, xxix. 4), were driven to the use of the black art. Various methods are mentioned in the Old Testament. Divination was made through familiar spirits (1 Sam. xxviii. 7; Is. viii. 19; Acts xvi. 16), witches and wizards (Deut. xviii. 10, 11), the spirits of the dead (1 Sam. xxviii. 8; Is. xxix. 4, lxv. 4), shaking arrows (Ezek. xxi. 21), the fall of staves or trees (Hos. iv. 12; Eccl. xi. 3), inspecting entrails (Ezek. xxi. 21), auguries, observance of times or clouds (Is. ii. 6; Jer. x. 2), interpretation of dreams (Jer. xxiii. 32; Zech. x. 2), teraphim (Zech. x. 2; Ezek. xxi. 21), enchantments or spells (Ex. viii. 7; Num. xxiv. 1; Deut. xviii. 11), oracles (2 Kings i. 6; Is. xli. 21–24). The use of magic is referred to in the New Testament; see Acts viii. 9; xiii. 6, 8; xix. 19; Gal. v. 20 (*q.v.*).

2. The Synagogue and Teaching of the Law

By the Rev. F. WATSON, D.D.[1]

Synagogues were meeting-places for religious instruction and more especially for instruction in the Law. In foreign cities they were of wider use as centres of Jewish life. Their origin is lost in obscurity. They were scattered throughout Judaea and Galilee (Mark i. 39; Luke iv. 44, R.V. marg.) and were established in many centres of population in Gentile countries in our Lord's time. In one passage in the Old Testament only have we any reference to religious meeting-places other than places of sacrifice, and that is in a Psalm (lxxiv. 8) which may belong to the Maccabean times. Synagogues are mentioned by Philo and Josephus and in 3 Mac. vii. 20, but there is no reference to synagogues in the history of the persecution of Antiochus Epiphanes, which from its nature and methods, we should imagine, would have been directed specially against them.

Not much is known of the construction of an ancient synagogue. In Galilee however ruins have been found of buildings dating from the first and second centuries A.D. These are not "oriented," but stand north and south with three gates at the southern end. The interior is divided by four rows of columns into a nave and double aisles. At *Tel-Hum* (perhaps the ancient Capernaum) and at *Kerazeh* (Chorazin) Corinthian capitals are found. A synagogue had a recess in which the "ark" containing the scroll of the Pentateuch was kept and also a platform from which the reader read (Luke iv. 16). *Synagogue* means properly the "congregation" which met in a synagogue (John ix. 22, 34). Another word used is προσευχή, "a place of prayer" (Acts xvi. 13).

In foreign lands synagogues were often situated outside towns, near rivers or by the sea shore. (Acts xvi. 13; Jos. *Arch.* xiv. x. 23;

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§ 200.) No distinction can be safely drawn between a προσευχή and a synagogue.

The chief parts of the synagogue service were (1) The recital of the *Shema* (as a sort of Creed), *i.e.* the three passages Deut. vi. 4–9, xi. 13–21, Num. xv. 37–41, together with certain benedictions. (2) The Prayers. These were fixed in form, and the most important of them were the *Shemoneh Esreh* or Eighteen Benedictions, which were to be said three times a day. (3) The reading and expounding of the Scriptures. (4) The blessing of the Priest. (*Cp.* p. 328.)

The Synagogue Services were held on the second and fifth days of the week, the Sabbath, and on the feasts and fasts, at the hours of prayer, viz. the 3rd and 9th hours and between dark and dawn.

The synagogue in each place was under the general control of the elders. The permanent officials were (1) the rulers of the synagogue who had the special care and management of the synagogue worship (Mark v. 22); (2) the almoners who collected the alms; (3) the minister or *Chazzan*—the sexton of the synagogue. He had the charge of the Holy Scriptures, and to him our Lord gave the roll of the prophets when He sat down (Luke iv. 20). For the services of the synagogue no permanent officers were appointed. Members of the congregation read and expounded the Scriptures, as appointed by the rulers (Acts xiii. 15). He who said the prayer in the name of the congregation was called the angel or messenger of the church (*cp.* Rev. ii. 1). Ten men were required to make up a legal congregation.

The synagogue was the local Jewish ecclesiastical tribunal, and the authorities of the synagogue exercised judicial functions (Luke xii. 11, xxi. 12). They had the power of excommunication (John ix. 22, xii. 42, xvi. 2): of this there were two kinds (1) temporary exclusion from the Congregation, (2) permanent exclusion with anathema. They also exercised the power of scourging their own members (Matt. x. 17). This jurisdiction existed even in foreign lands. It was subordinate to that of the Jerusalem Sanhedrin (Acts ix. 2).

The Sanhedrin (Heb. form of the Greek word συνέδριον) was the Jewish Senate—the highest native court in both civil and ecclesiastical matters. Under the presidency of the High Priest it regulated the whole internal affairs of the Jewish nation. It is first definitely mentioned in the days of Antiochus the Great (Jos. *Arch.* xii. iii. 3; § 142, ἡ γερουσία), but it may date from a somewhat earlier period. No historical connexion can be established between it and Moses' Council of 70 elders. It consisted of 71 members and had an aristocratic character, being drawn from the three classes of chief priests, scribes, and elders. The powers of the Sanhedrin were extensive, for the Greek and Roman masters of the Jews granted them a considerable amount of self-government. From the N.T. we gather that it was the Supreme Court of Justice in all cases, and that it had officers of its own, who arrested accused persons and carried out its sentences and decrees. Questions involving life and death were removed from its cognizance 40 years before the destruction of Jerusalem (John xviii. 31; the stoning of St Stephen cannot be regarded as a judicial execution), and

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the Roman authorities could remove a prisoner from its jurisdiction (so St Paul, Acts xxiii.). Both Pharisees and Sadducees were to be found in it (Acts xxiii. 6).

The extent of the legal jurisdiction of the Sanhedrin varied at different times. Herod, when Governor of Galilee (B.C. 47), was summoned before it (Jos. *Arch.* XIV. ix. 4; § 168). Its decisions were regarded as morally binding all over the Jewish world. Thus we find it issuing letters to the synagogue of Damascus, ordering the arrest and removal to Jerusalem of the Christians of that place.

The instruction of the chosen people in the Law was committed to the Priests and Levites (Deut. xxxiii. 10; *cp.* Lev. x. 11). No method of instruction was prescribed, except only the command that the Levites should read the Law in the hearing of all the people at the feast of Tabernacles in the Sabbatical year (Deut. xxxi. 10, 11). On one occasion only before the exile (in Jehoshaphat's reign, 2 Chron. xvii. 7–9; *cp.* 2 Chron. xxxv. 3) do we find the Levites acting as teachers of the Law.

In the 5th century under the influence of Ezra and Nehemiah the Jews were rallied to the Law (Neh. viii. *al.*), but national zeal for it was perhaps first kindled by the persecution of Antiochus Epiphanes, when copies of the Pentateuch were sought for that they might be burnt.

The work of the Scribes referred primarily and mainly to the Law. They were at once interpreters of the Law, doctors, and judges. *Interpreters.* They developed the principles of the Law in detail and applied them to the circumstances of their time. *Doctors.* It was their object to make many disciples. Their method was oral and catechetical; they proposed questions to their pupils and *vice versa* (Luke ii. 46). The essential thing both for teacher and pupil was to remember and produce accurately the words of the wise; a scribe never taught upon his own authority (Matt. vii. 29). In Jerusalem the temple courts were used for instruction (Luke ii. 46; *cp.* John x. 23 ff.; Acts v. 20, 21). *Judges.* The scribes' knowledge of the Law pointed them out as the fittest persons to fill the office of judge, and they formed an influential part in the Supreme Court of the Sanhedrin. The labours of the scribes extended to all parts of Holy Scripture. They were the guardians of its text, they explained and developed its teaching, they exhorted the people in the synagogues to obedience to its commands.

The scribes as teachers of the Law were Israel's most honoured sons. Rabbi (my Master) was the title usually given them from the time of our Lord. Rabboni (John xx. 16) was an intensified form of Rabbi. The N.T. shows that they claimed for themselves the chief places in all public ceremonies. As a body they were Pharisees, and in the N.T. scribes and Pharisees invariably act together. Nevertheless the mention of scribes which were of the Pharisees' party (Mark ii. 16, R.V.; Acts xxiii. 9) implies that there were Sadducean scribes. In theory at least the scribes received no pay for their work, but gained their livelihood by the practice of some trade or handicraft. They

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were cautioned not to make trade the great work of their life. From our Lord's denunciations we gather that in general they did not in His days do their work without reward and in a disinterested spirit. Nevertheless it is certain that the Law was at that time most carefully and diligently taught and learned, and children from their earliest youth received instruction in it (Jos. *c. Apionem*, I. 12; § 60; II. 18; § 178. Philo, *Legat. ad Caium*, § 31). There are traces of the general establishment of boys' schools before the destruction of Jerusalem in connexion with the synagogues. The power of the scribes was further increased by the fall of Jerusalem. This deprived the priests and the civil rulers of their functions, and left the teachers of the Law to be the sole leaders of their nation.

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CHAPTER XVII

ANTIQUITIES OF THE BIBLE (*continued*)

1. Political and Judicial Institutions

By the Rev. F. WATSON, D.D.[1]

The Congregation of Israel, in the widest sense of the words, consisted of all who had been admitted into the covenant, whether homeborn Israelites or circumcised strangers sojourning amongst them (Ex. xii. 19); but only homeborn male Israelites of twenty years old and upwards (Num. i. 2, 3, xxvi. 2) had the full privileges and powers (religious and political) attached to membership. The congregation was organized according to tribes, families, and houses (Josh. vii. 16, 17), and also according to thousands, hundreds, fifties, and tens (Deut. i. 15). These were presided over by officers called elders, heads of houses, princes of the fathers' houses or of the congregation, who represented it (Ex. iii. 16, xii. 21, xxiv. 1) and acted on its behalf (Josh. ix. 18; 2 Sam. v. 3). The Congregation had considerable powers. We find it opposing itself to Moses (Num. xiv. 10, xvi. 3, xx. 2), and the princes (Josh. ix. 18), deciding on questions of public policy (Judg. xx. 1, 8, xxi. 13), accepting and even making leaders and kings (Num. xxvii. 19, 22; 1 Sam. xi. 15; 2 Sam. v. 1; 1 Kings xii. 1, 20, xvi. 16; 2 Chron. xxvi. 1, xxxiii. 25, xxxvi. 1), rejecting them (1 Kings xii. 20), consulted by them (2 Chron. xxx. 2, 4), making covenants (Ex. xxiv. 3; 2 Chron. xxiii. 3, 16), exercising judicial functions (Num. xv. 32–36, *cp.* Num. xxxv. 12, 24, 25), and executing its sentences of punishment (Josh. vii. 25). On various occasions in the history the Congregation is summoned together for one or other of these purposes. The families into which the tribes were divided were about 60 in all, and took their names from the grandsons or great-grandsons of Jacob (Num. xxvi.). The subdivision of the family was the house, the house was composed of individual men, their wives and children being reckoned along with them. Josh. vii. 14, 17, 18, presents to us most clearly this fourfold division of the tribe.

The Law constantly recognises in its enactments the stranger residing in the midst of Israel. He might (unless he was a Canaanite, an Ammonite, or a Moabite), and if a slave must, be admitted into the ranks of the covenant people by circumcision. Under any circumstances he had to conform to certain fundamental regulations of the

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Mosaic Law (*e.g.* in regard to idolatry, the sabbath, eating of blood), but apparently not all its statutes were binding on him (Deut. xiv. 21). The stranger was to be treated with brotherly kindness and pity as a man in need (Deut. x. 19); he was to be invited with the Levite, the fatherless and the widow, to partake of the great sacrificial feasts, and was to have a share in the gleanings of the corn, and grapes, and olives, etc. The strangers residing in the land of Israel were very numerous. Some of them seem to have lived on terms of perfect equality amongst the Israelites. They are even landholders (2 Sam. xxiv. 18). Others, like the Gibeonites, are in a condition of slavery (Josh. ix. 21). Solomon numbered the strangers in the land of Israel and made them to be bearers of burdens and hewers of wood for his public works (2 Chron. ii. 17; 1 Kings ix. 21). The children of Solomon's servants are reckoned as a separate class amongst the returned exiles (Ezra ii. 55, 58; Neh. xi. 3).

Slavery (involving the buying and selling of human beings for service) has been a well established institution in the East from the dawn of history. Documentary evidence from Babylonia and Assyria is very full, and though some points remain obscure the general picture of slavery in these two empires is sufficiently vivid.

The condition of a slave whether in Assyria or in Israel is not to be estimated from our impressions of African slavery in the nineteenth century. In the first place there were grades of servitude in the ancient East. Dr Johns (*Assyrian Deeds*, III. 378) reckons three classes: (*a*) slaves resident in their master's house, fed and clothed by him, and employed in household work; (*b*) married slaves living in separate houses and employed in various crafts for the gain of their master; (*c*) serfs in villages financed for their farming by their master and tied to the soil.

Neither in Assyria nor in Israel was there a great gulf fixed (as in the United States) between the "slave" (*'ebed*) and the "master." A native Assyrian or a native Hebrew might be a "slave" each in his own land (Deut. xv. 12). But even when the slave was a foreigner he might be treated as a native. Thus Abraham regarded the chief of his slaves as his heir (Gen. xv. 3) until the birth of Isaac. Sheshan again having no son gives his daughter in marriage to his Egyptian slave (1 Chron. ii. 34, 35). A "slave" from time to time is trusted with responsibility of the gravest kind, *e.g.* to find a wife for Abraham's son (Gen. xxiv. 2, 3) or to trade with as great a sum as five talents (over £1000; Matt. xxv. 14). Slavery was moreover regulated by law. The "manservant" (*'ebed*) and the "maidservant" (*āmāh*) were to be allowed complete rest one day in seven (Ex. xx. 10). No Hebrew slave might be retained by his master in the seventh year; *six years shall he serve thee* (Ex. xxi. 2; Deut. xv. 12). The master who seriously injured his slave was commanded to set him free (Ex. xxi. 26, 27). To steal an Israelite and sell him is a crime punishable with death (Ex. xxi. 16). On the other hand it was possible for a creditor to seize the children of his deceased debtor to serve him and so work off the debt (2 Kings iv. 1). But of course the limit of the seventh

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year applied here also. Neither the word *'ebed* of the Old Testament, nor the δοῦλος of the New, conveys that representation of slavery which is abhorrent to the Anglo-Saxon mind. The "slave" as he was known in Israel differed from the modern "servant" chiefly in the fact that he could not change his employer at will.

One result of this was that the tie between master and slave was as a rule closer and more intimate than between a modern employer and his servant (Luke vii. 2). The word δοῦλος "slave" (*servant*, E.V.) combines the notion of service and of a close personal relationship and so is chosen by St Paul (Gal. i. 10), St James (Ja. i. 1), and St Jude (*v.* 1) as a personal designation. Each is a *servant* ("slave") *of Christ*.

The English word "Prince," as found in the O.T., has many Hebrew equivalents, and is used indefinitely for all kinds of rulers and chief men. It corresponds, however, mainly to two Hebrew words—describing the members of two ruling classes of the earliest and latest periods respectively of the Jewish history before the exile. It is to be noted that in neither case do the princes derive their authority or dignity from their relation to the king; they are not cadets of the royal line, but Israel's aristocracy or her official class.

The "princes" of the books Numbers and Joshua are heads of a fathers' house, or family, or tribe (Num. i. 16, vii. 2, xvi. 2). They owe their dignity to their birth. After the death of Joshua, these tribal princes have no prominence in Israel's history till after the exile. They are never mentioned in the books Judges and Samuel, and only once (1 Kings viii. 1) in the book Kings. In the later days of the monarchy a body of men called "princes" makes its appearance. They may be identical with the ancient tribal princes, but they have a different name, and they are not connected with any particular place or tribe. Acting together as an official class, they exercise a powerful political influence. They induce Joash to change his policy after Jehoiada's death (2 Chron. xxiv. 17). A commandment of Hezekiah's reign is issued in the name of the king and princes (2 Chron. xxx. 6, 12). They are able to save Jeremiah from the hand of the priests and prophets in Jehoiakim's reign (Jer. xxvi. 16). Zedekiah owns himself to be powerless against them (Jer. xxxviii. 5, 25, 27). Their influence is mostly for evil (as in the reigns of Joash, Zedekiah). Jeremiah and Ezekiel describe in strong terms their wickedness. The disappearance of the royal line of David after the exile left the princes at the head of Jewish affairs. They take their place in virtue of their birth as "chief of the fathers."

The tribe is an immediate development of the family. The aged man of ripe wisdom, to whose utterances so much authority attaches in the East, became the official elder. Elders were never lacking to Israel. Moses found his people organized under them on his return from the wilderness of Horeb (Ex. iii. 16, 18). We can trace them through the wanderings in the desert, the days of the Judges and the Kings, the exile and the period after the return, and in New Testament times. The 70 elders chosen by Moses represent the covenant people on Sinai (Ex. xxiv. 1). Commands to be given to the whole congregation are

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given to the elders (Ex. xii. 3, 21, xix. 6, 7, 8; *cp.* Ex. iv. 29, 31). Moses commits the law unto the priests and all the elders of Israel (Deut. xxxi. 9). The office of elder had sometimes relation to the nation at large, sometimes to some particular tribe or place. Thus we read of elders of the Congregation, elders of Israel (the whole nation), elders of Israel and Judah (the two divisions), elders of tribes (Deut. xxxi. 28), and elders of towns (Succoth, Bethlehem, Jezreel, Samaria). The local government of Israel seems to have been largely in their hands. So the Law provided (Deut. xxi. 2, 4, 6, 19), and the history indicates (Judg. viii. 14; 2 Sam. xvii. 4; 1 Kings xxi. 8). They had judicial functions (see above and Josh. xx. 4), and also acted as the council of the nation and the king (Judg. xxi. 16; 2 Sam. xvii. 4, 15; 1 Kings xx. 8). The elders are associated with the princes in the government of Israel after the exile (Ezra v. 5, vi. 14, x. 8).

God is regarded as the fountain of justice in Israel. To come before the judge is to come before God (Ex. xxi. 6, R.V.). The condemnation of the judges is the condemnation of God (Ex. xxii. 8, 9, R.V.). The heads of families and tribes (*i.e.* elders and princes) would, as in all eastern nations, be Israel's judges before the days of Moses (*cp.* Ex. ii. 14). Moses for awhile bore the burden of judging the people alone (Ex. xviii.), till, at Jethro's advice, he chose out of the chiefs of the tribes men who were able, wise, upright, God-fearing and of good repute, to be rulers of tens, fifties, hundreds, and thousands (Ex. xviii.; Deut. i. 9 ff.). They were to be permanent judges in small matters; to Moses was reserved the decision of the hard cases.

The Mosaic Law provided for the children of Israel both (*a*) local tribunals, "Judges...shalt thou make thee in all thy gates...throughout thy tribes" (Deut. xvi. 18), and (*b*) high courts of justice, "If there arise a matter too hard for thee in judgment...then shalt thou arise and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests the Levites and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment" (Deut. xvii. 8, 9). With the priests secular judges were associated in certain cases, and it was their duty to make the inquiry (Deut. xix. 16–18).

The highest court of all in Israel according to the Law was that of the High Priest after the judgment of Urim (Num. xxvii. 21), and Jehoshaphat makes "Amariah the chief priest" to be the chief judge "in all matters of the LORD" (2 Chron. xix. 11). There are, however, no historical instances of inquiry by Urim after the days of Saul (*cp.* Ezra ii. 61–63). The high priests were superseded as chief judges by (1) the extraordinary judges, (2) the kings. Saul was appointed to judge the people (1 Sam. viii. 20). David and Solomon (2 Sam. viii. 15, xv. 1–4; 1 Kings iii. 9, 28) and the kings generally were their own chief justices. The separate office is unknown in Jewish history.

The "Judges" gave their name to a special period of Israel's history, viz. the period unknown in length (probably less than 200 years) of disorganization, idolatry, and foreign oppression between the days of Joshua and of Saul. The judge was more than a civil officer. His

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office was of an extraordinary character. He is raised up by God to put an end to a period of oppression. Such a "Judge" (rather "Champion") was Deborah. Generally the Judge's influence is limited and local. He is only able to rally his own and the neighbouring tribes to his banner (*cp.* Judg. iv. 6, v. 16–18, vi. 35, viii. 1, xii. 1). He is a man of the heroic type, not a religious teacher. Faith in God is the secret of his strength (Heb. xi. 32), but he is a man of the sword, not of the word. The word of the LORD was rare in those days (1 Sam. iii. 1). Samuel, though reckoned to be the last of the Judges, was a man of a wholly different type, and inaugurated a new state of things.

The judicial procedure was of a very simple kind. Justice was administered at the gate of the city (Deut. xxii. 15; Ruth iv. 1; Amos v. 10, 12, 15)—note however that Samuel went on circuit (1 Sam. vii. 16)—and in the presence of the people as witnesses (Ruth iv. 11; 1 Kings xxi. 12). Complaints were made by word of mouth and by the aggrieved parties themselves; there were no advocates (Deut. xxi. 20, xxii. 16). Two witnesses at least were required to substantiate any charge, capital or otherwise (Num. xxxv. 30; Deut. xix. 15). According to Josephus (*Arch.* IV. viii. 15 = § 219) women and slaves were not competent to give evidence. The judges were charged to make diligent inquisition (Deut. xix. 18), and to decide the matter without respecting persons, with strict justice and with rigour (Deut. xvi. 18–20, xix. 21). They were forbidden to take gifts (Deut. xvi. 19). False witnesses suffered the punishment due to the crime which they had charged against others (Deut. xix. 19). In certain cases the accused persons were permitted to purge themselves by an oath (Ex. xxii. 10, 11; Num. v. 19–22; 1 Kings viii. 31). All present were adjured to declare what they knew of the cause to be decided (Lev. v. 1). There is, however, no proof that an oath was administered to the witnesses.

The object of the punishments of the Mosaic Law was the extirpation of evil in Israel (Deut. xix. 20), and they were apportioned on the principle of righteous retribution. It was life for life, wound for wound, beast for beast (Ex. xxi. 23–25; Lev. xxiv 18). The ordinary capital punishment was stoning (Deut. xvii. 5), the witnesses, laying their hands on the head of the condemned, casting the first stone. Executions took place outside the city (Lev. xxiv. 14; 1 Kings xxi. 13; Acts vii. 58). The dead body was sometimes burned with fire (Lev. xx. 14, xxi. 9; Josh. vii. 25). If a man were hanged on a tree he must be cut down and buried the same day (Deut. xxi. 23). The inhabitants of a city given to idolatry were to be slain with the edge of the sword (Deut. xiii. 15). Other punishments were, beating with a rod—not more than 40 strokes could be administered upon an Israelite (Deut. xxv. 2, 3; Prov. x. 13); suffering the same injury which the wrong-doer had inflicted (Lev. xxiv. 17–22); fines in money or kind as compensation for the injury done (Ex. xxii. 4–9; Deut. xxii. 19), in default the delinquent might be sold as a slave (Ex. xxii. 3). Mutilation was allowed as a penalty, though perhaps seldom exacted (Exod. xxi. 24). (The law of Islam allows a thief's hand to be cut off.)

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Neither imprisonment nor banishment was a punishment recognised by the Law, but offenders were imprisoned under the kings (*e.g.* Micaiah and Jeremiah), and Ezra was authorized by Artaxerxes to punish law-breakers both by imprisonment and banishment (Ezra vii. 26). The punishment was inflicted on the offender alone, not on his wife and family also (Deut. xxiv. 16, but *cp.* Josh. vii. 24, 25).

Israelitish judges not uncommonly took gifts or bribes to pervert judgment, and oppressed the poor and needy (1 Sam. viii. 3, xii. 3), but sins of this kind were regarded as peculiarly heinous, and are denounced in the bitterest terms by the Prophets.

In Egypt the forced labour of Israel was organized under Israelitish officers called *Shōtĕrīm*. Moses perpetuated the office (Deut. xvi. 18), and we gather from Num. xi. 16 and Deut. i. 15 that the holders of it were chosen from the ranks of the elders or of the princes. *Shōtĕrīm* are commonly associated with Judges (Deut. xvi. 18; and Chronicles), and it is obvious that their office had something of a judicial character. In later times it was exercised by Levites (2 Chron. xix. 11).

That God's kingdom should one day embrace all nations was a pious hope in O.T. times; the kingdom was regarded as already actually established in Israel. According to the Mosaic constitution, Israel was not like the other nations, a monarchy, an oligarchy or a democracy; it was, as Josephus remarks, a theocracy (*c. Apionem*, II. 16; § 165). God's kingship in Israel included the three spheres of legislation, administration, and official patronage. The Law given through Moses on Sinai was of divine origin. Israel's national course was determined by God's manifest judgments and deliverances, and by God's commands issued through priest or prophet. All subordinate rulers were appointed by God Himself, were regarded as His representatives, and took their orders directly from Him. The wish for an earthly king shows a failure on the part of Israel to realize her distinctive position; but when Israel became a kingdom of the earth, she did not cease to be a theocracy.

After 200 (?) years of unsettlement and even of anarchy, Israel became a kingdom. Meanwhile the supreme rule for three generations had been offered to and refused by Gideon (Judg. viii. 23), and his son Abimelech had been actually made king. A combination of circumstances, (1) Samuel's old age and his sons' bad character, (2) the threatened attack of Nahash the Ammonite, (3) the galling Philistine yoke, gave irresistible force to Israel's demand that Samuel should make them a king (1 Sam. viii. 20).

Samuel's warning that the king would deprive them of their freedom and property was hardly justified by the event. The monarchy was on the whole a benefit to Israel. United efforts, impossible hitherto, were at once made against foreign foes (Nahash, Amalek, the Philistines). Saul, David and Solomon did great things for Israel. The long continuance of David's line (500 years) on the throne of Judah is an eloquent testimony to the value of the monarchy and the virtues of the Davidic princes. Some of the Northern kings were princes of high ability (*e.g.* Jeroboam I, Omri, Ahab, the dynasty of Jehu). The power of the

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kings was limited both in theory (the kings were JEHOVAH'S viceroys), and in practice, by (*a*) ancient customs, as the story of Naboth and Ahab shows; (*b*) the independent national spirit as evinced by the revolts in David's reign and at Rehoboam's accession, and the numerous conspiracies ending in the assassination of kings in both kingdoms; (*c*) the hereditary priesthood; and above all by (*d*) the prophets who claimed, and constantly exercised, the right to declare in God's name what Israel ought to do, and to rebuke the kings for their sins. Nevertheless, to the kings belonged the power of life and death (Saul, David, Jehu), and the right of taxation (Solomon, Menahem, Jehoiakim). Of the two chief engines of oppression used by Eastern kings, Forced labour and Confiscation of property, the former (though said not to be imposed on native Israelites) caused the greatest discontent in Solomon's reign, and was the chief cause of the division of the kingdom after his death; we read no more of it till the utterly corrupt and lawless days of Jehoiakim (Jer. xxii. 13, 14). The ruin of Ahab's house is traced to a flagrant instance of oppression. It may fairly be argued that acts which produced such exceptionally bad consequences were of rare occurrence. It is plain, nevertheless, that the character of the reigning king had a predominant influence (religious and political) on the course taken by the nation. The history of Israel centres in its king. Kings, by their action, determined its prosperity or adversity. Ahab and Jezebel were able to establish Baal-worship: Jehu destroyed Baal out of Israel. Ahaz brought his people to the verge of destruction. Hezekiah deferred Judah's ruin for nearly 150 years. Manasseh made the ruin inevitable. Josiah by his reforms utterly changed the character of religious worship. The accession of a new king (even of the same line) often meant nothing less than a revolution in religion or foreign policy. It is thus certain that whatever was done in Israel, the king was the doer of it. To him belonged the supreme administrative power. Thus, he was commander-in-chief of the army (Saul, David, Abijah, Jehoshaphat). He was supreme judge (Ps. lxxii. 1; Jer. xxii. 3). He was sole legislator, not only in civil but also in ecclesiastical matters (David, Solomon, Hezekiah, Josiah). It is noteworthy how everything connected with the building, restoring, or cleansing of the temple is done at the initiative of the king.

The Jewish monarchy practically ceased with the Babylonian exile. For more than four centuries after the return from captivity there was no such thing as a Jewish king. The family of David soon disappears from the history, and the chief power civil as well as religious fell into the hands of the high priests. These reached the height of their political influence when the offices of Governor (or even King) and High Priest were united in the Maccabaean family which had supplanted the ancient line of Zadok. Simon Maccabaeus was the first independent ruler of the Jews (1 Macc. xiii. 36, 41), *circ.* 142 B.C. Aristobulus, his grandson, was the first who assumed the title of king (*circ.* 104 B.C.). The Hasmonean dynasty was supplanted by Herod the Great. To him, along with his grandson and great-grandson (the two Agrippas), the title of king was given by the Romans.

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The choice of the king was reserved by God to Himself (Deut. xvii. 15), and it is recorded that He designated to the throne Saul, David and his house, and Jeroboam I. God's choice was, however, followed by the people's acceptance. All Israel met in solemn assembly to make the chosen person king (Saul, 1 Sam. x. 24, xi. 14; David, 2 Sam. ii. 4, v. 1–3; Rehoboam, 1 Kings xii. 1; Jeroboam, 1 Kings xii. 20). The monarchy in Israel was hereditary, but the choice of the reigning monarch [David, Rehoboam, Jehoshaphat (?)], or of the people of the land (Ahaziah, Uzziah, Josiah, Jehoahaz), rather than priority of birth, determined which royal prince should succeed his father (*cp.* however 2 Chron. xxi. 3).

The name of queen as a title of dignity did not (in Israel) belong to one of the many wives of the reigning monarch, but to his mother (1 Kings xv. 13; 2 Kings x. 13; Jer. xiii. 18). The king's mother was a person of very considerable importance. Her name is invariably recorded by the writer of the book of the Kings. She comes next to the king in the list of captives given in 2 Kings xxiv. 12, 15. She exercised at times commanding influence on national affairs (Jezebel, Athaliah).

The utmost simplicity characterized the organization of Saul's kingdom and his personal surroundings. There are no traces of magnificence and luxury in his court, and palace he has none; he is not approached with elaborate ceremonial. He sleeps at times in carelessly guarded tents or caves. He makes his head-quarters the shade of a pomegranate or tamarisk tree (1 Sam. xiv. 2, xxii. 6). He wears a crown (2 Sam. i. 10), but his sceptre is a spear (1 Sam. xxii. 6). It was David who organized the kingdom (1 Chron. xxvii. *al.*) and introduced magnificence and elaborate ceremonial into the court (1 Kings i.). From his days onwards many of the kings (specially Solomon) had courts of considerable magnificence. We read of palaces (Solomon, Ahab, Jehoiakim) made of cedar wood (David and Solomon) or ivory (Ahab), and overlaid with gold (Solomon); thrones (Solomon); crowns (Saul, David, Joash); royal robes (David's daughters, Ahab, Jehoshaphat, Ps. xlv.); a harem with its eunuchs (David, Solomon, Abijah, Jehoiachin); and body-guards of the kings [Saul, David (Cherethites and Pelethites), Joash].

The officers of David's court were (2 Sam. viii. 15–18, xx. 23–26), (1) The Captain of the Host. (2) The Captain of the royal Body-guard (the Cherethites and Pelethites). (3) The Recorder or Remembrancer. (4) The Scribe or Secretary of State. (5) The Superintendent of the Levy (R.V.), *i.e.* the officer who presided over the forced levy for public works (this officer first appears in the later years of David's reign). (6) The Priest or Priests. Besides the above, Hushai holds the office of king's friend (privy counsellor; 2 Sam. xv. 37; 1 Chron. xxvii. 33), and Ahithophel that of counsellor (2 Sam. xv. 12), and there were overseers and court officials of various kinds (1 Chron. xxvii. 25–31). To these Solomon added the following (1 Kings iv. 1–6), (1) The High Chamberlain or Steward. (2) The superintendent of the twelve officers who provided, each for a month, victuals for the king and his household.

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He had also two scribes. In the later O.T. history, the offices of Captain of the Host, High Chamberlain, Scribe, and Recorder have special importance. Two captains of the host (Omri and Jehu) founded the two most important dynasties of the Northern kingdom. The High Chamberlain, Scribe, and Recorder conduct the negotiations between Hezekiah and the Rabshakeh. Note that the first-named has precedence of the other two (2 Kings xviii. 18), and without doubt holds the superior office (Is. xxii. 15–21).

We derive our information about the royal revenue mainly from the records of Solomon's reign. His revenue was made up from several sources. (1) The profits arising from the internal (1 Kings x. 15) and the external trade (by land, 1 Kings x. 28, 29; by sea, 1 Kings ix. 28, x. 22). (2) The tributes paid by the subject nations (1 Kings iv. 21, x. 15; 2 Kings iii. 4; 2 Chron. xvii. 11). (3) The produce of the royal lands (1 Chron. xxvii. 25; 2 Chron. xxvi. 10). (4) The gifts made by all who were admitted to audience of the king (1 Sam. x. 27, xvi. 20; 1 Kings x. 25). (5) The king's share in (*a*) the produce of the land (Amos vii. 1); (*b*) the spoils of war (2 Sam. viii. 11). (6) The contributions in kind for the support of the royal court (1 Kings iv. 7, 27). Extraordinary needs were supplied by appropriating the treasures of the temple or royal palace (1 Kings xiv. 26, xv. 18; 2 Kings xvi. 8, xviii. 15). On only two occasions, in the last days of the Northern or Southern kingdoms respectively, was direct taxation resorted to (2 Kings xv. 20, xxiii. 35). Taxes were paid by the Jews to the Persian monarchs after the exile (Ezra iv. 13; Neh. v. 4, ix. 37). For a brief period, in the days of the Maccabees, the Jews were exempt from any tax or tribute imposed by a foreign power (1 Macc. x. 29, 30, xi. 35, xiii. 39, 41).

2. Military Affairs

By the late Professor LUMBY[1]

It was with the commencement of the kingdom that a standing army was first formed, at which time the title of JEHOVAH as "Lord of Hosts" also comes into the history (1 Sam. i. 3). Saul added choice soldiers whenever he found them (1 Sam. xiv. 52), and they attended on him as a body-guard (1 Sam. xxiv. 2). David before he came to the throne had a company of about 400 men (1 Sam. xxii. 2), who were soon increased to 600 (1 Sam. xxiii. 13, xxv. 13), and when he became king we find him attended by the Cherethites and Pelethites, and 600 men who came after him from Gath (2 Sam. xv. 18), and he had "mighty men" to attend him on the right hand and on the left (2 Sam. xvi. 6, xx. 7, xxiii. 8).

It was in the days of Solomon that cavalry was first introduced into the Israelite army (1 Kings x. 26), and we are told that from his traffic with Egypt he was able to supply chariots and horses to the kings round about him.

[1] Revised by the Editor.

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In the Maccabaean times the number of Jewish fighting men must have been small. We have no exact details, but (1 Macc. iv. 1) Gorgias considers 5000 footmen and 1000 horse enough to be sent against Judas Maccabaeus, while the army of Simon against the troops of Antiochus is set down (1 Macc. xvi. 4) at 20,000 men of war with horsemen. But according to Josephus mercenary troops were employed by the Jews, while on the other hand, in the proposals of king Demetrius (1 Macc. x. 36), we find that he offers to pay 30,000 Jews who shall be enrolled among his troops. In later times the troops serving in Palestine were Roman and their organization that of the Roman army generally. The "band," mentioned several times in the New Testament, was a cohort, that is, the tenth part of a legion; the officers the usual centurions, but the spearmen, spoken of Acts xxiii. 23, appear, from their name, to have been some special kind of troops locally raised.

Of organization among the Israelites we come upon the first clear notice in the time of David (2 Sam. xviii. 1, 2; *cp.* 1 Sam. viii. 12, "thousands and *fifties*"), where the troops are divided into thousands and hundreds, and the army ranged under three leaders, in three, apparently equal, parts. No doubt something of the same arrangement continued throughout the whole history; Judas Maccabaeus divided his army into thousands and hundreds and fifties and tens (1 Macc. iii. 55). He also allowed exemptions from service according to the Pentateuchal law (Deut. xx. 5) for "such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful." The division into three bodies is frequently mentioned (Judg. vii. 16; 1 Sam. xi. 11; 1 Macc. v. 33).

Various ruses were employed in war. Sometimes by a pretended flight an enemy was beguiled from his stronghold, and surprised by an ambuscade which disclosed itself in his rear (Josh. viii. 1–8); sometimes a circuit was made, and thus an enemy was surprised at an unexpected point (2 Sam. v. 23); sometimes spies reported the numbers and position of the adversary (Gen. xlii. 9; 1 Sam. xxvi. 4; 1 Macc. v. 38, xii. 26).

The commander-in-chief was called "captain of the host," and from the history of David's reign we learn how important a person he could be (2 Sam. ii. 8, 9, viii. 16, xiv. 1–23, xix. 5). The person whose office is rendered "scribe" in the O.T. narrative (2 Sam. viii. 17) probably had charge of the military lists and muster rolls (1 Macc. v. 42).

The time for the commencement of military operations depended on the time of the year, and is alluded to as "the return of the year" (2 Sam. xi. 1; 1 Kings xx. 22, 26; 2 Chron. xxxvi. 10). Soldiers were paid chiefly perhaps from the spoils (1 Sam. xxx. 24; Is. ix. 3), but provisions were at times sent to them and to their officers from home (1 Sam. xvii. 17, 18).

For weapons of offence the Israelites used chiefly the bow (Gen. xlix. 24; Ps. lxxviii. 9; Hos. i. 5). Some among the people, notably the Benjamites (Judg. xx. 16), were expert *slingers*. Swords and spear heads were usually of bronze, not steel (1 Sam. xvii. 6).

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The sword was used chiefly in pursuit to destroy those who had been put to flight by missile weapons (2 Sam. ii. 24–26).

For the protection of the body there were *breastplates* (1 Kings xxii. 34, marg.), *coats of mail* (1 Sam. xvii. 5), *helmets* (1 Sam. xvii. 38), *greaves* (1 Sam. xvii. 6), and two kinds of *shields* (1 Sam. xvii. 7; 1 Kings x. 16, 17; 2 Kings xix. 32), a larger ("target") and a smaller; to carry the former of these the distinguished soldiers or leaders had with them a shield-bearer (1 Sam. xvii. 41).

In besieging a city the Israelites (Deut. xx. 20) cast up a mound against it, from which they hurled their missiles upon the besieged (2 Sam. xx. 15). This was also the practice of their enemies (2 Kings xix. 32; Is. xxix. 3; Jer. vi. 6; Ezek. xxvi. 8). Battering-rams and other "engines" were also used (Ezek. xxi. 22; 1 Kings xx. 12, R.V. marg.).

In ancient warfare the lot of the conquered was a very hard one. Unless an arrangement for putting the whole land under tribute was made, slavery was the mildest fate for the women and children: often, along with old men, they were slain at once; and women with child were ripped up (2 Kings viii. 12). In the Bible history however such savagery is generally on the part of their enemies, while in many instances the warfare of the Hebrews was marked by some humanity (2 Sam. ii. 26–28; 1 Kings xx. 31; 2 Kings vi. 22; 2 Chron. xxviii. 8). A special precept in the law forbade the destruction of trees which were "for meat" (Deut. xx. 19, 20), though as we see it was not always observed (2 Kings iii. 18–25).

3. Social Ordinances and Domestic Customs of the Jews

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We propose to treat first of the conditions of life,—the house and its furniture, the town, the country; and, secondly, to give an outline of the ordinary incidents of life at home and in society, beginning with infancy and ending with death and burial.

I. Abraham and his family were, like other wandering pastoral peoples, dwellers in tents, which were easily pitched and easily taken down as they moved from place to place. The tent of the Arabian deserts is the best illustration that we have of the dwellings of the patriarchs. It is of black cloth made of goats' hair, such as St Paul no doubt wove (Acts xviii. 3). This is spread over poles, arranged in three rows, the middle row being the highest, and it is strained open with cords pegged into the ground a couple of yards from the side of the tent. The greatest height is usually not more than six feet, so that the occupants merely squat upon their heels, with their arms resting on their knees. The front of the tent is open to the air, but a long strip of woollen cloth is often hung round the other

[1] Revised by the Editor.

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sides and reaches to the ground, while another strip of cloth, hung from the middle line of poles, divides the women's part of the tent from that which is occupied by the men.

All the generations of a family usually live in the one tent, but if they become too numerous a second is pitched for the son and his family, and when the wives cannot agree a separate tent is sometimes pitched for each of them. There is little furniture, only the loom and distaff, the mats and rugs to serve as beds, perhaps the pestle and mortar for crushing grain, or a pair of small millstones, the upper not being too large for a woman to turn easily with a handle, and the vessels for cooking and for drawing water. The patriarchs no doubt used the ordinary food of the desert, dates and milk, with meat of camel, goat, or calf upon occasion, and they made their own clothing of wool, or camels' hair, just as they made their own tents.

In Egypt many of the children of Israel must have lived in huts or houses, built of mud or sun-dried bricks like those of the Egyptian poor. Their food, too, was changed. They kneaded their dough on boards, generally making it rise with leaven (Ex. xii. 34, 39). They grew and ate a great variety of vegetables, irrigating their gardens with water from the Nile or from the canals fed by the Nile (Deut. xi. 10).

When the Israelites conquered the Promised Land they entered upon the possession of houses ready built, with vineyards planted and other fruits of the civilization of a settled people. Most perhaps of the two tribes and a half which had their inheritance east of Jordan continued their pastoral life and "sat among the sheepfolds to hear the pipings for the flocks" (Judg. v. 16), though amongst them too there were fenced cities here and there, and walled sheepfolds with watch-towers for times of danger. But the rest of the nation no doubt settled down into an agricultural and gradually into a trading people, living chiefly in houses and largely in towns (Deut. vi. 10 f.).

In the troubled times of the Judges the open country was often at the mercy of the foreign nations who oppressed Israel. Thus in Deborah's day "the highways were unoccupied, and the travellers walked through byways" (Judg. v. 6). These highways were merely well-known open tracks, not roads like ours, for so far as we know there were no Israelite carriages or chariots till the time of Solomon, and very few horses.

In walled towns the better houses must have been of stone, which was abundant in Palestine, and the poorer ones of clay, while wood was scarce, at least in the south. Both rich and poor lived much in the open air; king Saul holds his court "under the tamarisk tree in Ramah" (1 Sam. xxii. 6, R.V.).

With David's reign the art of building made much progress, but it may be gathered how little skill there was in Israel from Hiram, king of Tyre, having considered that the most acceptable service he could perform for David was to build him a house at Jerusalem; and for this he not only supplied the timber, pine, cypress, and cedar, from distant Lebanon, but sent the architect and skilled workmen too from Phoenicia.

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Even thirty years later, though in the interval the Israelites must have learnt much themselves, all the hewing and carving of timber and the casting of metal were done for Solomon by foreigners.

The styles of architecture introduced in Solomon's day were therefore not of native origin, and probably they affected the houses of the common people but little. Indeed timber was so much more rare and costly than stone in southern Palestine that the profuse employment of it seems to have been a fashion with the richest. Not only were the timbers and panelling of the temple thought worthy of special notice, but the "house of the forest of Lebanon," the most sumptuous of all Solomon's buildings next to the temple, appears to have been a vast superstructure resting upon a forest of cedar pillars. Such a mode of building, in which materials were employed just because they were rare and costly, could never be more than a fashion of the rich. It was as foreign as the "ivory house" which Ahab built, adorned, no doubt, by the Phoenician workmen of his wife Jezebel with ivory which Phoenician traders supplied. So, too, the panelling with cedar and painting with vermilion of Jehoiakim's palace (Jer. xxii. 14) is condemned as a costly and selfish luxury, inappropriate in a time of national poverty and distress.

The houses of the people generally must have been built much as they are at the present day. The tenements of the poor might be of one or two rooms, either separate or opening out of a courtyard common to all; but the simplest form of a fair-sized house would be a plain courtyard of a single story, with few, if any, windows looking outwards on the country, though town houses seem to have had windows towards the street. Over or by the side of the door there is now generally a little window to enable the owner or his porter to see who is knocking. All the ground-floor rooms open into the courtyard, which serves as the common passage for all purposes, the rooms being separated from each other by partitions, and from the court by partial partitions with lattice or unglazed window. The court is either quite open to the sky or partly covered in with a light roof; and the roofed portion of the court forms a gallery or verandah all round, and is available as a cool and airy room for summer use. It was in such a courtyard that our Saviour was teaching when they uncovered the roof because they could not get through the throng, and let down the paralytic over the heads of the crowd (Mark ii. 4; Luke v. 19). It was in such a court at the high priest's palace that the servants made their charcoal fire when St Peter stood and warmed himself among the less privileged retainers of the house, and he must have been still in the court when our Saviour was led across and gave the look which brought him to himself (Mark xiv. 66–68).

In larger houses there often is an upper floor. This must, from early times, have been the case at Jerusalem, where, in no very large space, accommodation had to be found not only for the regular residents but for the multitudes who came up to the yearly feasts. At the great festivals the Jews at Jerusalem exercised unbounded hospitality, and declined all rent from strangers for their rooms. In

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the high priest's palace the upper rooms would be arranged in much the same way as the lower, a gallery running all round on the inner side towards the court, and serving as the passage from room to room. With this simple arrangement it is plain that there was neither need nor place for an indoor staircase, but the upper story and the roof were reached by a flight of steps running up by the side of the wall in the open air. *Cp.* page 407 f.

Where timber or suitable stone can be had the roofs are flat throughout, with cement or slabs of stone laid upon wooden joists and sloping just enough to let the rain drain off into a cistern; but the lack of wood in southern Palestine must always have made the present form of roof more common there,—small domes of stone covering in the rooms, while the sides and corners round the domes were filled in and laid flat so as to give at least a portion of the roof for an open-air room or promenade. Here St Peter could pray; hence also a voice could be most widely heard, and so our Lord compares His own private teaching of His disciples to words said in an inner chamber, and their publication of the gospel to proclamations made upon the housetops.

Round the housetops ran a rail or parapet (at least three feet high) according to the Mosaic law (Deut. xxii. 8), which made the owner responsible for the death of anyone who fell from his house, unless this rule had been complied with. Such a parapet would also be a convenience when wool, flax, etc. were stored on the roof.

In the hot season the men's beds are usually spread upon the roof for the sake of the fresh air, and sometimes a little shed on poles, thatched over but open to the air on all sides, is placed upon the roof by way of summer-house for use both night and day.

In large *country* houses where ground space was abundant, instead of an upper story there would generally be an inner court reached through the outer, and in such cases the inner contained the more private rooms occupied by the master and his family, and particularly by the women, while the dependants lived and worked in the outer court and chambers. Though the rooms generally opened upon the courtyards rather than into one another, yet in large houses there were rooms reached only through other rooms. Such were "secret chambers," the store-rooms or treasure-rooms of the house, and the hiding-places, as when Micaiah says to Zedekiah, "Thou shalt go into an inner chamber (lit. a chamber within a chamber) to hide thyself" (1 Kings xxii. 25).

II. An Oriental needs little furniture. Neither poor nor rich, men nor women, sit upon chairs or sofas, but they squat or sit cross-legged on the ground or on a mat or cushion. The floors of a palace may be made of marble; there may be, and generally is, a fountain in the middle of the large hall; the inner portion may be raised a step or two above the outer, forming a sort of dais; the walls may be inlaid with marble carved in patterns, overlaid in part with ivory or with thin plates of precious metals hammered down until they accurately reproduce the carving behind them, as in Solomon's temple; the ceilings may be panelled or painted or otherwise enriched. But the actual furniture of the room will consist only of a few mats or rugs

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laid upon the floor here and there, the divan or row of cushions, round the inner portion of the room against the wall, and some small, low, movable tables (hardly more than trays) which can be placed near anyone who wants them. *Cp.* page 408.

Across the room servants, or rather slaves, move with heads covered but feet bare. No Oriental stands with bare head or covered feet in attendance on his betters, whether God or man. And all put off their shoes at the entrance of a place of worship, so that on entering a mosque at this day you see at the threshold the shoes of all the worshippers. At the door of a friend's house the visitor calls his slave to unstrap and carry his sandals while he enters. Hence the fitness of John the Baptist's words when he professed himself unworthy to do even such menial service for our Lord (Matt. iii. 11).

If the furniture of a palace is so simple, clearly that of a humbler house will differ from it chiefly in materials and in minor details. Thus rugs and cushions will be replaced by mats and shawls, or the fountain by a basin and ewer; and the poorer visitor, if shod at all, will slip off and carry his sandals for himself.

In the time of our Lord, however, the purely Oriental customs had been much affected by Greek and Roman influences even in Judaea, and yet more in Galilee of the Gentiles. Thus had been introduced in private houses the use of chairs, which in earlier times had been the badge of royal and especially of judicial office.

But however much or little the use of seats like ours may have become customary among the Jews of our Lord's day, it is clear that in formal meals the general Eastern practice of squatting on the ground round the dish, had given way to the Roman and Greek method of lying upon couches supported on one elbow, with a cushion under the arm to relieve the pressure, whilst the dishes were passed or handed from one to another. The food was taken with the fingers from dish or plate, a practice which the mention of the scrupulous washing of hands before meals, of the presence of the six waterpots of stone at the wedding feast at Cana, and of the jug, basin, and towel in the upper room at Jerusalem (John xiii. 5)—though these were meant for ritual rather than physical cleansing—saves from the charge of uncleanliness.

The circumstances of the Last Supper, and of the anointing of our Lord's feet while at table, and many other details, are unintelligible unless we have a picture of the scene in our minds. In the Galilean house, not only of Matthew the publican, but also of Simon the Pharisee, whilst any who chose had access to the guests at table, the meal must have been served either in a chamber not divided from the courtyard by any partition, or more probably in the open verandah. In the upper chamber at Jerusalem of course this was not so. The little company must have been undisturbed by strangers, as was indeed our Saviour's purpose. But in all the cases alike three couches were laid in the form of a horse-shoe and the company occupied three sides only of the table, thus leaving free access for the servants on the other side. The couches were flat

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and broad, without head or arms or backs. The occupants reclined with their heads near the edge of the table and their feet sloping outwards towards the outer edge of the couch. Thus anyone could reach the feet of the guests without coming near the table or interfering with the servants. And so it was that at one time our Lord stepped off the couch, put off His outer garments, tied the long strip of towel round His waist with the ends hanging down in front, and then taking the basin round washed from the feet of the apostles, as they lay, the dust which they had gathered in walking: and it may be that St Peter declined at first to receive such a service from his Lord by drawing up his feet from the outer edge of the couch within the folds of his garments. Thus, too, the woman who was a sinner could bathe and anoint our Saviour's feet without interfering at all with the meal which was in progress (Luke vii. 37 ff.). While eating, each person raised himself on his elbow: between times he rested his arm by letting his head fall back upon his cushion. So when our Saviour was raised on His elbow and St John resting on his cushion, the head of St John, chosen for the place next below Him on the same couch, would necessarily be in our Saviour's bosom, and he could ask unheard the question, "Lord, who is it?" (John xiii. 25).

Except in winter, people freely slept in the open air and in their ordinary clothes. Hence the law forbade the creditor to take, or at least to keep after sundown, the raiment of his debtor as a pledge for payment, for "wherein shall he sleep?" (Ex. xxii. 27). Thus Jacob at Bethel slept with a stone for his pillow, and thus He who had not where to lay His head slept in the desert (Mark i. 45) or in the fisherman's boat (Mark iv. 38). When a bed was used, it was sometimes a mere pallet (κράβαττος, Mark ii. 4, 11). But in houses, even in humble homes, bedsteads were used, raised sufficiently for things to be hidden under them, else our Lord would not have spoken of the lamp being put *under the bed* instead of on the lampstand (Mark iv. 21).

Each house, too, had its measure (or bushel) for solid food, and its pitchers, which the women carried out to the well on head or shoulder at certain times of day, and tilted down upon the hand to pour out the water, as Rebekah did for Abraham's servant (Gen. xxiv. 18). The well's mouth became the place of meeting and of chat (Judg. v. 11). Skins (that is the whole skin of a goat, carefully sewn together to be watertight, with one leg tied up that it could readily be undone to serve as a spout) were used for keeping wine, and also were no doubt carried, as they still are, by water-sellers to the different houses of a town. They would not necessarily be part of the furniture of a house, though they, like the house-broom, have their place in our Saviour's teaching.

III. The birth of a child, especially of a firstborn son, was a source of great joy, and more so perhaps among the Jews than in any other nation. Tacitus (*Hist.* v. 5) says that the Jews took thought for the increase of their people and that it was regarded as a crime among them to slay any of their children. (Greeks and Egyptians, it will be remembered, used to *expose* newly born children whom they did not wish to rear.)

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No doubt the Israelite preferred sons to daughters, for his daughters went by marriage to strengthen other families, while his sons took wives from other families to strengthen his own and so to prevent his name from perishing. The strengthening of the family must always be a matter of importance in unsettled and lawless times, when "blessed is the man that hath his quiver full" of sons: "they shall not be ashamed when they speak with their enemies in the gate" (Ps. cxxvii. 5). The Mosaic law, too, made a difference in favour of the son when it decreed a later date for purification after a daughter's birth, and when it enacted that every *male* that openeth the womb shall be called holy unto the Lord.

Still, women were less secluded, more honoured and esteemed, and had a higher place both in domestic and public life among the Jews than in any other kindred race.

But the family rejoicing over the birth of a boy was held not at the time of the birth into the world, but on that day week, when by circumcision he was admitted to share in the privileges of the children of Israel, and came into covenant with God (Luke i. 59 ff.). Then the neighbours and near relatives would come to rejoice with the parents, and make their voice heard in the choosing of the name. Two influences besides the fancy of the parents appear to have affected the choice of a name, (1) Religion (for all Hebrew names have a meaning, and almost all of those recorded in Scripture have a definitely religious meaning, the great majority containing in some form the Name of God) and (2) family or tribal relationships. So the name Saul recurs in the tribe of Benjamin, that of Zechariah among the descendants of Aaron; and on the birth of John the Baptist the name John seemed inappropriate because none of his kinsmen was called by this name. In this case the aged father's name was the first suggested, but more commonly the grandfather's name was preferred to any other.

Among the humbler classes, at least, the little babe appears to have been swathed in strips of cloth wound round him, but when rather older he was left unclad, and was often carried on the shoulder or astride upon the mother's hip.

IV. "The streets of the city (Jerusalem) shall be full of boys and girls playing in the streets thereof" (Zech. viii. 5). The streets then were the playground for city children, but the Hebrew word rendered *streets* means the open market-places or bazaars where the traders set up their booths.

Our Saviour tells how, when the game fell through, the more eager called to their fellows and said, "We piped unto you, and ye did not dance; we wailed, and ye did not beat the breast" (Matt. xi. 17, R.V. marg.).

V. Not much is known of the education of children in Biblical times, but the Jewish child was taught at home at first by his parents out of the Law (the Pentateuch). So Timothy had been taught by his grandmother Lois and his mother Eunice (2 Tim. i. 5; iii. 5). It is said that Joshua ben Gamla (Jesus son of Gamaliel) one of the last of the high priests established in all the cities of Palestine schools,

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which all boys from six years old had to attend (Baba B. 21*a*). After school age growing lads sat at the feet of some well-known teacher of the Law (Acts xxii. 3).

In Talmudic and mediaeval times a Jewish boy was regarded as having reached the age of full religious responsibility at thirteen. He was then styled *bar 'onshin*, "one liable to punishment" or (a later term in this application) *bar mitsvah*, "son of the commandment." He was now held to account for his own sins, whereas if he had died before that time, his death might be ascribed to the sin of his father. In Jerusalem the custom was for fathers to teach their sons at twelve years old to fast on the Day of Atonement (Tractate *Sōphĕrīm*, xviii. 5) in order to train them in the principle of abstinence. On the first Sabbath of the fourteenth year the boy was called up to read the Law in the Synagogue, and he was subsequently presented to the Elders and to the Learned (the Doctors) to receive their blessing. With this description we may compare the story of our Lord given in Luke ii. 41–51.

VI. The intensely religious and national colouring which was thrown over their whole life by the sense of being God's chosen people is illustrated by many customs over and above the feasts, such as that of wearing the fringes or phylacteries (φυλακτήρια, Matt. xxiii. 5; Heb. *Tĕphillīn*), which the law required. These are boxes containing strips of parchment inscribed with Ex. xiii. 1–16; Deut. vi. 4–9; xi. 13–21. The boxes are fixed on to the forehead and the left arm with the help of straps. Tĕphillīn were once worn all day; now they are worn only during time of prayer. Further a scroll (called *Mĕzūzah*) containing the passages Deut. vi. 4–9; xi. 13–21, was fixed to the door post of each Jewish house, and all who entered touched the Name of God (Shaddai) and then kissed the finger which had touched it.

When Israelites met, they greeted each other by asking, "Is it peace with you?" or by wishing "Peace be with you," where we should say "How do you do?" and to omit such greetings was a sign of haste or urgency of business, as with Gehazi when bearing Elisha's staff to the dead child, or the apostles when sent on their missionary journey by our Lord (Luke x. 4).

At the feast of the Dedication, which commemorated the dedication of the new altar by Judas Maccabaeus (1 Macc. iv. 41–51), every Jewish house was illuminated; the matron of the house usually lighting one lamp on the first day of the feast for each member of the household, two on the second day, and so on till the seven days were over.

At the Passover, the youngest member of each Paschal company asked, "What meaneth this service?" and his elders told the story of the chosen people and of their deliverance from Egypt. Thus these celebrations gave the opportunity of recounting year by year the great events of the nation's history.

So, too, there are Hebrew "graces" (or Benedictions) of unknown antiquity now prescribed for use not only before and after meals, but on the sight of storm, sunshine, and flowers, or for the enjoyment of sweet odours of various kinds. They are mostly framed upon the

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model of such verses as "Blessed be JEHOVAH God of Israel who only doeth wondrous things, and blessed be the Name of His Majesty for ever, and let all the earth be filled with His Majesty. Amen, Amen." But they provided a method for every Israelite to realize, at least in outward form, the apostle's bidding, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God," "giving thanks to God and the Father."

VII. The wealthy youths, as well as the poor, were taught a trade or handicraft. Good works, and especially charity to the poor, the widow, and the orphan, were earnestly enjoined as bringing great reward both here and hereafter. Yet there was watchfulness on the part of the authorities to see that the able-bodied should not beg instead of working. The maintenance of those who were poor by their own fault had been provided for in the Mosaic law by the Jubile, which restored to the families of their original owners lands that had been sold or, as we should say, leased till that date, while individuals who had fallen into distress were entitled in the seventh year to their release, and to something from the flock and herd and other substance of their masters to give them a fresh start. These provisions were further enlarged by the right of the nearest of kin to redeem both the person and the family property of an Israelite. Then, too, a special tithe, the fruits of the land in the sabbatical year, the gleanings of all the principal crops, and the "corners" of the fields, which were not to be reaped, expressly that the poor might have what grew in them, the right of plucking and eating when passing through the standing corn, —all these were provisions for the stranger, the fatherless, and the widow.

Meanwhile the infirm and maimed were expressly permitted to beg, and often occupied special places at the temple gates, where, as the man blind from his birth, and the lame man at the Beautiful Gate of the temple, they became well known by face to those who passed in and out. The story of the rich man and Lazarus shows how others took up their place near rich men's doors and lived upon their broken meats.

Learning, by which is meant a knowledge of the Law and the traditions, not wealth, was the main ground of social honour, and the foundation of social pride. Men wanted to be called Rabbi, Rabbi, the term of honour given to Teachers, and it was the Rabbis who had the highest places. They walked with staid steps, were followed by their troop of reverential pupils, saluted with respect by all who met them, distinguished by their long tunics and deep fringes and tassels, and by their larger phylacteries; and it was the Rabbis who looked with contempt upon the unlettered crowd, and said of all such, "This multitude which knoweth not the law are accursed" (John vii. 49).

VIII. The ordinary head-dress of a Jew in our Lord's day was a large handkerchief wound into a turban. This, as we have seen, would be worn always in public and in the presence of betters. From the back of the turban sometimes hung a smaller handkerchief, protecting the back of the neck and shoulders from the sun. On the feet,

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the sandals generally worn in summer were sometimes replaced in winter by roughly made shoes. On the body next the skin was worn a long shirt or tunic, fitting closely in the upper part. It was put on over the head, and sometimes, as in the case of our Lord, woven in a single piece from the top throughout. There were either slits for the arms to pass through or, perhaps more commonly, loose short sleeves. The material varied from the "rough garment" of haircloth, which John the Baptist and other prophets wore (Zech. xiii. 4; Matt. iii. 4), to the finest fabrics; sometimes it seems that even leather was used. Outside this shirt or tunic was worn a girdle, generally of leather, from which purse, or pouch, or weapon hung. As the tunic, reaching below the knees, would interfere with active movement, it was drawn up under the girdle ("Let your loins be girded about"; Luke xii. 35), as a preliminary to energetic work, as when Elijah girded up his loins and ran before Ahab. Lastly, a square shawl, edged with a fringe, and having tassels of five threads, four white and one blue, knotted together at each corner, was worn as a mantle or over-garment, and arranged so that it did not quite reach down to the bottom of the tunic.

IX. An Israelite's first real meal was usually about an hour before noon (the fifth hour). It was to this that our Lord called His disciples (δεῦτε ἀριστήσατε) by the Sea of Galilee after His Resurrection (John xxi. 12), when they had been toiling all the night. But the principal meal (or dinner, δεῖπνον) was about the eleventh hour, a little before sunset, when the day's work was done.

At domestic entertainments the women did not dine with the men. Music and dancing had been closely associated with the religious life of the people for ages past, when David put off his royal robes to dance in procession before the ark. The dances, however, were not carried on by men and women together, but the company watched the graceful movements of some chief dancer who, with or without others to bear subordinate parts, represented, it may be, some scene or idea by gesture in measured time to the accompaniment of music. Such probably was the dance of Herodias.

X. A Jewish boy "came of age" at thirteen years and a day, a girl at twelve years and a day. At a later age than this they could not be contracted in marriage without their own consent, and the betrothal of a maiden seldom preceded marriage by more than twelve months. Betrothal was the solemn contract of which marriage was but the later fulfilment. So the unfaithfulness of a betrothed woman was visited with the same penalty as adultery. The usual form of betrothal was the payment of a piece of money by the future bridegroom to his bride. Though in its form betrothal was a purchase of the woman, and though divorce, permitted but regulated by the law and disapproved by the latest of the prophets (Mal. ii. 13–16) and in principle by the Rabbis, was made easy by the Rabbinical tradition, yet the wife was held in high honour and respect, and it was a primary duty of every Jewish man to marry and beget children.

For the marriage ceremony we cannot do better than quote from

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Dr Edersheim's *The Life and Times of Jesus the Messiah*, vol. I, pp. 354–5, "On the evening of the actual marriage the bride was led from her paternal home to that of her husband. First came the merry sounds of music; then they who distributed among the people wine and oil, and nuts among the children; next the bride, covered with the bridal veil, her long hair flowing, surrounded by her companions, and led by 'the friends of the bridegroom,' and the 'children of the bride-chamber.' All round were in festive array; some carried torches, or lamps on poles; those nearest had myrtle branches and chaplets of flowers. Everyone rose to salute the procession, or join it; and it was deemed almost a religious duty to break into praise of the beauty, the modesty, or the virtues of the bride. Arrived at her new home, she was led to her husband. Some such formula as, 'Take her according to the Law of Moses and of Israel' (*cp.* Tobit vii. 13) would be spoken, and bride and bridegroom crowned with garlands. Then a formal legal instrument was signed, which set forth that the bridegroom undertook to work for her, to honour, keep, and care for her, as is the manner of the men of Israel. Then, after the prescribed washing of hands and benediction, the marriage supper began—the cup being filled and the solemn prayer of bridal benediction spoken over it. And so the feast lasted—it might be more than one day."

From the earliest times the bride was veiled until the actual marriage, as Rebekah veiled herself on seeing Isaac; and the marriage took place in the evening. Hence it was that Laban could pass off Leah upon Jacob, who did not find out the fraud till next morning. The wedding was regarded as lasting for a week (Judg. xiv. 12), and if circumstances allowed of it the marriage festivities, with an open house, would continue for this length of time; and this is no doubt the meaning on Laban's lips of "Fulfil her (Leah's) week" before marrying Rachel (Gen. xxix. 27). By the Mosaic law a man was released from military service for a year after his marriage (Deut. xxiv. 5).

XI. Long life was accounted a great blessing amongst the Israelites, and old age was treated with reverent regard. Men waited on the old, attended upon their steps, yielded precedence to them, rose up in their presence. "How beautiful is the wisdom of old men," is said in Ecclus. xxv. 5. Of Rabbi Meir it is told that he arose whenever he saw even an ignorant old man; "for," said he, "the very fact that he has grown old must be due to some merit" (Talmud Jer., *Bik.* iii. 65 c, quoted in *Jewish Encyclopedia*, I. 231).

When a death occurred, the body was washed, covered, as far as the circumstances of the relations allowed, with spices, and wound round and round with long cloths of linen (John xix. 40) or other material: the head, in the case of Lazarus as well as of our Lord, infolded in a separate cloth. The relations gathered at once to the house of mourning, and so too did the hired minstrels, but the time allowed for this was short, for in all ordinary cases, except that of a parent, the burial took place on the same day. The body was laid without coffin on a bier, and carried out beyond the town walls to the place of burial, which was, where circumstances allowed, in the private grounds

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of the family. The women often led the procession, and hence our Lord could speak to the widow of Nain (Luke vii. 11–15) before He stopped the bearers of her son. It was the office of the hired mourners to express sorrow by music, praises of the dead, loud wailings, with other outward signs of woe, such as beating of the breast and rending of the garments. All who met the funeral were expected to join the procession. The house continued a house of mourning for a week (Gen. l. 10; Ecclus. xxii. 12). Public mourning for a great man had certainly in former times extended to thirty days (Deut. xxxiv. 8), and some of the signs of private grief were kept up for the same period, while a child continued in mourning for his father for a year: but mourning was not permitted on the sabbaths nor on certain festivals.

As regards the final disposal of the body, the Israelites abhorred the idea of destroying it by burning (for an exception see 1 Sam. xxxi. 12), and either buried it in the ground (1 Sam. xxxi. 13), or, if circumstances permitted, laid it in a rock-hewn tomb. The tomb was visited by the friends of the departed for at least the first three days. The tombs were carefully marked and before Passover they were whitewashed, in order that people might not be defiled by walking over them unawares (Matt. xxiii. 27).

XII. The Jewish laws on the subject of succession were well defined. Their principles, too, were of very ancient date. In regard to family estates, the purpose of the Mosaic law was that they should not be permanently alienated. The land of Israel in theory belonged to God, who granted it out to the several families, at the entrance into Canaan, for themselves and for their sons for ever. Hence the owners in any one generation had only limited rights. They could let on lease till the next Jubile, but in that year all leases were to terminate, and all land and houses, except those which lay in walled towns, were then to revert to the family of the original holder (Lev. xxv. 13). For this purpose, that the land of one tribe might not pass in perpetuity to the members of another, heiresses were bound to marry members of their own tribe (Num. xxvii. 6, 7: xxxvi. 6, 7). The laws relating to the right of the next of kin to redeem the family land, *i.e.* to buy out the leaseholder, had the same general object in view. Not that these, any more than other Mosaic laws, were fully carried out at any period of the nation's history. Legal ingenuity found ways of evading the effect of the law of Jubile, and prophets had occasion to pronounce a woe upon those who laid house to house and joined field to field till there was no room, that they might be placed alone in the midst of the land (Is. v. 8). Yet even Ahab felt the moral weight of these laws too strong for him, and could not see his way to override his subject's curt answer, "JEHOVAH forbid it me that I should give (even for an equivalent) the inheritance of my fathers unto thee," until Jezebel showed him the way (1 Kings xxi. 3).

There was a well recognised custom in regard to the devolution of what we should call personal, that is movable, property, tents, furniture, jewels and money, clothing, flocks and herds, and the like. In the natural order of things the eldest son would receive a double

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portion of the property (*cp.* 2 Kings ii. 9, R.V. marg.): thus if there were twelve sons the property would be divided into thirteen portions, and the eldest son would have two of these, the rest one each. But it lay within the power of the head of a house to dispose of these things otherwise, either by gift before his death, or by will to take effect at his death. Thus Abraham gave gifts to all his other children during his life, but made Isaac his sole heir, while Jacob gave Joseph a double portion (Gen. xlviii. 22).

In later times, the lawyers allowed a man to *give* away his fortune as he would during his life, and to *will* what he would to each of his children, so that by willing it all away to others, one who was not mentioned would be practically disinherited; but to expressly disinherit a son was not lawful, and a will containing such a provision would be invalid. Indeed, so strong was the feeling that his due share vested of right in each son during the father's lifetime that for the younger one to say, when leaving home to seek his fortune, "Father, give me the portion of goods (presumably one-third) that falleth to me" (Luke xv. 12), does not appear to have sounded outrageous to Jewish ears: nor does the father hesitate to say of the rest to his elder son, "All that I have is thine."

The wife's dowry, however, was her own, and did not pass by the same rules of succession. On the father's death, the widow had right of residence and maintenance in his house, and the daughters shared alike in the property, and were entitled to maintenance till married, at their brothers' charge. In truth, as the Israelites insisted on filial duty to a very high degree, notwithstanding certain traditions enabling the son to evade it, so also they recognised parental duty even more than it is recognised among ourselves. Domestic family life among the Jews must have been most happily ordered, except where broken up in earlier times by polygamy or in later by divorce, and the supreme desire to found or continue a family upon the inheritance, together with the high honour attaching to a "Father in Israel," linked the parent to his sons with a bond very difficult to sever.

4. Literature (Poetry and Other Forms of Composition)

By the late Professor LUMBY[1]

In the story of Moses there are several allusions to the practice of the art of writing (*e.g.* Ex. xvii. 14; Deut. xxxi. 22; 24 ff.), but at the same time it is clearly implied that public recitation was also used as a method of passing on important teaching to a later generation. Writing and oral tradition were employed side by side. Moses "wrote" his song of warning, but he also "taught" it by word of mouth to the people (Deut. xxxi. 22).

The opening verses (i. 1–5) of Deuteronomy state that Moses

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"spoke" the discourses which follow; thus Deuteronomy is primarily a report of spoken words. It is indeed not to be supposed that, because a leader of the people could write, therefore the ordinary Israelite adult could do the same. The "literature" of the desert is at all times rather oral than written. In 2 Sam. xi. 14 f. is the record of David's letter to Joab concerning Uriah, but it is to be noticed that the captain of the host replied with a verbal message. Written correspondence was not a well established institution even between a king and his highest officer.

Before the Captivity Baruch wrote for Jeremiah (Jer. xxxvi. 18) "with ink in a book," but the account suggests that it is doubtful whether the king himself or any of his courtiers except those adorned with the title "Scribe" could read or write. The narrative in that place shows that the so-called book was a roll, such as we know to have been used by the Jews in later times for making their copies of the Scriptures. In the days of Hezekiah (Prov. xxv. 1) we find scribes engaged in collecting Solomonic proverbs which had not yet been brought into order; and as we go backward to the days of David the royal recorder constantly appears as a prominent officer, while historic records are frequently mentioned. It is noteworthy that in the Book of Genesis there is nothing to indicate that writing was known to the patriarchs in that primitive period.

Among early writing materials must be counted the bones (shoulder bones) as well as the skins of animals. The Israelites were able also to carve inscriptions in stone (Exod. xxiv. 12; Jer. xvii. 1), and a large number of their seals, some of them dating probably from the time of the Monarchy, have been discovered by the researches of the Palestine Exploration Fund, but no writing on bricks, after the manner of the Assyrians, is either recorded or has been discovered. Under such conditions books could not rapidly be multiplied, and indeed, from the names of those persons who are spoken of as writing, we can see that the art was confined to persons of position, kings, prophets, priests, ambassadors, royal scribes, and the like.

Probably the earliest form which literature assumes among any people is the popular *ballad*, written to commemorate some tragic or stirring event. Of this character, among the Israelites, were the song of Lamech (Gen. iv. 23, 24), and the song of the well (Num. xxi. 17, 18). To these may be added the battle-songs which are found in a fragmentary form in Num. xxi. 14, 15, 27–30, and Josh. x. 12, 13. Of greater length are the songs of Moses (Exod. xv., Deut. xxxii.) and of Deborah (Judg. v.). Of a religious character are Hannah's song (1 Sam. ii. 1–10), Hezekiah's thanksgiving (Is. xxxviii. 10–20), while of a "secular" character are the pathetic lamentations of David over Saul and Jonathan (2 Sam. i. 19–27) and over Abner (2 Sam. iii. 33, 34). Such poems would have a separate existence long before the national history came to be written, and the same remark holds good for the blessings of Noah (Gen. ix. 25–27), of Isaac (Gen. xxvii. 27–29, 39, 40), of Jacob (Gen. xlix.), and of Moses (Deut. xxxiii.), as well as for the last words of David (2 Sam. xxiii. 1–7). Probably

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there were many others like them in the Book of the Wars of JEHOVAH (Numb. xxi. 14) and in the Book of Jashar (Josh. x. 13).

For the narrative portions of the sacred books material of various kinds must have been preserved from very early times, it may be in separate documents, as indeed an examination of their language seems to show. Such would be the histories of the patriarchs, the narrative of the plagues of Egypt, the several recapitulations of the Law, the stories of Samson and the other judges, and more than one history of the lives of Saul and David. These with all the other material embraced in the historical books would be brought together at various periods, and it is natural that the name of Moses should be attached to those portions which contain his history.

One of the most perplexing questions of Hebrew literature is that of the date of the majority of the Psalms. The tendency of modern scholars is to put them as a whole very late in Hebrew history; thus Duhm assigns some (*e.g.* Ps. lxviii.) to the reign of Alexander Jannaeus (103–76 B.C.). The question is greatly complicated by two facts: *first*, some Psalms confessedly late contain fragments of earlier compositions; and *secondly*, some Psalms are found in two forms, one of them manifestly earlier than the other. It seems in short that many Psalms combine ancient material with modern form (just like modern Christian hymns in popular collections) and that the occurrence of "late" words proves nothing as to the lateness of the substance of the Psalm. Thus arguments for the late date of Ps. xviii. may be sufficient to prove an "editing" of the Psalm long after the Captivity, but they fail entirely to disprove its Davidic origin apart from such editorial touches.

The tradition which assigns the Psalter to David has, no doubt, a foundation in fact, though doubtless many of the Psalms were written by others, while some of the later ones are little more than compilations culled from the earlier poems and perhaps prepared for some special services. The translators of the Septuagint appreciate rightly the title "Psalm of David" when at the head of one or two they place "a Psalm of David, by Haggai and Zechariah" (Pss. cxxxviii., cxlvi.–cxlviii.). The artificial character of the "Acrostic" or "Alphabetical," Psalms, of which the most prominent example is Ps. cxix., seems to indicate for them a later date of composition.

Besides their *Histories* and their *Lyrics* the Hebrews have in their literature some books which may be fitly called *Philosophic*, though like everything else in their writings its character is entirely religious. If the Proverbs of Solomon are "to give subtilty to the simple, to the young man knowledge and discretion," the path thereto is made plain from the outset, "the fear of JEHOVAH is the beginning of knowledge."

Two great subjects are discussed more at length in the other philosophical writings, Job and Ecclesiastes, the former of which deals with the question "Why does God permit the innocent to suffer?" the latter with "The vanity of all earthly pursuits." See on the contents of these books pp. 119 ff. and 127 ff.

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Closely connected with the "Proverb" is the "Parable," examples of which are more abundant in the Gospels than in the Old Testament, where however we find the parables of Jotham (Judg. ix.), of Nathan (2 Sam. xii.) and of Joash (2 Kings xiv.). *Cp.* p. 168 ff.

But perhaps the most elevated literary form which appears in the Bible is that of prophetic oratory. The prophet, as the messenger of JEHOVAH, brings warnings, consolations, and denunciations of divine anger, and, seeing with the eye of faith, he declares the meaning and purpose of God's providence through the ages.

The opening chapter of Isaiah is a very complete compendium of the prophetic style; rebuke and exhortation are there blended with offers of pardon and promises of restoration. The "burdens" which occupy a large portion of the early part of the same prophecy partake more largely of the character of denunciations. They are directed against heathen nations whom God may use as His instruments but whom He will nevertheless visit for their wickedness. This is the character of the whole prophecy of Obadiah and of Nahum. Sometimes the prophet delivers his message by describing or performing some symbolical action. Thus Jeremiah (i. 11–16), by the figures of an early blossoming almond-tree and a seething caldron, pictures the near approach of the divine anger, and the fierceness with which punishment will be inflicted. The same prophet employs symbol again in xiii. 1–11 and xvi. 1–21, as does Ezekiel (iv., v., xii.), who also conveys his message at times by proverbs and parables. Examples of these will be found in Ezekiel xii., xv., xvi., xviii., xix., xxiii., xxiv. At times the prophetic message assumes the form of a dialogue, where the prophet, in God's name, argues with offenders and replies to their excuses. Illustrations will be found in Zechariah (xi.), Jeremiah (xlii.), Ezekiel (xiv.) and many other places. Sometimes the dialogue is between God and the prophet (*cp.* Jer. xiv., xv.; Hab. i., ii.). Another mode of presentation is by vision, of which many instances are found in the early chapters of Zechariah, in Isaiah (vi.), Ezekiel (i.–iii.) and the Apocalypse. At times the prophet joins his message with historical details, as is seen in Haggai, Daniel, in certain portions of Isaiah and a large part of Jeremiah. But in the loftiest strains of prophecy all literary forms combine to furnish a sublime utterance. Such are the last chapters of Isaiah and some parts of Micah and of Joel. Exhortation is joined with promise, visions of a glorious future are contrasted with past humiliation, praise and exultation following entreaty and prayer; now the speaker is JEHOVAH, now the prophet, now the people of Israel; while the prospect of the universality of God's kingdom is opened to view as the crowning triumph of redemption.

And everywhere except in simple narrative the language of praise always, of proverb very frequently, and of prophecy not seldom, takes the form which belongs to Hebrew poetry. This, which is the most striking feature of Hebrew literature, consists of various kinds of parallelism. One or two instances of this literary form have been noticed in connexion with Proverbs (pp. 125 f.). There it is usually of a simple kind. In the Psalms and in portions of the prophets it

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becomes much more complex. This will be seen in such a passage as the opening of the 68th Psalm:

Let God arise, let his enemies be scattered:
Let them also that hate him flee before him.
As smoke is driven away,
So drive them away:
As wax melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad;
Let them exult before God:
Yea, let them rejoice with gladness.

Somewhat similar is Is. lv. 6, 7:

Seek ye the Lord
While he may be found,
Call ye upon him
While he is near:
Let the wicked forsake his way,
And the unrighteous man his thoughts:
And let him return unto the Lord,
And he will have mercy upon him;
And to our God,
For he will abundantly pardon.

Sometimes the effect is produced by heaping together a succession of parallel clauses. Thus in the 103rd Psalm:

Bless the Lord, O my soul;
And all that is within me, bless his holy name.
Bless the Lord, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle.

Another effect is produced by the repetition of a chorus or refrain, as in the 57th Psalm:

Be thou exalted, O God, above the heavens;
Let thy glory be above all the earth.

Or again in the 42nd and 43rd Psalms:

Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God, for I shall yet praise him
Who is the health of my countenance and my God.

And none can fail to feel the effect of such a chorus four times repeated in the 107th Psalm:

Oh that men would praise JEHOVAH for his goodness,
And for his wonderful works to the children of men.

Other examples will be found in Psalms viii., xxiv., xlvi., lxvii. and lxxx.

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The arrangement of the text of the Psalms in the Revised Version enables these characteristics of Hebrew poetry to be noticed and appreciated, and renders it less needful to furnish further examples. The Book of Proverbs is also arranged so as to bring into notice the constant parallelism; so also are the Song of Songs, the Lamentations and the poetical portion of the Book of Job. In the prophetical books, though there is much poetry mingled with the prose, it is so difficult to decide precisely where the one ends and the other begins that no such arrangement has been attempted by the Revisers except in such distinctly lyrical passages as Is. xxxviii., Jonah ii. and Habakkuk iii.

On the question of Metre in the Psalter see page 125.

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CHAPTER XVIII

THE ARTS. TRADE AND COMMERCE. KALENDAR. MEASURES, WEIGHTS, AND MONEY

By A. A. BEVAN, M.A.,
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The Israelites were originally a group of nomadic tribes, and though the process by which they were transformed into a settled agricultural nation cannot, of course, be accurately known to us, it is certain that the change was a slow one. In some districts, particularly in the pasture-lands to the east of the Jordan, and in the barren uplands of Judah, the habits of nomadic life no doubt survived much longer than in the fertile valleys of northern Palestine, where the Israelites came more closely in contact with Canaanite civilization. In any case a considerable proportion of the people continued, down to the final overthrow of the kingdom, to subsist mainly by their flocks. The life of an Eastern shepherd is usually a very hard one (see Gen. xxxi. 40), and as he is often obliged to go far in search of pasture, he is accustomed to camp out at night; hence "a shepherd's tent" (Is. xxxviii. 12) is the type of an uncertain dwelling-place, no sooner set up than it must be taken down. As a protection against wild beasts, sheepfolds were sometimes surrounded by a high wall (John x. 1); it was usual for shepherds to be armed with slings (1 Sam. xvii. 40) or with bows and arrows (Is. vii. 24), and an encounter with a lion appears to have been a common incident in pastoral life (Is. xxxi. 4; Amos iii. 12).

As the tending of flocks is the natural occupation of nomads (see Ezek. xxvii. 21, where "lambs, rams, and goats" are mentioned as the articles of export from the desert), so the possession of cattle is generally associated with agriculture, for not only do cattle require much better pasture than sheep and goats, but they are, in the East, indispensable for ploughing, gathering in the corn, and treading it out (Deut. xxv. 4). The early kings of Israel owned large flocks and herds, and the chief of the herdmen and shepherds was one of the principal court officials (1 Sam. xxi. 7). It is a common mistake to assume that the tending of cattle must have been abandoned to the lowest and least cultivated part of the community; that this was not so is shown by the case of the prophet Amos, who was a herdman and a gatherer

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(R.V. dresser) of sycomore figs (Amos vii. 14), and whose book is remarkable, not only for its pure and graceful style, but for the wide knowledge which it displays with respect to contemporary history and geography.

The hunting and snaring of wild animals and birds (Prov. vi. 5; Amos iii. 5; *al.*) was at all times common in Palestine. Deer, of various sorts, were the favourite object of the chase, for which reason the phrase "the roebuck and the hart" is used in Deuteronomy as typical of all animals that may be eaten, though not offered in sacrifice (Deut. xii. 15, xv. 22). The kings of Assyria and Persia were accustomed to hunt on a very large scale, and had parks specially arranged for the purpose. This habit does not appear to have existed among the earlier Hebrews, for the mention of "parks" (R.V.) in Eccles. ii. 5 (where the Persian word *pardēs* is employed—the A.V. wrongly translates "orchards") proves only that such things were known in the time of the author of Ecclesiastes, who lived perhaps not earlier than the 3rd century B.C.

There are in the Old Testament many allusions to fishing—with a hook and line (Job xli. 1, 2), with a harpoon (*v.* 7), and with nets of different kinds (Hab. i. 15). Egypt was especially noted for its fish (Is. xix. 8), which, owing to the innumerable canals intersecting the country, could always be procured there without difficulty. At Jerusalem, in the time of Nehemiah, the fish trade was in the hands of the Tyrians (Neh. xiii. 16), and as there was a "fish gate" (Neh. iii. 3), the city probably contained a fish-market. To organized companies of fishermen there appears to be an allusion in Job xli. 6 (R.V.). In later times, as we know from the New Testament, the Lake of Tiberias was a great fishing centre.

The agriculture of the Hebrews was no doubt mainly borrowed from the Canaanites. It is true that small crops of corn and vegetables are often raised by nomadic tribes, but the cultivation of the vine and the olive, two of the most important products of Palestine, necessarily implies a settled life. That vine-culture existed among the Canaanites to a very large extent is quite certain. Thus in the Canaanite city of Shechem the vintage was celebrated as a religious festival (Judg. ix. 27). The same custom existed in Israel (Ex. xxiii. 16), and it has been suggested that the practice of dwelling in booths among the vineyards at this season of the year, as is still done in some Eastern countries, gave rise to the observances with which the Feast of Tabernacles is connected (Lev. xxiii. 40). A vineyard often contained a watch-tower and a winepress (Is. v. 2). The latter usually consisted of two hollows cut in the rock one below the other, in order to hold the grapes and the juice respectively. The treading of the winepress, accompanied with singing and a peculiar kind of shout known as *hēdād* (Is. xvi. 10), is the ordinary symbol for joy and triumph.

The order of agricultural processes is given in a mutilated Hebrew inscription (perhaps of the 9th or 8th century B.C.) found at Gezer in 1908, which has been read as follows:

Month of the fruit harvest;
Month of the sowing;
Month of the after-grass (Amos vii. 1, "latter growth");

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Month of the flax-harvest;
Month of the barley-harvest (2 Sam. xxi. 9);
Month of the harvest of all the rest;
Month of the pruning of vine plants;
Month of the fig-harvest;

(M. Lidzbarski, *P.E.F.Q.S.*, 1909, page 29.)

The winter months which should follow the month of sowing are omitted. The month of after-grass corresponds with part of March.

Besides the vine and the olive cereals of various kinds were extensively cultivated. Thus the ploughshare and the pruning-hook together represent agriculture (Is. ii. 4; Joel iii. 10). Among the other implements of husbandry are mentioned the sickle, the threshing-instrument, the winnowing-shovel, and the winnowing-fork, for such appears to be the meaning of the word *mizreh*, Is. xxx. 24. Corn was either simply parched (Ruth ii. 14), or pounded in a mortar (Prov. xxvii. 22), or ground in a hand-mill, made of two slabs of stone which were placed one upon another. The work of grinding was usually performed by slaves, most often by female slaves (Matt. xxiv. 41), and hence came to be regarded as degrading (Judg. xvi. 21; Lam. v. 13); thus the prophet, addressing Babylon, bids her descend from the throne and grind meal (Is. xlvii. 2). The New Testament speaks also of mills turned by asses (Matt. xviii. 6, R.V. marg.).

The business of baking was carried on both by men and women (1 Sam. viii. 13). At Jerusalem there was a bakers' street (Jer. xxxvii. 21), in accordance with a custom which prevails also in Cairo to-day—that of assigning a particular street to each trade. Bread was usually made in flat circular cakes, for the word *kikkār*, which is translated "loaf," means properly "a circle." In ordinary cases it was prepared with leaven, that is, fermented dough, and was baked either in an oven (Hos. vii. 4), in a pan (2 Sam. xiii. 9, where we should read, with R.V., "the pan," instead of "a pan") or in the hot ashes.

A cook is called by the Hebrews a "slaughterer" (*ṭabbākh*, a word which is also used for an "executioner"), because in the East, owing to the heat, animals are usually dressed for food as soon as they are killed, and the two operations therefore fall to the lot of the same person. See 1 Sam. ix. 23, 24.

The arts of spicery and perfumery have always been regarded as important in hot climates, and were early practised by the Hebrews (1 Sam. viii. 13, where for "confectionaries" the American Standard Version of 1901 rightly gives "perfumers," *cp.* R.V. margin). The best spices were those of South Arabia (Sheba), the centre of the incense trade (1 Kings x. 10; Is. lx. 6), but many kinds were produced also in Palestine (Song iv. 14). Orientals frequently mix spices with their wine (Song viii. 2; Prov. ix. 2), and in particular "peppered wine" is mentioned by the ancient Arabic poets. Perfumes were employed in religious service as well as in ordinary life (Ex. xxx. 34–38). In Is. iii. 20, the phrase which the A.V. translates by "tablets" is usually understood to signify "perfume-boxes" (see R.V.), but whether this be the real meaning is not quite certain.

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The medicine and surgery of the ancient Israelites were no doubt of a primitive kind, and until the introduction of Greek civilization never rose to the rank of sciences. In Babylonia, as the Code of Hammu-rapi shows, surgeons were a well-established class as early as 2285–2242 B.C. They opened abscesses with lancets and tended shattered limbs. Payment for success and penalty for failure are both defined in the Code. In Egypt the physicians were also embalmers (Gen. l. 2), but this custom does not appear to have been adopted at any time by the Hebrews, for they were strangers to the abstruse theological speculations with which the Egyptian practice of embalming was intimately connected. Among the early Hebrews, as among other primitive peoples, diseases were probably most often treated by means of magic; on this subject, however, the Bible throws very little light (see 2 Kings v. 11, R.V. and *cp.* 2 Chron. xvi. 12). Of medical means properly so called those mentioned in the Old Testament are such as would be used for external injuries, viz. plasters, bandages and unguents (Is. i. 6; Jer. xxx. 12, 13). It may be remembered that similarly, in the *Iliad*, the sons of Asklepios are healers of wounds rather than physicians (*Iliad* IV. 185–219). Jeremiah speaks of a resinous gum called *ṣŏrī* (whence the Greek *styrax* is possibly derived) as noted for its healing properties; it was produced in the district of Gilead (Jer. viii. 22, xlvi. 11). We also hear of figs being used as a poultice (Is. xxxviii. 21).

In the time of the Ptolemies Greek medicine acquired an honourable reputation in Egypt which is reflected in Ecclus. xxxviii. 1–15. Resort to a physician and also the use of simples (if accompanied by prayer—instead of magic incantations) are commended by the Son of Sirach. In N.T. physicians are spoken of in Mark ii. 17; v. 26. St Luke perhaps attended St Paul in sickness (Col. iv. 14).

Though there are many allusions to the shaving of the head and beard, particularly as a sign of mourning (Deut. xiv. 1; Is. xv. 2; Jer. xvi. 6), *barbers* are mentioned only in Ezek. v. 1. Among the ancient Egyptians, as in the modern East, this trade was a very important one.

Fullers appear in 2 Kings xviii. 17; Is. vii. 3, where we hear of a field near Jerusalem which was named after them. The soap they employed was made of salts, mixed with oil; there were two kinds, *nether* (*i.e.* carbonate of soda, in Greek *nitron*, A.V. *nitre*), and *bōr* or *bōrīth*, which has often been explained as "potash," but which was more probably "borax." See Jer. ii. 22; Mal. iii. 2; Mark ix. 3.

Of all manual labour, the most despised, as requiring least skill, was that of hewing wood (*i.e.* firewood) and drawing water: hence the proverbial expression in Josh. ix. 21. Very different is the cutting of wood for architectural or ornamental purposes (1 Kings v. 6; Is. xl. 20). A workman of this kind is called in Hebrew *khārāsh* (carver)—a term applied both to a carpenter and to a worker in metal or stone (Is. xliv. 12, 13; Ex. xxviii. 11). Among the implements of a carpenter are mentioned the axe, the saw (Is. x. 15), the rule (or cord), the pencil (A.V., line), the graving tool (usually translated "plane")

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and the compass (Is. xliv. 13). One of the occupations of a carpenter was the making of idols. A wooden idol often had a metal plating (Is. xxx. 22; Jer. x. 3, 4), and in early times was called an "ephod"; such was no doubt the ephod of Gideon in Judg. viii. 27, a passage which has been wrongly interpreted as referring to some kind of garment. The art of working in "brass" (copper or bronze) and iron was regarded by the Hebrews as of primeval antiquity (Gen. iv. 22), and was largely practised by the Canaanites, who were especially famed for their iron chariots (Judg. iv. 3). This fact is worthy of note, because iron is of all metals the most difficult to work, and appears to have been introduced last—the Homeric Greeks scarcely used it at all, their weapons being made of bronze. The "iron bedstead" of Og king of Bashan (Deut. iii. 11) was probably in fact a coffin of *basalt*. Basalt abounds east of Jordan and to this day the Arabs believe it to be a kind of iron ore too hard for them to smelt (*cp.* G. Adam Smith, *Jerusalem*, I. 332). Among the Hebrews, as among most other nations of antiquity, iron was worked red-hot, but seldom molten (see, however, Ezek. xxii. 20); the melting of gold, silver, and copper, on the other hand, is frequently mentioned. A founder, or smelter of metal, already appears in one of the most ancient parts of the book of Judges (xvii. 4). The furnace in which the pure metal is separated from the dross is to the prophets the familiar type of the divine judgment upon Israel (Is. i. 25, xlviii. 10; Mal. iii. 2, 3). The blowing of the furnace with bellows is mentioned in Is. liv. 16; Jer. vi. 29. We read also of the hammer, the anvil, the soldering (?), and the nails (Is. xli. 7; Jer. x. 4).

One of the most ancient and most indispensable of manufactures is that of pottery. The word *yōçēr*, usually translated "potter," means simply a "shaper" or "fashioner," but it early acquired the special sense of a worker in clay. Among the Israelites pottery was rather a handicraft than one of the fine arts, as among the Egyptians or the Babylonians, not to mention the Greeks.

Large quantities of earthenware of many different kinds, some decorated in line or in colour, are found in all excavations carried on in Palestine, but only the simpler forms are attributed by archaeologists to the Hebrews themselves. Others of artistic design are referred to the Philistines, or to the pre-Israelite inhabitants, or to import from beyond the sea.

The expression "earthen pitchers," is used in O.T. to denote that which is common and valueless (Lam. iv. 2). The process of making pottery was somewhat as follows. The clay was first trodden, in order to make it ductile (Is. xli. 25). It was then shaped upon an instrument called *obnayim* (*i.e.* two stones), the exact nature of which is not certain. The Jewish scholar Abu-l-walīd (who lived at Cordova in the earlier part of the 11th century of our era) describes it as a machine consisting of two wooden slabs shaped like the stone slabs of the hand-mill (whence the name "two stones"), the upper one being smaller than the lower. He adds that this machine was used by the potters of the East, but not by those of Spain. The son of Sirach represents the potter as turning his wheel with his feet (Ecclus. xxxviii. 29), in which case the

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wheel must correspond to the lower of the two slabs above-mentioned. It would seem, however, from the Egyptian monuments, that originally the machine consisted of nothing but a small round table revolving on a pivot; the potter turned it with one hand whilst moulding the clay with the other. When the vessel had been shaped it was sometimes glazed with various mineral substances such as silica or lead. To this operation there is an allusion in the phrase "a potsherd (R.V. earthen vessel) covered with silver dross" (Prov. xxvi. 23). Last of all came the process of baking in a furnace (Ecclus. xxxviii. 30). Sun-dried pottery may also have been used for some purposes, but it is necessarily very fragile.

The dressing of skins, particularly for clothing, is practised by almost all primitive races, and was no doubt known to the Hebrews whilst they were still nomads. In later times to wear garments of skin was specially characteristic of prophets (2 Kings i. 8; Zech. xiii. 4), as representing a simpler and more primitive mode of life. *Tanning* is mentioned in Acts x. 6.

Spinning and *weaving* existed in Palestine from the earliest times. The former process, as it requires none but the simplest implements, was carried on in every household; the latter was the employment of a particular class. The distaff, about which the carded wool is wound, and the spindle upon which it is rolled off and twisted into a thread, appear in the well-known description of the virtuous wife (Prov. xxxi. 19).

The weaver's loom, as generally used in the ancient world, was an upright frame, provided with a horizontal beam (1 Sam. xvii. 7) from which a row of threads, called the warp (Lev. xiii. 48), or web (Judg. xvi. 13), was hung. Each thread ran through a loop, by means of which it was moved backwards and forwards, while the shuttle, a wooden implement shaped like a boat, passed to and fro among the threads of the warp, winding off from itself, as it went, the thread called the woof (Lev. xiii. 48), which was at right angles with the warp. In Job vii. 6 the shuttle is the emblem of the swift flight of man's life. When the work was finished the weaver cut off the threads from above, where the ends (called "the thrum") were fastened to the beam. From this operation is borrowed the striking metaphor, "I have rolled up like a weaver my life; he will cut me off from the loom" (Is. xxxviii. 12, R.V.).

The ordinary garments worn in Palestine, especially in early times, were of wool; but linen was also well known. Thus Rahab lays out stalks of flax upon her roof, in order to dry them in the sun (Josh. ii. 6), and Hosea classes wool and flax together as two of the most indispensable products of the country (Hos. ii. 5, 9). Among its other uses, flax served to make lamp-wicks, hence the phrase "the smoking flax," in speaking of a lamp nearly extinguished (Is. xlii. 3). The wearing of linen garments was in a special manner characteristic of priests; according to Herodotus, the Egyptian priests might wear nothing but linen (Herod. II. 37), and a similar custom prevailed in Israel. Samuel ministers in the temple at Shiloh girded with a linen ephod (*i.e.* robe);

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so also linen ephods were worn by the priests of Nob, whom Saul slew (1 Sam. xxii. 18), and by David, on the occasion of a religious festival, for at that period both the king and his sons exercised priestly functions (2 Sam. viii. 18, R.V., "David's sons were priests"—the A.V. wrongly translates "chief rulers").

The Bible contains many other names of textile fabrics, some of which cannot at present be identified. The following are the principal of them:

1. *Shēsh* ("fine linen") was especially an Egyptian product (Gen. xli. 42; Ezek. xxvii. 7: compare also the "combed flax" of Egypt in Is. xix. 9, R.V.). It is frequently mentioned in the description of the Tabernacle and of the priestly garments, Ex. xxv.–xxviii. When the thread was spun in a particular manner it was called "fine twined linen" (*shēsh moshzār*).

2. *Būç* (also translated "fine linen")—the βύσσος of the Greeks—was apparently a later name for *shēsh*. The text of Ezek. xxvii. 16 is uncertain; the M.T. (but not the LXX) mentions *buç* as a product of Syria.

3. *Tashbēç* ("chequer work," Ex. xxviii. 4, R.V.) was a fabric ornamented with a pattern, sometimes of gold thread; compare Ps. xlv. 13, R.V. ("her clothing is inwrought with gold").

Of silk there is no certain mention in the Old Testament, for the word so translated in the A.V. of Prov. xxxi. 22 is simply *shēsh* (fine linen, R.V.); and *mĕshī* (Ezek. xvi. 10, 13), which Rabbinical authorities explain as "silk," is a term of doubtful meaning. But in New Testament times silk was known, being imported from the remote East; it is mentioned only in Rev. xviii. 12.

To embroidery there are many references in the Old Testament. In the Song of Deborah we read of stuffs embroidered on both sides (Judg. v. 30—the A.V. here translates "needlework"), and the same passage speaks also of "dyed garments" (see R.V. margin). It may be mentioned, in passing, that the idea of the "coat of many colours" worn by Joseph (Gen. xxxvii. 3) is probably due to a mistake, as the phrase here used seems to mean "a long garment with sleeves" (so R.V. margin). Of the names of dyes, the commonest are—*shānī* (scarlet or vermilion, Gen. xxxviii. 28; 2 Sam. i. 24; Prov. xxxi. 21)—*tĕkēleth* (blue-purple, Ezek. xxvii. 7)—and *argāmān* (red-purple, *id.*), which last is a foreign word, possibly of Indian origin. Scarlet dye was obtained from the remains of certain small insects which are found attached to the branches of a shrub known as *ilex coccifera*. Purple, on the other hand, was prepared from sea-snails of a particular kind. These dyes were extremely valuable in the ancient world (Luke xvi. 19), and formed an important article of trade (Acts xvi. 14), especially on the Phoenician coast.

The prophet Isaiah has given us a very full list of the ornaments worn by women in his time (Is. iii. 18–23), but as it was evidently his object to enumerate all the newest and most fashionable articles, it is not surprising that several of the terms he uses are to us unintelligible. It is important to notice that many of these ornaments were originally

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worn for religious, or rather magical, purposes, and were closely connected with various heathen cults (Gen. xxxv. 4).

In Architecture the Hebrews do not appear to have displayed any originality. It is probable that long after their settlement in Palestine a considerable proportion of the Israelites still continued to dwell in tents, and, in particular, tent-sanctuaries were employed from the earliest times (see 2 Sam. vii. 6, 7) down to the reign of Josiah (2 Kings xxiii. 7, R.V. margin, where we read of women who "wove tents for the Asherah," a species of idol). The simple life of the early Hebrews rendered large and elaborate buildings unnecessary. The communal assembly (*qāhāl*) and the legal suit were held in the open space near the gate of a city, and it was not till the establishment of the monarchy that the taste for sumptuous edifices began to show itself. This was clearly due to foreign influence. David's house of cedar (2 Sam. v. 11) and the Temple of Solomon were both erected by Phoenician workmen. Phoenician architecture had not such marked peculiarities as distinguished that of Egypt or of Babylonia. The walls of Phoenician temples were mostly of massive stone blocks; the decorations generally consisted of metal plating or of carved cedar-wood. The Phoenicians, like other Semites, cared much more for richness of material than for beauty of form. Such was the style which, for purposes of luxury, prevailed among the Hebrews during the kingly period. Besides the products of Syria, ivory and sandal-wood (called almug trees, 1 Kings x. 11), brought by the Tyrians from the remote East, were occasionally employed. Thus Solomon had an ivory throne, overlaid, at least in part, with gold; and in later times there were ivory palaces (under Ahab, 1 Kings xxii. 39; see also Ps. xlv. 8), that is, of course, palaces in which ivory formed the principal interior decoration. Under the Seleucid dynasty the Greek style of architecture was introduced, but, owing to the religious scruples of the Jews, was never completely naturalized. The plastic representation of men and animals, which constituted an essential feature of Greek art, could not be tolerated by the strict Jews, and so strong was the feeling on this subject that at the time of the Jewish Revolt it was thought necessary to demolish the palace built at Tiberias by Herod Antipas, because of the sculptured animals with which it was adorned.

The dwelling-houses of the ancient Hebrews were of clay, of brick, or of stone (Is. ix. 10); they were cemented with gypsum (*sīd*) and roofed in with wooden beams or with small domes of stone (*cp.* page 385). Unlike the Tyrians, who, for want of space, piled up their houses to an enormous height, the Israelites appear seldom to have exceeded two stories. The houses of the rich were built round a court, and sometimes contained different apartments for the summer and for the winter (Jer. xxxvi. 22). It was esteemed a great luxury to have the interior walls painted with vermilion (Jer. xxii. 14). Roofs were flat where they were not domed, and could be reached by an outside staircase; the Deuteronomic law orders that they should be surrounded by a balustrade, for the prevention of accidents (Deut. xxii. 8). Upon the roof an "upper chamber" was often built, which served as a parlour

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or as a place for taking the midday siesta (Judg. iii. 23, 25). Windows were closed in with lattice-work, as is still the case in Eastern countries. Glass could not be used for such a purpose, as it was an extremely costly material (see Job xxviii. 17, R.V., where glass is ranked with gold and precious stones).

The principal articles of domestic furniture were—The Bed, consisting of a rug or mattress such as could be carried by a single person (John v. 9); it was usually rolled up during the day, and was spread, when required, either on the ground or on a ledge by the wall (Is. xxxviii. 2).—The Lampstand (often translated "candlestick" in the E.V., 2 Kings iv. 10; Matt. v. 15).—The Table, that is, one or more boards which were laid out at meal-time upon wooden props (Is. xxi. 5; Ps. xxiii. 5). Around the table were couches on which the guests reclined at full length.

Among the Hebrews engineering was confined almost entirely to the making of fortifications and aqueducts. Roads (rather embankments) were of a primitive kind, built of heaps of earth and stones (Ps. lxviii. 4; Isa. lxii. 10), and bridges are nowhere mentioned in the Old Testament. In their fortifications the Hebrews doubtless followed the tradition of the Canaanites, whose lofty city-walls were famous (Num. xiii. 28; Deut. ix. 1). How strongly Jerusalem was fortified in the time of the later kings is shown by the fact that it was able to hold out for many months against the assembled forces of the Chaldeans (2 Kings xxv. 1 ff.), who were then at the height of their power, whom also, as was popularly supposed, no stronghold could resist (Hab. i. 10). Of the aqueducts (2 Kings xx. 20) made by the kings of Judah, considerable remains exist in Jerusalem and its neighbourhood. The Siloam inscription (probably of the time of Hezekiah) relates how the men employed in digging a long subterranean watercourse worked from both ends until they met in the middle; whereupon they cut the inscription in the rock, near the exit of the tunnel, to commemorate their success.

That mining was to some extent carried on by the Hebrews is proved by Deut. viii. 9. The description of the miners in Job xxviii. 1–11 (which should be read in the R.V., for the A.V. is here unintelligible) is so vivid as to make it almost certain that the poet is relating what he had himself witnessed. But the precious stones, to which there are so many allusions in the Old Testament, were, as a rule, imported from abroad, particularly from South Arabia (Sheba, Ezek. xxvii. 22). The art of engraving upon precious stones was well known to the Israelites. Thus we hear of engraved signets (Ex. xxviii. 11), and many specimens of these, some of them dating from before the Exile and bearing short Hebrew inscriptions, exist at the present day.

The Hebrews were at no period a maritime people, and usually regarded the sea with vague terror (Prov. xxiii. 34; Rev. xxi. 1). Though some parts of the Mediterranean coast were at one time or another inhabited by Israelites (Gen. xlix. 13; Judg. v. 17), shipping on a large scale was almost exclusively in the hands of the Phoenicians. Hence Solomon required the help of Tyrians, when he built a navy

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at the north-eastern extremity of the Red Sea, near Elath (sometimes spelt Eloth), for the purpose of carrying on trade with South Arabia (1 Kings ix. 26–28). In later times attempts were made to renew this very profitable traffic (1 Kings xxii. 48; 2 Kings xiv. 22), until the Syrians took final possession of Elath in the days of king Ahaz (2 Kings xvi. 6). Large vessels were called by the Hebrews "ships of Tarshish" (Is. ii. 16), that is, ships like those used by the Phoenicians for long voyages, Tarshish (Tartessus in the south-west of Spain) being the extreme limit of Israelite geography (Jonah i. 3).

Kalendar and Divisions of Time

Divisions of time are either natural, such as the day, the lunar month and the solar year, or artificial, such as the minute, the hour, and the week. All nations who have possessed a kalendar have taken some natural division of time as the basis of their reckoning, but the artificial element can never be wholly excluded. For since the solar year does not contain an exact number of lunar months, nor the lunar month an exact number of whole days, it is only by means of some conventional arrangement that months can be made to fit into years and days into months. How this object was attained among the ancient Hebrews cannot at present be known with certainty. As they were, at least in historical times, mainly an agricultural people, and as agriculture necessarily depends on the seasons, it is evident that the solar year would be to them the most important division of time. But the observance of the lunar month, and particularly the celebration of the new moon as a religious feast, are of immemorial antiquity among the Semitic races. Hence, in the kalendar of the Hebrews, the solar year and the lunar month were combined. Since the solar year is greater than 12 lunar months by a period of about 11 days, it is natural to suppose that the ancient Hebrews, like the later Jews, added from time to time an intercalary month to the year, but this is nowhere stated, or even suggested, in the Old Testament. With regard to the month, there can be no doubt that it began with the first appearance of the new moon. In New Testament times the Jewish month consisted either of 29 or 30 days; if the new moon appeared on the 30th day that day was reckoned as the first day of a new month. Each year contained not more than 8, and not less than 4, months of 30 days, the other months having 29 days.

In the Old Testament the months are not usually *named*, but simply *numbered*, as among the Quakers; that is, it is said "in the first month," "in the second month," and so on. The later Jews, on the other hand, called their months by names, which were as follows:

Month 1, Nīsān. 2, Īyār. 3, Sīvān. 4, Tammūz. 5, Āb. 6, Elūl. 7, Tishrī. 8, Markheshvān. 9, Chislēv. 10, Ṭēbēth. 11, Shĕbāṭ. 12, Adār. To these was added, when necessary, an intercalary month, called 2nd Adār. Of the above names, 7 occur in the Old Testament, but only in post-exilic writings, namely, Nīsān (Neh. ii. 1; Esth. iii. 7), Sīvān (Esth. viii. 9), Elūl (Neh. vi. 15),

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Chislēv (Neh. i. 1; Zech. vii. 1), Ṭēbēth (Esth. ii. 16), Shĕbāṭ (Zech. i. 7), Adār (Esth. iii. 7, viii. 12). These names were derived by the Jews from Babylon, the names of months which occur in the cuneiform inscriptions being practically the same, with the exception of the 4th month (which appears as *Duzu*), and the 8th, called in Assyrian *Araḥ samnu* (*i.e.* eighth month), of which Markheshvān is a variation or corruption.

Besides the Babylonian names, however, we find in the Old Testament four names of months which were certainly in use among the Israelites before the Exile, viz. *Ābīb* ("harvest month," Ex. xiii. 4, xxiii. 15, xxxiv. 18; Deut. xvi. 1), which corresponded to the later Nīsān, and *Ziv* (1 Kings vi. 1, 37), *Ēthānīm* (1 Kings viii. 2), and *Būl* (1 Kings vi. 38), which are stated to be the second, seventh, and eighth month respectively.

It is a much-debated question whether the ancient Hebrew year always began, like the Babylonian year, in spring. The Mishnāh, compiled about two centuries after Christ, says that there are four beginnings to the year, one on the 1st of Nīsān, one on the 1st of Elūl, one on the 1st of Tishrī, and one on the 1st of Shĕbāṭ (*Rosh Hasshanah* i. 1). Of these the 1st of Nīsān, the beginning of the *sacred* year, and the 1st of Tishrī, the beginning of the *civil* year, are really important. Some have maintained that the ancient Hebrew year always began on the 1st of Ābīb (*i.e.* Nīsān), and that the civil year beginning in Tishrī is quite a late institution. Others contend that before the Exile the Hebrew year always began in autumn, since in Ex. xxiii. 16, xxxiv. 22, the feast of ingathering (usually called the Feast of Tabernacles) is said to be at the end of the year; also in Lev. xxv. 9, the proclamation of the jubile is made in the seventh, not in the first month, which appears to indicate that the seventh month originally stood first in the series. (See further Ex. xii. 2 with Driver's note in the *Cambridge Bible*.)

The Hebrew *week* and the institution of the *Sabbath* are likewise subjects of controversy. Among the later Jews, as among us, the week invariably consisted of seven days, and was therefore quite independent of the month and the year. The origin of the week is unknown. Some have maintained that the week of seven days is a Babylonian institution, based upon the worship of the seven planets, and that the word "Sabbath" comes from the Assyrio-Babylonian.

The Babylonian evidence, while sadly incomplete, is certainly suggestive. In a Festal Kalendar in the case of *two* of the months (Elūl II and Markheshvān) five days (*i.e.* the 7th, 14th, 19th, 21st, 28th) have a special note attached varying slightly in phraseology but substantially the same in every case. For the 7th it runs as follows:

"An evil day (*ūmu limnu*). A ruler shall not eat flesh cooked upon the coals or bread of the oven; the garment of his body he shall not change;...he shall not bring an offering; the king shall not ride in his chariot; the priest shall not give an oracle; the physician shall not lay his hand upon the sick."

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Thus it appears that every seventh day of these two months was subject in Babylonia to a *tabu*, which is not unlike the prohibition in Ex. xx. 10, "Thou shalt do no work in it"; *cp.* Ex. xxxv. 3, "Ye shall kindle no fire throughout your habitations upon the sabbath day."

Finally, it has been suggested that the week was originally a division of the lunar month, which properly consists of about 29½ days. If therefore the month was divided into four periods corresponding to the phases of the moon, those periods would usually consist of 7 days each, especially if, as is probable from 1 Sam. xx. 18, 27, the festival of the new moon originally lasted two days. It is also worthy of notice that the Sabbath and the new moon are frequently associated—2 Kings iv. 23; Amos viii. 5; Hos. ii. 11; Is. i. 13, lxvi. 23; Ezek. xlv. 17, xlvi. 3.

The *day* among the Hebrews was reckoned from sunset to sunset (Lev. xxiii. 32; *cp.* Gen. i. 5, 8). In the Old Testament no divisions of the day are mentioned, excepting the natural periods of morning, noon, and evening. The night, on the other hand, was divided into three watches, as is shown by the phrase "the middle watch" (Judg. vii. 19). In later times the number of night-watches was increased to four (Matt. xiv. 25; Mark vi. 48), in accordance with Greek and Roman custom.

The division into hours was no doubt borrowed from the Babylonians, who at a very early period began to make accurate astronomical observations and invented the system of hours, minutes, and seconds which we still employ. The word *shā'āh*, which among the later Jews meant "an hour," appears nowhere in the Old Testament, excepting in the Aramaic portions of Daniel; even here it does not stand for "an hour," but only for an indefinite space of time. In the New Testament period the use of the hour was thoroughly established among the Jews. The hours of the *day* were counted from sunrise, the hours of the *night* from sunset (John i. 39; Acts xxiii. 23), and consequently varied in length at different seasons of the year.

Measures, Weights, and Money

By the Editor[1]

Israel shared in the civilization of her neighbours and her system of Weights and Measures was not peculiar to herself. The familiar "cubit" (Heb. *ammah*) and the well-known "shekel" of the Old Testament were both well known in Assyria, and in the dearth of accurate information from Biblical sources we obtain some help from Assyriology towards understanding Hebrew metrology.

The versions of the O.T. do not help us much; the most ancient, the Septuagint, being content to give rough and varying approximations in rendering terms of measure and weight.

[1] Founded on Professor Bevan's article in the first Edition of the *Companion*.

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MEASURES OF LENGTH

The CUBIT (Heb. *ammāh*, Assyrian *ammātu*, Greek πῆχυς) is the ordinary measure of length in the Old and New Testaments. It is not a scientifically determined measure, but it represents the distance from the elbow to the tip of the fingers. The nearest English equivalent term is half-a-yard; more accurately 17·6 inches. The Siloam tunnel which has been measured by English explorers at 1758 feet is assigned a length of 1200 cubits (a round number?) in the inscription (of *circ.* 700 B.C.) found *in situ*. Evidence derived from Josephus, who treats the cubit as equivalent to $\frac{3}{4}$ of the Roman-Attic foot, seems to show that the cubic of New Testament times did not differ appreciably from the Old Testament measure (see A. R. S. Kennedy in Hastings' *D.B.*).

Other measures were:

The FINGER-BREADTH (Jer. lii. 21).

The HAND-BREADTH, *i.e.* probably four fingers (1 Kings vii. 26).

The SPAN, LXX σπιθαμή, probably equivalent to half a cubit (1 Sam. xvii. 4). The Hebrew term *gomed*, which occurs only in Judg. iii. 16, is also translated "span" in the LXX. Probably this is nearer to the meaning than "cubit" (A.V. and R.V.). The story suggests that Ehud's weapon was made specially short for purposes of concealment: the length of it was more likely 9 inches than 18 inches.

The SABBATH-DAY'S JOURNEY (Acts i. 12) was limited to 2000 cubits.

Greek or Roman measures used in N.T. are:

The FATHOM (Greek ὄργυια, Acts xxvii. 28) contained 6 Greek feet.

The FURLONG (Greek στάδιον, Luke xxiv. 13; John xi. 18) = 600 Greek feet. N.B.—The Roman-Attic foot, if we may take this as meant by the "Greek" foot of N.T. times, was shorter than the English foot by 5 mm.

The MILE (Greek μίλιον, Matt. v. 41) contained a thousand *passus* of five Roman-Attic feet each, *i.e.* it was equivalent to 5000 feet.

MEASURES OF AREA

ACRE (Is. v. 10) as a rendering of the Hebrew *Zemed* (*çemed*) is a mere approximation. A *zemed* (literally, "yoke," *i.e.* in this case a yoke of oxen) denotes the extent of land which a yoke of oxen can plow in a day. This has been reckoned at about *half* an acre. In Syria this measure called *fĕddān* is still used; the size of it is reckoned somewhat differently in different parts of the country.

In Lev. xxvii. 16 the size of part of a field is defined by calling it "the sowing of a homer of barley" (R.V.). That is, its area is estimated by the amount of barley seed which would usually be sown in it.

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Measures of Capacity

The names of the ancient Hebrew measures of capacity are as follows.

The *Lōg* (Lev. xiv. 10, 12, 15, 21, 24), very nearly an English pint.

The *Hīn* contained 12 *lōgs*. It occurs only in Ezekiel (xlv. 24; *al.*) and in the ritual portions of the Pentateuch (Ex. xxix. 40; *al.*).

The *Bath* contained 6 *hīns*, that is, something under 9 gallons.

The above measures were used only for fluids—the following for dry substances:

The *Ḳab* (only in 2 Kings vi. 25), four *lōgs*.

The *Śĕ'āh*, translated MEASURE, occurs Gen. xviii. 6; 1 Sam. xxv. 18; 1 Kings xviii. 32; 2 Kings vii. 1, 16, 18. It formed the 3rd part of an *ēphāh*, that is, it was equal to not quite 1½ peck. It has been conjectured that the word *shālīsh* (translated "measure" in Is. xl. 12 and "great measure" in Ps. lxxx. 5) was another name for the *sĕ'āh*.

The *Ēphāh* was the most usual measure for dry substances. In the A.V. it is sometimes translated "measure" (Deut. xxv. 14, 15; Micah vi. 10; Prov. xx. 10). The *ēphāh* was equal to the *bath* (Ezek. xlv. 11), *i.e.* it was a little less than 9 gallons.

The *Ḥōmer* or *Kōr* contained 10 *ēphāhs* or *baths* (Ezek. xlv. 11, 14), that is, it amounted to nearly 11 bushels. The term *kōr* was used both for solids and fluids (see 1 Kings v. 11), and is generally rendered by "measure" in the A.V. (1 Kings iv. 22; 2 Chron. ii. 10, xxvii. 5; Ezra vii. 22).

The *Lethek* (mentioned only in Hos. iii. 2) is supposed to have been equal to half a *ḥōmer*.

The *Omer* (which word occurs, as the name of a measure, only in Ex. xvi., see *v.* 36) or *'Issārōn* (occurring only in the ritual portions of the Pentateuch—it is translated TENTH DEAL) contained the tenth part of an *ēphāh*, *i.e.* about 230 cubic inches.

Of the measures of capacity mentioned in the New Testament, some have already been described. Thus the *βάτος* (translated "measure"—Luke xvi. 6) is the Hebrew *bath*; the *σάτον* and the *κόρος* (also translated "measure") are the Hebrew *sĕ'āh* and *kōr* respectively. The former occurs in Matt. xiii. 33; Luke xiii. 21—the latter in Luke xvi. 7. The New Testament mentions also the following:

The *Xestēs* (*ξέστης*, translated POT—Mark vii. 4) was a vessel containing a Roman *sextarius*, that is, a little more than a pint.

The *Choenix* (*χοῖνιξ*, translated "measure"—Rev. vi. 6) contained about a quart. As a labourer could be hired for a penny (denarius) a day (Matt. xx. 2), we must suppose that "a choenix of wheat or three of barley for a penny" implies great scarcity.

The *Modios* (*μόδιος*, the Latin *modius*) is properly a vessel containing two gallons. It is translated BUSHEL (Matt. v. 15; Mark iv. 21; Luke xi. 33).

The *Metrētēs* (*μετρητής*, FIRKIN—John ii. 6) contained about 9 gallons.

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WEIGHTS

Some close relation evidently exists between the Assyrian and the early Hebrew system of weights. In both is found the term *shekel* (shiklu) and *māneh* (mina, "pound"), and it is possible that the Assyrians called their "talent" by a name akin to the Hebrew *kikkar*. The Assyrian table is as follows:

252½ grains	= 1 shekel.
60 shekels	= 1 mina (15150 grains).
60 minas (3600 shekels)	= 1 talent.

The first two lines of this table are confirmed by the evidence of some sixteen bronze weights dating from the 8th and 7th centuries B.C. and discovered at Nimroud (Calah). These weights are inscribed with their values.

In addition to the series just described, which are said to belong to the "heavy" standard, the Assyrio-Babylonians used a second series commonly called "light." The values were about half, but not exactly half, of the weights of the former standard.

130 grains	= 1 shekel.
60 shekels	= 1 mina.
60 minas	= 1 talent (light).

A number of these weights found at Susa are described in the *Délégation en Perse*, 1911, vol. XII., pages 1–50.

The evidence as to Hebrew weights is scanty, but such as exists forbids us to transfer the Assyrian table unmodified to Israel. According to Ex. xxxviii. 25, 26 (a late, post-exilic passage) a Hebrew talent contained 3000 (*not* 3600) shekels. No doubt exists that 60 Hebrew minas went to a Hebrew talent; it appears therefore that in this passage 50 (*not* 60) shekels are reckoned to the mina. A difficult passage of the prophet Ezekiel (xlv. 12), whichever way it is read, proves that in exilic times some doubt existed as to the number of shekels which made up a mina. The prophet attempts to resolve the doubt. According to the Hebrew (Massoretic) text he fixes it at 60 shekels, but according to two MSS (AQ) of the LXX at 50. The number 50 seems to be confirmed by the evidence of five stone weights of a domed shape, some discovered *in situ*, some bought in Palestine in the last five-and-twenty years. They bear the inscription *nezeph* (*neçeph*), "a half," and they seem to be half-shekels. The weight of an uninjured specimen runs as high as 157 grains, so that they would represent a shekel of about 310 grains. Now fifty such shekels approximate very nearly to the weight of the Assyrian *mina*, so that, allowing for some slight inaccuracy of make, we may assume that these "half" weights represent the hundredth part of a Hebrew *maneh*, or in other words that at the time at which they were made 50 shekels were reckoned to the *māneh* (mina). We may conclude that during some period of Hebrew history, but perhaps *not* during the Assyrian age, the following system prevailed:

310 grains	= 1 shekel (roughly).
50 shekels	= 1 mina (*māneh*).
60 minas (3000 shekels)	= 1 talent.

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Other weights mentioned in the Old Testament are:

The *gērah*, the twentieth part of a shekel: Ex. xxx. 13; Ezek. xlv. 12.

The *beka'*, or half-shekel; Gen. xxiv. 22; Ex. xxxviii. 26.

In the New Testament:

The *litra* (λίτρα, Latin, *libra*) is the Roman "pound" (John xii. 3; xix. 39); it was a smaller pound than ours, being equivalent to 5184 grains Troy.

The *Talent* (τάλαντον, Rev. xvi. 21) varied from time to time in value. Probably in N.T. times it was equivalent to 125 Roman pounds.

The facts collected above suggest that at least in O.T. times the determination of just weight was not an easy matter. Of this uncertainty full advantage was taken by the dishonest, and not a few passages of the O.T. denounce the crime. The Law lays down, "Thou shalt not have in thy bag a weight *and* a weight," *i.e.* one heavy and one light (Deut. xxv. 13), and the prophet condemns "the bag of deceitful weights" (Micah vi. 11). The wise man declares that the "perfect weight" is JEHOVAH'S delight (Prov. xi. 1), using a phrase which calls up to mind the worn, chipped, and ambiguous stone weights which are being brought to light by explorers and travellers in Palestine.

MONEY

In spite of the important place which Palestine held in the commercial world of antiquity, the Hebrews appear to have been completely ignorant of coinage until the beginning of the Persian period. All through the Old Testament, however, we read of gold and silver used as a medium of exchange. Payments were made by weight (Gen. xxiii. 16; Jer. xxxii. 10), and in ordinary Hebrew "to weigh" and "to pay" are expressed by the same word (Is. lv. 2; Job xxviii. 15). Hence Amos (viii. 5) reproaches the corn-sellers of his time with "making the ephah small and the shekel great," *i.e.* selling a scant measure of corn for an overweight of silver. So also we may explain the frequency with which, in Hebrew and Aramaic, the idea of "honour" or moral value is conveyed by words properly meaning "heaviness" (*kābōd*, *yĕqār*). Pieces of silver, bearing probably a mark to indicate their weight, but without any official sanction, were called "silver current with the merchant" (see Gen. xxiii. 16). In weighing them stone weights were employed, which were carried about by the trader in a bag or purse. So primitive a system offered strong temptations to dishonesty, as we may infer from the frequent allusions to false weights and false balances. It is illustrative of the practical character of the Old Testament religion that, just as Isaiah attributes the skill of the husbandman to divine teaching (Is. xxviii. 26, 29), so a right balance is said to be JEHOVAH'S, and the weights, "stones," of the bag to be His work (Prov. xvi. 11). In New Testament times the

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"money-changers" (Matt. xxi. 12) or "bankers" (Matt. xxv. 27) formed a special class.

Before the Babylonian Exile sums of money were usually reckoned in shekels or talents. By a shekel we must always understand a shekel of silver, unless it is expressly stated to be of gold, as in 1 Chron. xxi. 25. It is clear that throughout the whole of antiquity gold as compared with silver was worth considerably less than at present. The ratio was not quite steady but was about 13 to 1.

In certain passages of late date in the O.T. a coin is mentioned which is translated *Daric* in R.V. The *Daric* is a Persian gold coin of 130 grains, which was in use in Western Asia as early as the days of Darius Hystaspis. But there is great uncertainty with regard to the Hebrew word so rendered. It appears in two forms; in 1 Chron. xxix. 7; Ezra viii. 27, as *ădarkōn*, but in Ezra ii. 69; Neh. vii. 70, 71, 72 as *darkĕmōn*. The first form does not correspond closely with *daric*, while the second is found in a Phoenician inscription of 96 B.C., as the Semitic equivalent of *drachm*. The drachm (δραχμή) was a Greek silver coin of 98 grains (according to the Aeginetic standard). Twenty such drachms were equivalent to one daric. As however in every instance in the O.T. the coins are specified as of gold, the R.V. has given "daric" not only for *ădarkōn*, but also for *darkĕmōn*. In the latter case a silent emendation of the Hebrew is made.

The earliest Jewish coinage is that of the Hasmonaean princes. Simon the Maccabee (143–135 B.C.) as chief priest and governor (ἐθνάρχης) of the Jews received from Antiochus VII, Sidetes, permission to coin money for his own country (1 Macc. xv. 6). To him are ascribed certain silver shekels and half shekels which bear no name, but are dated respectively, *Year* 1, *Year* 2, down to *Year* 5. The shekels weigh about 218 grains, *i.e.* are equal to half a crown. Possibly certain bronze coins (half shekels) are also to be attributed to Simon.

(Some authorities refer these coins to a later period, *i.e.* to the Revolt of 66–70 A.D.)

The silver shekel bears on one side the figure of a cup, with the inscription "Shekel of Israel" (written in the *old* Hebrew character, quite different from that used in our Hebrew Bibles), and on the other side a branch with three buds and the words "Jerusalem the Holy." The successors of Simon Maccabaeus appear to have issued bronze coins only, presumably fractions of the shekel, bearing inscriptions in Hebrew or in Greek, sometimes in both languages.

The coins mentioned in the New Testament belong either to the Greek or to the Roman system.

The drachm, δραχμή ("piece of silver," Luke xv. 8, 9) was from an early time the most ordinary silver coin among the Greeks. Its weight varied from about 98 to about 60 grains, the heavier kind being known as the drachm of Aegina. In the first century of our era, the drachm weighed little more than 60 grains, and was therefore nearly equal to the denarius (see below), that is, it was worth about 8½*d.* of our money.

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The δίδραχμον ("tribute money," Matt. xvii. 24, R.V. "half-shekel") was double of the drachm.

The στατήρ ("piece of money," Matt. xvii. 27, R.V. "shekel") is the silver tetradrachm, *i.e.* a coin worth four drachms.

The λεπτόν ("mite," Mark xii. 42; Luke xii. 59, xxi. 2) was the smallest bronze coin in use among the Jews. According to Mark xii. 42, it was equal to half a *quadrans* (see below).

The three following coins are of Roman origin.

The δηνάριον (Latin *denarius*) was the principal silver coin among the Romans. It weighed from 60 to 52 grains. At the time when the New Testament was written the denarius was worth about 8 pence of our money. The A.V. always translates this word by "penny" (Matt. xviii. 28, xx. 2, 9, 13, xxii. 19; Mark vi. 37, xii. 15, xiv. 5; Luke vii. 41, x. 35, xx. 24; John vi. 7, xii. 5; Rev. vi. 6). The American Standard Version gives "shilling."

The ἀσσάριον (Latin *assarius* or *as*, A.V. "farthing," Matt. x. 29; Luke xii. 6) was a bronze coin, originally equal in value to the tenth part of the denarius; but it was afterwards reduced in weight, so that 16 assaria went to the denarius; accordingly the *assarion* of the New Testament was worth about a halfpenny of our money. The American Standard Version gives "penny."

The κοδράντης (Latin *quadrans*), also translated "farthing" in Matt. v. 26; Mark xii. 42, was a fourth part of the preceding.

The τάλαντον "talent" (Matt. xviii. 24, xxv. 15) and the μνᾶ ("pound," Luke xix. 13) are not coins but sums of money. In the Attic system of money, which was the most generally adopted among the Greeks, 100 *drachmae* made a *mnâ*, and 6000 made a *talent*. It is to this system that the New Testament refers. Hence by a *talent* we must understand a sum of about £213, by a "pound" about £3. 11*s*.

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CHAPTER XIX

GEOGRAPHY—PHYSICAL AND POLITICAL[1]

By the Rev. Canon BONNEY, Sc.D., LL.D., F.R.S.,
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1. *Political position.* Though comparatively small in area, no district on the earth's surface has been the scene of events more momentous than that which lies between the two great valleys, watered in the one case by the Nile, in the other by the streams of Tigris and Euphrates. On this elevated, almost mountainous, region—the "great divide" between the two oldest civilizations of which a distinct record has been preserved in history—the forefathers of the Jewish nation had at first a transitory and afterwards a settled home. The lowlands by the twin Assyrian rivers were the cradle of the race, and at one time threatened to be its grave. In youth it lingered long on the plains of the Nile, and of these it retained varied memories. There were many of oppression and suffering, yet in Egypt it had received kindness in its earliest as in its latest days; and the relations of its rulers with the Pharaohs were more often friendly than with the monarchs of Assyria and Babylon. These nationalities, these regions, practically limit both the political and the geographical horizon in the Old Testament. In its pages we read rarely and only incidentally of intercourse with other lands. Its canon was closed before the chosen people came into contact with the two great civilizations of the West; for the sceptre had departed alike from Israel and from Judah long before Greece became a Mediterranean power or Rome was more than a petty state. Only in the books of the New Testament is the geographical horizon permanently extended and the scene of action shifted to any part of Europe.

2. *Geographical position.* This upland region is bounded on the west by the Mediterranean Sea and the Nile valley, or more correctly speaking by the lowland separating the western arm of the Red Sea from the Mediterranean, which is now crossed by the Suez Canal. On this side it descends steeply from an average height of two or three thousand feet, while on the east it shelves down more gradually to the valley of the two rivers and the Persian Gulf. Occasionally however it rises into considerable mountain ranges, and it is also cleft by the singular valley, occupied in part by the Jordan, which obviously is in a close structural relation with the eastern arm of the Red Sea,

[1] Revised by the Author.

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the Gulf of Akabah. On the north it is united to the highlands of Asia Minor, on the south to those of Arabia. Both however of these districts are practically outside the sphere of the Old Testament, and the races, by which they were occupied, had little influence on the history of the chosen people. After it had finally settled in Palestine, with Egypt on the one hand, with the Assyrians and Babylonians on the other, it occupied for no short time a position not unlike that held of late years by Afghanistan between England in India and Russia in Central Asia. Palestine was the highland region which they must cross in order to get within striking distance of each other; for whose friendship they must intrigue or whose resistance they must overcome. Only by fully realizing the physical structure of Palestine can its national history be perfectly illustrated or understood.

3. *Physical structure. Sinai.* Palestine, or the Holy Land, measures nearly 180 miles from north to south, and about 85 miles in average breadth; indeed from the Jordan to the Mediterranean is rarely so much as fifty miles, so that the district mainly occupied by the Jews, the land of Canaan of the older books, is smaller than Wales. The whole upland region, mentioned above, extended from about lat. 27° 40′ to lat. 33° 30′. Its description may conveniently begin with the southern part, the triangular area between the two arms of the Red Sea. Of this the more southern portion, the Peninsula of Sinai, is almost an equilateral triangle in outline, except that its northern side curves slightly towards the south. It is approximately twice the size of Yorkshire. Except a narrow strip of desert which partially fringes both its eastern and its western coasts, the Peninsula is wholly occupied by bare and rugged mountains, furrowed by narrow valleys and rising into bold and lofty peaks of granite, "porphyry," or other hard crystalline rocks. Of these the most conspicuous are Um-Shomer (8449 feet), Serbal (6734 feet), and the group culminating in the twin summit of Jebel Katerina (8551 feet). One of the last, Jebel Musa (7373 feet), is usually identified with the scene of the Giving of the Law. In this region the children of Israel spent the fourteen months after their departure from the land of Egypt. Here, although parts of the district were occupied by miners of that nation, they were practically safe from pursuit. Here also some training could be given to the undisciplined horde, which had passed over the Red Sea, though that was proved to be insufficient when the people first reached the southern margin of the Promised Land and realized the nature of the task which lay before them.

4. *Wilderness of the wandering.* To the north of this mountain region lies a lower and more hilly belt, chiefly of sandstone, through which in a north-easterly direction the people journeyed from Sinai to the head of the Gulf of Akabah, the eastern arm of the Red Sea. This region is overlooked by the escarpment of the great limestone plateau, which occupies the remainder of the space between the arms of the Red Sea, and ultimately passes into the Negeb or South Country of Judaea. This, now known as the **Tîh,** was "the Wilderness of the Wandering or of Paran," in which the people, after their defection at

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Kadesh, were condemned to remain till death had removed the cravens born in slavery, and a desert life had brought to maturity a hardier race. The Tîh is a plateau, elevated generally about 2000 feet above the sea, but with numerous undulations and hills which attain sometimes nearly to 3000 feet, intersected by many "ramifying valleys, sometimes narrow and deep like miniature cañons." The surface of the plateau is an arid waste, generally as monotonous as possible in scenery, and nearly waterless, but in the larger *wadies* (valleys) are occasional springs and watering-places, though the streams generally flow continuously only after the spring and the winter rains. Hence any approach to a permanent vegetation is restricted to the beds of these valleys. They drain for the most part towards the west and the north-west and debouch ultimately into the Wady el 'Arish, the "river of Egypt" (Isaiah xxvii. 12).

5. *The South Country.* North of the Tîh desert, projecting into it as the Tîh projects into Sinai, is a second and higher plateau, now called Jebel el-Magrah, about 70 miles long and from 40 to 50 across in a northerly direction. This also "terminates in steep escarpments towards the south, falling away to a lower level on the south-eastern side," and it extends northward in a "series of steps or terraces to within a short distance of Beersheba from which it is separated" by a valley called Wady er-Rakhmeh (Palmer). Its valleys communicate ultimately on the one side with the Wady el 'Arish, on the other with the Dead Sea, at its southern end. This is the **Negeb** or "South" Country of the Bible (Num. xiii. 17, 22), through which the twelve spies passed on their mission from "the wilderness of Paran," Kadesh being probably identical with *Ain Gadis* at the northern part of the Tîh.

6. *The Promised Land.* North of the Negeb, extending from Beersheba unto Dan, is the land of the original promise; for the settlement of two and a half tribes on the eastern side of the Jordan appears to have been the result of unforeseen circumstances, and the hold of the nation on that side of the river to have been generally more or less precarious. No district can be more sharply defined by natural features than is this **Promised Land** on its eastern and western side. On the former is the deep gorge down which the Jordan hurries to the Dead Sea, a gorge prolonged southwards over a comparatively low watershed to the Gulf of Akabah. On the latter lies the Mediterranean, though here a lowland fringe intervenes almost without interruption between the sea and the escarpment of the plateau. This is broadest at the southern end, where the hilly district of the Negeb declines towards the north, and the plateau of which it has formed a part is consequently narrowed—but though this lowland is comparatively speaking a mere strip, its influence on the history of the chosen people was for long most important, for prior to their arrival it had been occupied by the Philistines, a powerful race, which excluded them from the sea, and which not only was too strong to be dislodged but also not seldom became an oppressor.

7. *The Northern Mountains.* But on the northern side as on the

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southern the upland region occupied by the children of Israel is less sharply defined by its natural features. The whole plateau west of the Jordan, together with that east of this river, may be regarded as two great expanding spurs from the same number of northern mountain ranges, namely that of Lebanon on the western and of Anti-Libanus on the eastern flank, of a kind of trough, in which the Jordan has its origin, but which can be traced as an orographical feature in the country for a long distance northward roughly parallel with the Syrian coast. The former range is indeed apparently separated from the western plateau by the valley of the Litany, but as this river rises and flows for a considerable distance in the above-mentioned trough, east of the Lebanon, the physical connexion of the region is no more interrupted by it than is that of the Alps by the Rhone, above the Lake of Geneva.

8. *The Plateau Region.* To return then to the northern frontier of the Negeb, on the western side of which in the days of Abraham and Isaac was the territory of **Gĕrar,** where the names of **Rĕhōbōth** and **Sitnah** as well as of **Beersheba** may be still identified. There begins the hilly limestone plateau, bounded, as mentioned above, by the Dead Sea on the east and the maritime plain of Philistia on the west, the surface of which lies generally at an elevation of from about 2000 to 3000 feet above the level of the Mediterranean. The watershed of this plateau, by no means sharply indicated, runs irregularly in a northerly direction, not far from its central part, but as the Dead Sea lies nearly 1300 feet below the level of the Mediterranean, and as the maritime plain shelves gently upwards towards the plateau, the beds of the valleys fall much more rapidly on the eastern than on the western side. For example the glen of the Kidron, which rises near Jerusalem, falls nearly 3500 feet in about 16 miles, measured across the country; while a valley beginning west of that city would have a total fall of about 2200 in a distance, similarly measured, of some 30 miles, and during its course through the hill country would hardly descend more than about 1500 feet; so that in the latter the fall of an eastern valley would be fully double of that of a western one. Thus all the valleys debouching eastward from the southern part of the great plateau are narrow glens, often mere ravines in the mountain rampart which overlooks the Dead Sea and the lower Jordan valley.

9. *The Place of Judah.* On this plateau, west of the Dead Sea, the tribe of **Judah** had its lot. Here, in the Hill Country, "the Lion of the tribe of Judah intrenched himself to guard the frontier of the chosen land, with **Simeon, Dan** and **Benjamin** nestled around him" (Stanley). The villages, fortified of old,—the "fenced cities"—occupy the rounded hill-tops; the slopes of the broad upland valleys are terraced for the cultivation of corn or of the vine, and in their beds wells are dug. It is a land which, though less barren than the territory to the south, is not naturally very fertile, but still it is one from which labour would insure a fair return, and which was eminently fitted to be the nurse of a brave and hardy race. On this account, from its natural difficulties, and as lying away from the more easy line of communication between the valleys of the Nile and of the Euphrates,

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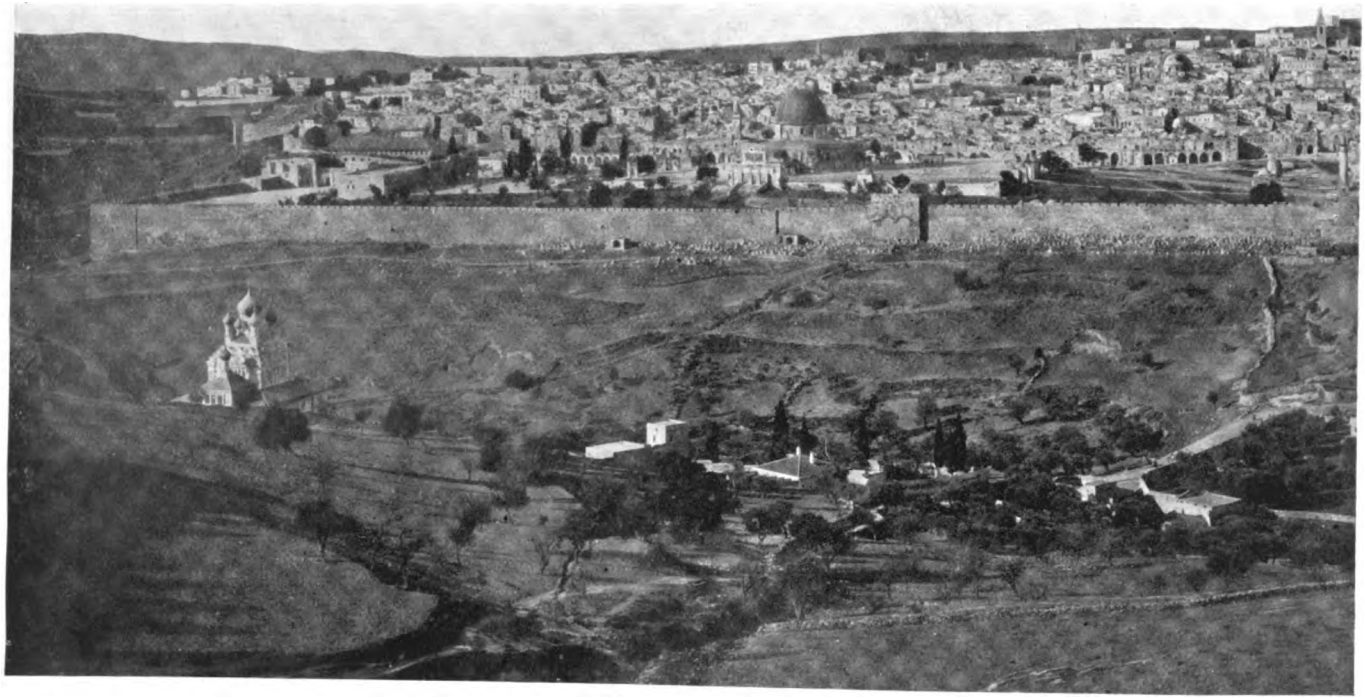
it more than once escaped the ravages of invading armies and remained "the last, because the most impregnable of the tribes of Israel."

10. *Hebron.* In the southern and higher part of the district, near its actual watershed, at a height of 3040 feet above the Mediterranean, is **Hebron** (or Kirjath Arba), built "seven years before Zoan in Egypt." Perhaps there is no town, still inhabited, which can claim a higher antiquity than this. At Hebron Sarah died, and Abraham bought from Ephron the Hittite the field and cave of **Machpēlah** for her tomb. Here, in "the double cave," jealously hidden beneath the floor of its ancient mosque, the patriarch himself, his son Isaac, and his grandson Jacob were buried. The city afterwards became the property of Caleb, the son of Jephunneh. It is not quite 20 miles south of Jerusalem and the same distance in a N.N.E. direction from Beersheba. Between Hebron and Jerusalem, standing at an elevation of 2550 feet above the Mediterranean, is **Bethlehem,** six miles from the latter city. It stands on a shoulder of the limestone hills, defined by depressions which converge eastward to a broad valley, so that the ground falls from it rather steeply on three sides, which are cultivated where it is possible. This also is a very ancient town, once named Ephrath, associated with memories of Ruth and of David, of the death of Rachel and the birth of the Saviour; the grotto, in which this is said to have occurred, being underneath a large church, erected by the Empress Helena[1]. South-west of Bethlehem are three great reservoirs inclosed by ancient masonry, called the **Pools of Solomon,** from which an aqueduct conveys water to Jerusalem. To the west of this part of the country, overlooking the plain of Philistia, was the original settlement of the tribe of **Dan.** Of that plain they failed to make themselves masters, and this compulsory restriction of their original allotment to its less fertile portion doubtless caused the emigration of a part of the tribe, as related in connexion with the episode of Micah in the Book of Judges (ch. xviii.). The relations of the highlanders and lowlanders, with their occasional friendships and more frequent feuds, are illustrated by the history of Samson.

11. *Site of Jerusalem.* North of the territory of Judah the plateau was occupied by the tribe of **Benjamin.** Across this elevated region lies the southernmost of the practicable routes from the eastern side of the Jordan, for the Dead Sea rendered the tribe of Judah invulnerable on its eastern flank. Thus the earliest conflicts of the invading Israelites, after crossing the Jordan at its southernmost fords near Jericho, occurred in the territory afterwards occupied by Benjamin. Close to its southern frontier, only just without the limit of the tribe of Judah, is **Jerusalem.** The city stands on a flattened spur, running southward from somewhat higher ground on the north. This spur is sharply defined by two narrow valleys; the Kidron, which, originating in a depression on its northern part, after a short eastward course turns south and forms its eastern boundary; and the Wady-er-Rabâby, which some identify with Hinnom, on the west,

[1] According to some authorities it was rebuilt by Justinian.

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Jerusalem from the south-east showing the brook (ravine) of the Kidron in the middle distance

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where it is more shallow, and on the south. The spur itself is divided by a depression, which, however, at the present day is sharply marked only at its lower end, where it joins the valley of the Kidron, a little above its junction with that of Wady-er-Rabâby, and very near to an ancient pool, which has been identified with the Pool of Siloam. From this depression, called of old the Tyropoeon valley, a shallow offshoot towards the west almost insulated the southern portion of the western fork of the spur.

12. *The Hill-city.* On the upland rocky area thus naturally defended stood the old town of **Jĕbūs**, a true hill-fortress, which maintained its independence till it was stormed by David, when the confidence of the defenders in the strength of their position appears to have proved their ruin[1]. On the rocky summit of the eastern fork of the spur, at that time outside the walls, was the threshing-floor of Araunah the Jebusite, which became the site of the Temple of Solomon. Recent excavations have proved that the great accumulation of *débris* —the result of many sieges—has considerably modified the original features of the site of Jerusalem, by partially filling up the protecting glens and diminishing the steepness of their sides, but the foundations of the south-eastern and south-western walls of the Temple area, as reconstructed by Herod, and as seen by our Lord, lie more than 80 feet below the present level of the ground, and its summit rose some 200 feet above the bed of the valley. Across the Kidron the ridge of the **Mount of Olives** rose from about 100 to 300 feet above the city. Standing thus at a height of nearly 2600 feet above the sea—the height of Mickle Fell in the Pennine chain of England—Jerusalem is emphatically a city set on the hills.

13. *The Walls.* In the days of the kings of Judah the northern wall of circumvallation (the exact course of which is still a matter of some controversy) probably lay not far south of the line of the northern face of the present Haram (the ancient Temple) inclosure, but after the return from the Captivity the city gradually spread over the

[1] Of late years Jebus has been placed, by authorities of weight, on Ophel, the end of the eastern spur immediately south of the temple area. The latter is nearer to the Fountain of the Virgin, a permanent spring, which, however, would still be outside the walls, unless the rock-cut tunnel from within them to it be anterior to the age of David, of which there is no proof. Defensive works on Ophel are first mentioned in the days of Jotham. Josephus is the first writer who distinctly assigns the City of David to the southern part of the western hill, and in the Old Testament both that name, Sion, and Akra (the citadel), are evidently used rather indefinitely. That no spring is known on the western hill is not an insuperable objection, for the absence of one would not be a greater difficulty than often presents itself in British hill-forts. The position of Ophel on a declining headland, narrow, and commanded by the rising ground (perhaps 100 feet higher) within the Temple area, though not quite without a parallel, is a most unusual one for a primitive fortification; while the western hill, from the north side of "Herod's palace" southward, offers a position which has been constantly used by hill-fortress builders (see, for example, A. H. Allcroft, *Earthworks of England*). The writer is not prepared to accept the Ophel site, though it has been favoured by such authorities as Sir C. Warren and the late Sir C. Wilson.

[I have argued (*Expositor*, January, 1914) that the so-called "stronghold of Zion" was really a Jebusite sanctuary and place of refuge, not a hill-fort. A sanctuary need not have commanded the country round.—W. E. B.]

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comparatively level ground towards the north, and the suburb thus formed was ultimately included within the wall of Herod, which coincides with the present northern wall[1]. It may be disputed whether Jerusalem was the city of Melchizedek, or Moriah was the scene of the offering of Isaac, but from the days of David to the close of the Bible history it becomes the centre of the national life and of the national worship. Calamity did but strengthen its hold upon the heart of the Jewish patriot, and the words of one of the Psalms of the Captivity, "If I forget thee, O Jerusalem, let my right hand forget her cunning," express a feeling which has outlasted more than twenty-five centuries of trial, and eighteen continuous centuries of alienation.

14. *Strong position.* Jerusalem being thus defended by crags and deep glens and by its strong walls, its siege in the days when gunpowder was unknown was never an easy task. Even the great Assyrian conqueror, Sennacherib, evidently preferred to avoid it, if possible, for he attempted to obtain its surrender by menace and cajolery instead of making a direct attack, and the Roman armies, notwithstanding internal dissensions, were more than once kept for a considerable time at bay before its defences, and had to win their way into the city step by step. The estimation in which Jerusalem was generally held is indicated by the reluctance of the Persian kings to allow the repair of its walls, and by the laborious destruction of its fortifications at the hands of the army of Titus.

15. *Among the hills.* To the natural strength of its position, to its situation as a highland city, constant references are made in the Bible. "The hills stand about Jerusalem," not indeed looking down on to its walls, as the Alps on Briançon; for Jerusalem in some respects is more like Durham, and like it was "half house of God, half castle 'gainst" the foe; the ground on the north is not much higher, and even Olivet only rises some two hundred feet above the general city level, but for miles around there is a sea of hilly ground, and the mountain wall of Moab, towering more than four thousand feet above the Jordan valley, and sometimes attaining even that height above the Mediterranean, is seldom absent from the view and is visible from the very streets of Jerusalem.

16. *Mount of Olives.* Olivet, as said above, lies on the eastern side of the Kidron valley. It is a long ridgy limestone hill, with four prominences differing little in elevation, of which one is traditionally, but probably incorrectly, regarded as the site of the Ascension. On its western flank, down in the Kidron glen, lay the garden of Gethsemane, on its eastern were Bethphage and Bethany. To the latter place, which "is now known by a name derived from Lazarus—

[1] This is the opinion of the writer. It should however be said that the exact northern limit of the Temple of Solomon is at present doubtful and that some good authorities consider that the wall of Herod in its western part extended rather beyond the line mentioned above. There existed, at the time of the Crucifixion, another, commonly called the Second, wall, which is believed to have extended from the fortress north of the Temple to some part of the north face of the first wall. On the exact position of this, still undecided, though some of it has now been traced, the question of the authenticity of the site of the Holy Sepulchre partly rests.

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El-'Azariyeh"—more than one path leads from the city, and on that which crosses the ridge from east to west, a little north of the most southern and lowest prominence, the site of the spot where the Saviour wept over Jerusalem may be identified with reasonable probability (Stanley). Beneath that summit, now called the Mount of Offence, as the traditional scene of idolatrous worship in the later days of Solomon, the Kidron sweeps eastwards on its steep descent towards the Dead Sea.

17. *Ancient Sites.* To enumerate and to discuss the minor localities in Jerusalem, many of them the subject of much controversy, would occupy too great a space; suffice it to say that the Temple of Solomon stood upon the summit of the eastern fork of the plateau above described, the Holy House itself being very near to the place occupied by the Mohammedan mosque called the *Kubbet-es-Sakharah* (Dome of the Rock), which was erected A.D. 691 by Abd-el-Melik[1], over a projecting limestone rock, in which is a cave identified generally with that by the threshing-floor of Araunah. At the north-west angle of the Haram inclosure stood the castle Antonia, into which St Paul was hurried from the temple-courts by the Roman guard. Sion occupied the site of the old Jebusite town, now to a great extent outside the walls[2]; and north of it, across the depression mentioned above, the church of the Holy Sepulchre marks the traditional site of the new rock-cut tomb, in which the body of the Lord was laid. Ophel, also now extra-mural, was on the southern spur of the temple-hill, and at its base is the Pool of Siloam; while probably not far from it was Tophet in the valley of Hinnom.

18. *Neighbouring Places.* Outside Jerusalem the priests' village, **Nôb,** is thought to have stood on the northernmost part of Olivet. In the hilly district north of the city lay **Anāthōth** and **Michmash,** and the village *Jeba* between them probably marks the site of **Gibeah** of Benjamin and Gibeah of Saul. It is more than five miles from Jerusalem, on a conspicuous eminence called *Tuleil-el-Fûl*, and the rugged region about is a suitable scene for the struggles recorded (1 Sam. xiii., xiv.). **Bethel** lay about the same distance north. Ruins and rock-cut caves, among which a few poor hovels are built, now mark the site of the old Canaanite town of Luz, which centuries after it had been called the "House of God" became the southern sanctuary and the scene of an idolatrous calf-worship for the kingdom of Israel. The rounded hill-top is still strewn with limestone slabs, one of which might readily be set up as a pillar, as described in the account of Jacob's dream. N.N.W. of Jerusalem, at a distance of rather more than six miles, is a prominent hill, conspicuous from many quarters, which still bears the name of *Neby Samwil.* On this stood **Gibeon,** the great high place in the early days of Israel, which some have identified with the actual summit of the hill about a mile distant from the village. The

[1] He was the first builder, but considerable alterations have since been made. Pillars and capitals taken from ruins of the Roman age have been occasionally employed in the structure, which formerly gave rise to a mistake as to the date.

[2] See note on paragraph 12.

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hills in the surrounding region "are rounder and more isolated than those nearer Jerusalem, and rise in well-defined *mamelons* from broad undulating valleys of tolerable extent and of fertile soil." On these hills were perched the villages of Benjamin, the names of which receive frequent incidental mention. In this district the limestone strata are more nearly level than about Jerusalem, and crop out "like contour lines" from the steep slopes of the hills. The modern name of *Neby Samwil* comes from its being the traditional burial-place of Samuel. If so, the village of Ramah must have occupied the summit of this—the highest hill in the neighbourhood.

19. *Beth-horon.* To the north-west lies the ridge of **Beth-hōrōn,** up and down which the "kings" of southern Canaan were chased by Joshua from before the walls of Gibeon. Here also Judas Maccabaeus won his first victory, and in later days, along the line of the Roman road which had then been made from Caesarea to Jerusalem, the forces of Cestius Gallus were driven back in confusion (A.D. 66). Recent excavations on the sites of Lachish and Gerar, the cities of two of those kings, have thrown much light on the early history of Palestine, especially its relations with Egypt, prior to the Hebrew invasion. Lachish corresponded with the modern *Tell el Hesy*, a strong site in the lowlands of Judah, near the foot of the hills west of Hebron. The work, begun by Flinders Petrie and continued by F. J. Bliss, has disclosed remains of the oldest town, about 65 feet below the present surface. It was surrounded by a wall with towers, and had been inhabited by a pre-Semitic race—probably about 2000 B.C. Their bronze articles and pottery were both of a very early type. The second town, which must have been the city sacked by Joshua, yielded remains indicating dates from about 1600 to 1200 B.C. (including the 18th Egyptian dynasty). Above that came a stratum with remains of the Hebrew occupants, iron appearing and the bronze containing a large proportion of tin. This town must have existed as late as 400 B.C. It was burnt, like its predecessor, and by the corresponding date in the present era Lachish had become merely a village. The other city, Gezer, excavated with great care by R. A. S. Macalister, is among the foothills of Dan, near the border of Judah, and shows a similar succession. It crowns a flattish hill, rising from 200 to 300 feet above the lowland. The earliest remains were of a people short in stature, like most of the neolithic folk, who, however, as a rule, burned their dead. Then followed the first Semitic race, who may have arrived about 2500 B.C. The remains show an increasing Egyptian influence, dating from the Middle Empire to about the time of the Amarna letters. This people buried their dead, built the first city-wall, made a rather important tunnel, and set up a line of monoliths, the highest almost 11 feet in length[1]. Then came the Hebrew invaders who, as the town increased in size, built an outer wall. Successive strata contained relics belonging to corresponding periods of history, and

[1] Monoliths and dolmens are rare on the western side of the Jordan. Probably they were once commoner, but were destroyed by such reformers as Hezekiah and Josiah.

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there was good evidence that in the earlier times its inhabitants practised child-sacrifice.

20. *Ephraim.* North of the territory of Benjamin was that of the great tribe of **Ephraim.** In the later days of the monarchy the frontier between the two kingdoms of Israel and Judah ran across the possession of Benjamin, passing to the south of Bethel. But though the relationship of the inhabitants was thus once changed, the physical structure of the district is unaltered; the upland plateau extending northward to form "the mountains of Ephraim," and ranging up to a height of about 2700 feet above the Mediterranean. Only in this respect is there a change, that the land becomes distinctly more fertile. "The closely set structure, and the rocky soil of the hills of Judah and Benjamin, though still continued to a great extent, are here for the first time occasionally broken up into wide plains in the heart of the mountains and diversified both in hill and valley by streams of running water and by continuous tracts of verdure and vegetation." The lot of Ephraim was in a "good land."

21. *Shechem.* In the southern part of this tribe's territory, the only place of importance was **Shiloh,** identified with the modern *Seilun.* The ruins are scattered "over a slight eminence which rises in one of those softer and wider plains" (Stanley), mentioned above; a little removed from the great central route of the country. A few miles further north in a yet wider plain, "the wildest and most beautiful of the plains of the Ephraimite mountains," was **Shĕchem.** The district is about 1800 feet above the Mediterranean. "Over the hills which close the northern end of this plain, far away in the distance, is caught the first glimpse of the snowy ridge of Hermon." Its western side is bounded by the abutments of two mountain ranges running from west to east. These ranges are **Gĕrizim** and **Ebāl,** and up the opening between them, not seen from the plain, lies the modern town of *Nâblus,* on the watershed between the Jordan valley and the Mediterranean. The ancient Shechem however stood a little lower down (whether identical with the Sychar of the New Testament is by some disputed), and so nearer to the old well at the mouth of the trough in which *Nâblus* lies. This is universally admitted to be the well digged by Jacob in the "parcel of ground" bought "of the children of Hamor, Shechem's father." Near at hand a Mohammedan chapel claims to cover the burial-place of Joseph. In this valley, which forms a kind of natural highway through the Palestine uplands from the lands east of the Jordan, both Abraham and Jacob halted on their way from Aram, and Shechem is often mentioned, till after Rehoboam had fled it became for a time the capital of the northern kingdom. Gerizim rises about 800 feet above the plain and Ebal is higher by about 100 feet, both with precipitous faces, the two summits being about a third of a mile apart. On the former, the "mount of blessing," the Samaritan temple was afterwards built; from the latter the curses of the Law were ordered to be read.

22. *Samaria.* Six miles north-west, but below Shechem, "following the course of the same green and watered valley" (Stanley)

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the traveller finds himself in a wide basin encircled with hills. In the centre of this, on a flat-topped hill with steep sides, is the site of **Samaria,** afterwards Sebaste, from the days of Omri to the Captivity the capital of the northern kingdom.

23. *Esdrelon.* The lot of the half tribe of **Manasseh** (which was not a large one) lay to the north of Ephraim, and was, like that of the latter tribe, more undulating, varied in scenery, and fertile than the land of Judah. It is clearly defined on its northern, or more correctly its north-eastern frontier, by the first important interruption to the continuity of the plateau of central Palestine. This is the great plain of **Esdrēlon**—commonly called in the Old Testament the valley of Jezreel—which runs up into the uplands from the western coast in a south-easterly direction, its broad verdant basin piercing into and parting the hill-country like a gulf of the sea, and ending in comparatively low "strait-like" passes which lead down into the Jordan valley. To this plain, drained by "that ancient river, the river **Kishon,**" the hill-country of Manasseh descends in valleys which are steep though less glen-like than in the district further south. Among the hills, as the border of the plain is approached, **Dothan** has of late years been identified, still bearing its ancient name, about 12 miles north of Samaria. A grassy plain surrounds the low hill occupied by the existing village; by it still runs a remnant of the "old north road" of the kingdom of Israel, which, starting from Jerusalem, keeps almost along the watershed, and near it is that which leads from Egypt to Syria by the head of the plain of Esdrēlon. The north-western angle of the hill-country gradually narrows as the Kishon approaches its confluence with the sea, but it is prolonged to the actual coast by the projecting spur of **Carmel.** This ridge rises boldly from the sea to a height of about 500 feet, but it continues to mount more gradually till at the highest part of its crest it attains an elevation of 1742 feet; after which it is separated from the main plateau only by a gentle depression of about 160 feet. Opposite to this part, the northern hills—the land of Zĕbūlun—approach rather near to the base of Carmel, so that a comparatively narrow strait of lowland leads up from the coast into the great plain of Esdrēlon, where was the rich territory of Issachar.

24. *The Eastern Hills.* The general height of this undulating lowland basin is less than 300 feet above the Mediterranean, and as it shelves up towards its eastern end it divides into short terminal branches. The southernmost of these descends rather gradually from the western flank of Mount **Gilboa,** which is a long spur from the southern hilly plateau, running at first northward and then curving towards the west, its elevation being about 1400 feet above the sea. North of the end of Gilboa rises the mass of **Little Hermon,** insulated on both sides by the trough-like extensions of the plain; the water shed on each of them, between the Mediterranean and the Jordan, being but indistinctly marked. On the other side of the northern trough **Tabor** rises to a height of 1843 feet above the sea, overlooking the slopes which descend towards the Jordan, and connected with the

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massif on the north side of Esdrēlon by a low range of hills. Thus the upper part of the valley—which is a gently undulating region rather than a true plain—communicates across two low and rounded depressions, of which the southern (slightly the lower) is about 270 feet above the Mediterranean, with the glen of the Jordan, now steadily deepening as it descends from the Lake of Gennesaret towards the Dead Sea; so that on the eastern side the fall from the watershed exceeds a thousand feet.

25. *The Great Highway.* From the earliest times these clearly-marked depressions have afforded a natural highway across Palestine from the east to the west. Through these the caravans of merchants and the armies of invaders would alike travel between Egypt on the one hand, and Damascus, Babylon or Nineveh on the other. Thus the plain has passed into a proverb as the battle-field of nations (Rev. xvi. 16). On its southern side was **Megiddo,** near to which, on the banks of the Kishon, the host of Sisera was scattered, and in later days Josiah was slain in the vain attempt to check the army of Pharaoh-necho. The place was at Tell-el-Mutesellim, as recent excavations by German investigators have shown, near the village *el-Lejjûn,* which is "on the caravan route from Egypt to Damascus." From his camp on Gilboa Gideon swooped down upon the Midianites in the valley and drove them down the eastern descent towards the Jordan. On that hill also the troops of Saul were defeated by the Philistines, and the king was slain. On the previous night he had crossed the plain and rounded the western base of Little Hermon on his way to **Endor,** a village on its northern flank. On these slopes also is the site of **Nain.**

26. *Jezreel.* Very nearly on the flattened watershed between Gilboa and Little Hermon, on the site marked by the village *Zer'in,* was **Jezreel,** the residence of Ahab and Jezebel, which sometimes gave a name to the upper part of the plain. Its ruins cover a hill which commands a view both eastward and westward, so that the troop of Jehu when it had reached the summit of the ascent from the Jordan valley would be in sight of the watchmen on the walls. A few miles to the south-east, on a knoll guarding the lowest part of the ascent from the Jordan, is *Beisan,* the ancient **Beth-Shĕan,** afterwards Scythopolis, on the walls of which the corpses of Saul and his sons were exposed.

27. *Tabor.* Tabor, which may be regarded as an outlier of the northern plateau, is a hill of more commanding aspect than its altitude (about 1500 feet above its base) suggests. From some points of view, its rounded summit is not unlike the Wrekin of Shropshire, a resemblance which is increased by its steep wooded sides.

28. *The Northern Plateau.* The plateau north of the plain of Esdrēlon bears nearly the same relation to the Lake of Gennesaret as the plateau of Judah to the Dead Sea, but its physical features are less boldly defined. It rises generally to a less elevation above the Mediterranean, though some summits are rather lofty, one attaining a height of 3934 feet; and its descent to the lake is neither so great

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nor so abrupt. Its undulations are more fertile, its wooded districts more frequent. At the first allotment of the land, **Zĕbūlun** held the southern part, while north of that tribe were settled **Naphtāli** and **Asher,** the one resting on the north-west shore of Gennesaret, the other extending to the Mediterranean about Accho (afterwards Ptolemais, the modern *Acre*). The district in Roman times was the province of **Galilee,** that of **Samaria** lying on the other side of the Kishon. Few of its localities are prominent in the Old Testament history, **Kedesh-Naphtali** (probably identical with the modern *Kades*, on a ridge 4 miles N.W. of the upper end of Lake Huleh) being perhaps most important as the residence of Barak and near to the tent of Jael; but in the New Testament, **Nazareth** on its southern border becomes of note as the home of Jesus. This town is among the hills, W.N.W. of Tabor and almost due north of Jezreel. It occupies the lower slopes at the basin-like head of a valley, which soon finds a rather narrow outlet southwards, so that the town seems almost inclosed by hills. It is about 1300 feet above the sea and so considerably higher than the general level of Esdrēlon. The other sites of importance in this part of Galilee lie near to the Lake of Gennesaret, and will be mentioned in connexion with the valley of the Jordan.

29. *The Northern Ranges.* The uplands occupied by the tribe of **Asher** throw off spurs which reach the coast, and terminate in the elevated headlands now called *Ras-el-Abiad* ("the ladder of Tyre"; 1 Macc. xi. 59) and the *Ras-en-Nakûrâ*. The inland plateau narrows somewhat in breadth, but rises in height as it continues northward. The valley of the Leontes or Litany, as above said, fissures rather than interrupts the continuity of the region, which now becomes distinctly mountainous in character. North of it is the long limestone range of **Lebanon,** rising to a general elevation of from eight to nine thousand feet above the sea, its highest summit indeed somewhat surpassing ten thousand. This is still a land of rich glades and forests, although the groves of cedar-trees, so noted in the days of Solomon, are now reduced in extent. Opposite to it rises the parallel range of **Anti-Libanus,** the trough-like depression between being traversed for many miles by the Litany, before it turns westward to cut its way to the Mediterranean. Anti-Libanus—less lofty than Lebanon—is itself perhaps unmentioned in the Bible, but the commanding position and elevation of its southern outpost—**Mount Hermon** (about 9400 feet)—bring this into frequent notice. Hermon is visible not only from many places near the Lake of Gennesaret, over which it rises much more than twice the height of Ben Nevis above the sea, but also from many spots in Palestine, an exceptionally fine view being obtained from the hill above Nazareth on the north. The whole range falls away more gently on its eastern side to the rich Syrian plain round the city of Damascus.

30. *Sidon and Tyre.* These two ranges extend northward for more than a hundred miles, severed indeed by the channel of the Orontes, but fusing ultimately with the highlands of Asia Minor, the only plains of importance being about the city of **Antioch** on that

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river. For a considerable distance however a narrow strip of lowland intervenes between the outposts of the Lebanon range and the sea. On this stands **Sidon,** an ancient and once wealthy port, and nearly 20 miles further south the yet more important city of **Tyre,** which in the days of the Jewish kings and for centuries afterwards was the great commercial emporium of this part of the East. It was in fact the Venice of ancient times, which, though besieged and captured by more than one conqueror, did not receive a fatal blow till it became a prey to the Saracens in the year 1291 A.D.

31. *The Maritime Lowland.* The important maritime lowland south of the ridge of Carmel, which hitherto has been only incidentally mentioned, must be briefly noticed before dealing with the Jordan valley. The northern portion, called the **Plain of Shārōn,** is about ten miles in width and full thirty in length, extending to Lydda and **Joppa** (*Jaffa*). The ground is generally marshy by the sea shore, and more fertile as it rises slightly inland. The only other town of importance on it is **Caesarēa,** which, as it was founded by Herod the Great, is not mentioned in the Old Testament. South of Joppa extends the **Shĕphēlah** or Philistine lowland, which is about 40 miles long and expands from about 10 miles in the northern part to double that width near **Gaza.** This rich and fertile region was in old times the territory of the Philistines, and in it were their chief cities—**Ashdod, Ashkĕlon, Ekron** and **Gath,** besides Gaza.

32. *The Upper Jordan.* The **Jordan** (in Heb. *Jardēn*), the one important river of Palestine proper, has its birth in the confluence of various streams, three of them perennial and considerable in volume, which are fed by springs issuing from the base of Hermon. Of these three groups of springs, one is at the foot of the hill wrested from the Sidonians by the band of Danite emigrants. The Sidonian **Laish** then became the Hebrew **Dan,** where afterwards, at one extremity of the northern kingdom, the "golden calf" was set up by Jeroboam. Four miles away another stream issues from the limestone rock by the Roman town of **Caesarēa Philippi.** Once only was this northern boundary of the land visited by the Saviour, but here His Divinity was acknowledged by Peter, and the Mount of the Transfiguration was probably some part of Hermon.

33. *Sea of Galilee.* The streams become confluent shortly before the Jordan enters the swampy elongated plain in which is situated Lake *Huleh* (formerly identified with the **Waters of Mērōm,** which are now placed in the *Wady el Melek*, a tributary of the Kishon). This is a rather shallow triangular sheet of water about three miles on each side, almost unapproachable on all but its western margin owing to its wide fringe of marsh. From *Huleh* the Jordan issues at a height of about seven feet above the Mediterranean, and descends as a "deep impetuous stream between green treeless banks to the **Sea of Galilee.**" The table-land of Naphtali rises on the one side, the rugged volcanic district of Bashan, to be noticed presently, on the other. After a course of about 12 miles, the Jordan enters the oval or pear-shaped sheet of water, called in the Old Testament the Sea of Chinneroth or

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Chinnereth, and later the Lake or Sea of Galilee, the Sea of Tiberias, and Lake or Sea of Gennesaret. This is about 13 miles long and at its broadest part 6 miles wide. The maximum depth appears to be about 165 feet, and its surface is 682 feet below the level of the Mediterranean. On the east the ground ascends rather steeply for about 1000 feet, on the west the hills rise more gradually from a strip of lowland and are more monotonous in outline. **Capernaum** or *Capharnaum*, the village of Nahum, was on the western shore, but its exact locality has been disputed. The name **Bethsaida** was probably borne by two villages—one on the western, the other on the eastern shore. **Magdala** was on the former, and **Tiberias** still remains as the impoverished town of *Tŭbarîeh* on the same shore, rather below the middle of the lake.

34. *The Jordan Valley.* The Jordan descends from the southern end through a valley between the two plateaux already mentioned, bounded on the east by steep hills, on the west by a wall of irregular precipitous cliffs from 800 to 1200 feet in height. The greatest breadth of the valley, which after a contraction rather below the middle part widens as it approaches the Dead Sea, is between 10 and 12 miles; its length is about 66 miles, and its total fall about 610 feet. Thus the scenery becomes bolder and grander towards the south; the normal current is everywhere strong and the river practically unnavigable. Within this well-defined valley is a kind of lower terrace, formed of alluvial deposits (see GEOLOGY), between the scarps of which—often steep—the river itself flows. No place of note, so far as we know, has ever stood on or very near its banks between the Lake and the Salt Sea. At the present day, "except for three miserable villages" in the upper part, "the Jordan is utterly lonely" (Robinson).

35. *The Tributary Streams.* The tributary streams from the west, which have a perennial flow, are unimportant; those from the east are larger. Of these the Hieromax (Arab. *Yarmûk*), not mentioned in the Bible, is the first of importance in the whole course of the river. It drains part of the once populous *Hauran* (Land of Bashan) and the hill-country to the south, and enters the Jordan some five miles below the Lake of Gennesaret, as a river about 40 yards wide. Near this it is bridged by the high road from Damascus to Jerusalem. About 40 miles lower down is the confluence of the *Nahr-es-Zerka*, the "**Brook Jabbok**" of the Bible, flowing from the hills of Gilead on the east. Here the Jordan can be forded, and by this route both Abraham and Jacob went up to Shechem. There is another ford higher up opposite to Beisan, leading to the plain of Esdrēlon, and more than one on the lower part of the river, as it approaches the Dead Sea. These however cannot as a rule be crossed on foot. Jericho stood at the foot of the western hills, above five miles from the river, and held the key of the glen which, in ancient days, afforded the most ready ascent to the heart of the uplands around Bethel, but the village which now bears the name does not occupy the site of the Jericho of the Old Testament or even of that of the New. The mounds which rise from the plain above the copious spring called *Ain es Sultan*, as tentative excavations

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by a German expedition have shown, mark the site of the older city, about half a league from *Er Riha*, the modern village. Herod's city lay about the same distance from each, nearer to the western cliffs.

36. *The Dead Sea.* The Jordan falls into the Dead Sea as a stream about 80 yards wide and 3 feet in depth. This, called the **Salt Sea** or **Sea of the Arabah** in O.T. (now *Bahr Lût*, Sea of Lot), is about 46 miles long and generally about 9 wide, but a considerable, though rather low, peninsula extends from the eastern shore, nearer the southern end, and thus produces a strait in the sea hardly three miles across. The mountains of Moab rise grandly from its eastern shore, on which it receives the Arnon and other perennial streams; on the western are steep cliffs furrowed by deep ravines leading up to the highland plateau of Judaea. Down these, many of them dry for some months of the year, the winter torrents rush impetuously. The mean level of its waters—the season of the year makes a difference of nearly two yards—is 1292 feet below that of the Mediterranean, and the greatest depth of its bed is 1278 feet. No other inland sheet of water lies so far below the ocean level, and in few is a larger proportion of mineral salts present (see GEOLOGY). The "cities of the plain" are generally supposed to have stood near the southern end, and after their destruction no place of importance arose on the shore, if we except **Engĕdi** or Hazazon-Tamar, which occupied a little delta at the mouth of one of the more practicable ravines, leading up to the highlands of Judah.

37. *The Arābah.* The great valley, down which the Jordan has flowed, does not terminate abruptly with the Dead Sea, but continues southward, as a well-marked division (**the Arābah**) between the lofty highlands on either side, though its bed steadily rises until, at a distance of some sixty miles from the Dead Sea, a flattish watershed is reached, about 700 feet above the level of the Gulf of Akabah. From this point the bed of the valley shelves gradually down to this arm of the Red Sea, which is reached after a course of about 45 miles. Thus from the foot of Hermon a deep and sometimes rather wide trench, forming, in its broader physical features, one single valley, a great part of which is below the sea level, extends down to the Red Sea, completely severing the highlands of Palestine on the one hand from those of Eastern Syria on the other, and thus giving to the Promised Land a natural frontier of great strength, which was only vulnerable from the east at a few points. On the shore of the Red Sea was **Ezion-Geber,** in the more prosperous days of the monarchy the port for trade with India and perhaps even with China.

38. *Bashan and Gilead.* The region east of the Jordan, as stated above, forms another highland district similar to but generally with more varied physical features than that west of the river. Its northern part, from the foot of Hermon down to the Lake of Gennesaret, is a rather level upland some 3000 feet above sea level, naturally fertile, now called the *Jaulan*, the ancient Gaulonitis. East of this, on the northern side, is the *Leja*, the ancient Argob, later the main portion of the district Trachonitis, a rugged volcanic land, a region of lava streams and craters, rising sharply, like a rocky shore, above the smooth

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and grassy downs of Jaulan on the west and Hauran, a region similar to this, on the south. These three formed, roughly speaking, the territory of Og the king of **Bashan,** and after the conquest became the possession of the half-tribe of Manasseh. The southern frontier of Bashan proper may be regarded as extending to the river Hieromax, and from this stream southward the Jordan formed the western frontier of the land of **Gilead.** This is also a highland district, rather more varied in scenery than that immediately north, which rises to elevations of about 4000 feet above the sea. The plateau which from a distance "seems a boundless elevated plain and covered with forest" is really furrowed by many glens which descend towards the Jordan, and afford much beautiful scenery. Somewhere in this great mountain woodland, which has not yet lost its original distinctive feature, the critical battle between the troops of Joab and of Absalom must have been fought in "the **Forest of Ephraim.**" **Mahanaim** cannot now be identified with certainty, which indeed is often true of sites on this side of Jordan, but on the hills near the river Hieromax many ruins indicate the position of **Gadara,** the place mentioned in the New Testament, though its distance from the lake introduces some difficulties into the topography of the Synoptic Gospels.

39. *Land of Gilead.* The part of the highland of Gilead north of the "brook Jabbok," which also belonged to Og, king of Bashan, and afterwards was occupied by Manasseh, rises towards the south into higher hills—the range now called *Jebel Ajlûn.* This is a rich country still partly covered with fine and extensive forests and passing towards the north-east into "one boundless corn or grass plain, covered with crops. It is, in fact, the granary of North Arabia. Here was the wealth of Roman Syria, and the source of its population, and here the swarming Midianites, like the Beni Sakk'r of to-day, pastured their thousands of camels" (Tristram). The whole land, together with that of Moab further south, is naturally fertile, for while but few of the streams which descend to the Jordan from the west are perennial, all are so on the east. "This simple cause has made east and west to differ, till Gilead, it has been remarked, as far surpasses Western Palestine as Devonshire surpasses Cornwall. The whole is wonderfully diversified and impressive" (Tristram).

40. *Ramoth in Gilead.* *Rāmōth in Gilead* has been identified with the comparatively flourishing town of *es-Salt,* to the south of the Jabbok, since it is "a place which must always have been the key of Gilead—at the head of the only easy road from the Jordan opening immediately on to the rich plateau of the interior, and with this isolated cone rising close above it, fortified from very early times by art as well as by nature" (Tristram). But the more probable site (Ewald) is *Reimûn* about seven miles west of Gerasa and to the north of Jabbok, for it stands on a conspicuous rocky hill. This region was the possession of the tribe of **Gad,** whose land extended about as far as Heshbon. To the south wandered the tribe of **Reuben.**

41. *Land of Ammon.* About 12 miles away to the south-east, in an elevated valley among low rounded hills, is **Rabbath Ammon**

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(*Amman*), the stronghold and apparently the only important town of the "**Children of Ammon.**" It consisted of a lower town, "the city of waters," in which is the source of a perennial stream, and an upper—the citadel—which rises abruptly on the north. Notwithstanding the destruction of its inhabitants by David, the town did not cease to be a place of importance, and at last received the name of Philadelphia, from Ptolemy Philadelphus. It is not indeed mentioned in the New Testament, but it was a town of first importance during the Roman domination, when it was the eastern limit of the region of Peraea and one of the cities of the Decapolis, and ultimately became the seat of a Christian bishopric. It was in ruins at the time of the Moslem conquest, and in ruins "remarkable for their extent and desolation even for Syria, 'the land of ruins,'" it still remains. Of these however, so far as is known, no part is anterior to Roman times.

42 *a*. *Land of Moab.* The limits of the children of Ammon are not definitely known, beyond the fact that they lay to the north of Moab. "Probably the latter was the civilized and settled half of the nation of Lot; the Beni-Ammon formed its predatory and Bedouin section" (*Dictionary of the Bible*). The "**Land of Moab**" is "a rolling plateau about 3200 feet above the sea level, the western edge being cut up into deep valleys and descending by a series of sloping hills into the Dead Sea" (Palmer). The plateau is divided on the west by the great chasm of the **Arnon** (*Wady el Mojib*), through which that stream descends to the Dead Sea; "the grass-covered uplands fed the enormous flocks of Mesha king of Moab." In the northern part—east of the upper end of the Dead Sea—is *Heshban*. "Moab is here a vast table-land, on the brow of which, to the west, the crest is a little elevated, and to the eastward of it is a slight depression of three or four miles in extent, beyond which the rounded hills rise 200 feet, and gently slope to the east. In the centre of this depression is a small hill of perhaps 200 feet high, but entirely isolated, with a little stream running past it on the east. This is **Heshbon.** The hill is one heap of shapeless ruin, while all the neighbouring slopes are full of caves, which have once been occupied, turned into use as habitations" (Tristram). The city at the time when the children of Israel were moving towards the Jordan from their forty years wandering was in the hands of Sihon, king of the Amorites, who had wrested it from Moab. They "smote him with the edge of the sword, and possessed (*i.e.* took possession of) his land from Arnon unto Jabbok, even unto the children of Ammon, for the border of the children of Ammon was strong" (Num. xxi. 24). By this victory a comparatively easy road was opened to the lower valley of the Jordan, and the epoch of the wandering was practically closed. West of Heshbon is the mountainous group of **Nĕbō**, in the Abārim of the Pentateuch; the summits of which, though high (more than 4000 feet above the sea), are only separated by shallow undulations. From some one of these, similar to that described by Tristram, the Pisgah view of the Promised Land must have been outspread before Moses as death approached; for it overlooks the valley of the Jordan with the Dead Sea, and all the hills

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of Palestine, not only Hebron and Olivet, with probably a part of Jerusalem, but more distant Gerizim, with Tabor and possibly Carmel, even to the mass of Hermon.

42 *b*. *Ar and Kir*. Further south among the uplands is **Ar** or Rabbath Moab (*Rabba*), the capital of Moab, and **Kir** (*Kerak*), the second important city of that nation. The towns lie about six miles apart, and the latter is about ten miles east of the southern end of the Dead Sea. Both are on the line of a Roman road, and the ruins at the latter place are extensive and important. The situation is naturally strong, for it occupies the summit of a steep hill about 3300 feet above the sea, defended on all sides by valleys, but it is overlooked beyond these by yet higher hills.

43. *Land of Edom*. South of Moab is the original territory of **Edom,** "a narrow slip of mountainous country extending northward from [the gulf of] Akabah as far as *Wady Kerek*, the southern boundary of Moab." The mountainous part answers to the Gebalitis of the Romans, and the Mount Seir of the Bible. The ruins in *Wady Musa* are those of the ancient capital of Edom, called in Hebrew **Sela,** or the Rock (2 Kings xiv. 7), and in Latin by the equivalent name Petra. The great rock-hewn buildings which have been so often described are however of Roman date. On the western side lies the rocky backbone of the land, the summits of which rise to 4000 feet above the sea, and occasionally higher, but the fringe of limestone hills west of Petra and the wider plateau on the east are generally extremely fertile. These hills slope down towards the Arabian desert, and are still skirted by the pilgrim road from Damascus to Mecca, which must have been the route taken by the Israelites when they were refused a passage through the territory of Edom. **Mount Hor** (4580 feet)—now called *Jebel Harun*—lies to the west of Petra, overlooking the Arabah, and on its jagged summit a Mohammedan chapel indicates the traditional site of the tomb of Aaron. His death occurred while the people were still camped in the Arabah waiting for permission to cross the land of Edom, which afterwards they "encompassed" by turning back and passing round its southern frontier.

44. *Land of Aram*. **Syria,** the Hebrew Aram, is a name applied rather vaguely to include apparently both the region of the two mountain ranges north of the frontier of Palestine and the land far away to the east, which is traversed by the upper waters of the Euphrates and Tigris. Of these two rivers, the former rises in the mountains of Armenia, its branches flowing at first south-westward, but after their union the main stream is diverted in a south-easterly direction by the interposition of the ranges parallel with the coast. The Tigris also rises in the Armenian mountains east of, and in the case of one of its feeders near to, the Euphrates. Between the upper part of the two main rivers lay Mesopotamia, and to the north of it **Paddan-ărām,** or the Plain of Syria, the region about Haran, to which Terah and Abram migrated from **Ur of the Chaldees,** a place which has been identified variously, many authorities inclining to Edessa, in the northern district, but the more recent placing it at the modern *Mugheir* on the

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western bank of the Euphrates, near Erech (*Warka*) to the south of Babylon.

45. *Damascus and the Desert.* **Damascus,** in another portion of Syria, has been already mentioned. This ancient city stands on a rich plain, "stolen as it were from the desert." The latter region, a prolongation of the great Arabian desert, extends yet further northward—"an elevated upland, for the most part of gypsum and marls, producing nothing but a few spare bushes of wormwood and the usual aromatic plants of the wilderness." To the south it widens out till it occupies the chief part of the region between the border of Moab and the broad valley of the two rivers. The region is traversed with difficulty and is little known. Palmyra, till lately supposed to be "**Tadmor** in the wilderness[1]," is built on an oasis crossed by almost the only road from Damascus to the Euphrates. Thus this desert was a most important safeguard to the children of Israel. So long as they could hold their own against Edom and Moab, the king of Syria was their only formidable foe on their eastern flank, and it was not till Damascus had fallen that a way lay open for the more irresistible potentates who ruled in Babylon or in Nineveh.

46. *Distant Lands.* In the Old Testament history references to places more distant than the valley of the Nile or of the two rivers are few and often vague. **Kittim** (*Kitti* in Punic = Kition in Cyprus) is perhaps a general term for the islands (especially Cyprus) and coast lands of the west, and **Tarshish** may be some place on the Spanish coast, probably Tartessus, of which town however the locality is not beyond dispute. **Arabia** is occasionally mentioned in general terms: **Sheba** is identified with its southern portion, roughly corresponding with that now called Arabia Felix, and **Ophir** is by some located on the Arabian coast, by others on the Indian. **Ethiopia,** the African Cush, extended from Syene on the frontier of Egypt southwards to the neighbourhood of Khartoum, at the junction of the Blue and White Nile; it included the modern Nubia, with the states to the south and perhaps part of Abyssinia. But Cush sometimes, as in Gen. x. 8, more probably designates the Babylonian *Kasshu*, a warlike and influential tribe in the Zagros mountains on the western border of Persia, near lat. 34°.

47. *Foreign Masters.* In the Apocrypha the horizon widens. The Macedonian king, Alexander the Great, invaded Palestine, and the dynasty established in Syria after his death ruled and, for a time, persecuted the Jews. Then came the Roman armies, and the incorporation of Palestine into that dominion, so that when the Saviour was born it was included in the census of the empire. In the later books of the New Testament we read of journeys not only throughout Asia Minor, Greece, and some of the Mediterranean islands, but also to Rome itself.

[1] This name (2 Chron. viii. 4) appears in 1 Kings ix. 18 as Tamar, which is identified with Tamrah, a village 6 miles north-east of Gaza.

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GEOLOGY AND CLIMATE

By the Rev. Canon BONNEY

1. *Nature and Age of Rocks.* The geology of Palestine and of the adjoining districts south and north is comparatively simple. The southern part of the Peninsula of Sinai consists mainly of igneous rock —chiefly granite, diorite, and various felstones. In its northern part is a belt of country in which gneisses and metamorphic schists, predominate. These are probably, geologically speaking, of very great antiquity. The less elevated district between this mountain region and the escarpment of *et-Tih* is mainly composed of sandstone. This sandstone, on examination, has been found to be divisible into two masses, differing widely in their age. The lower, with which a little limestone is occasionally associated, is proved by fossil evidence to belong to the Carboniferous Period. The upper, or Nubian sandstone, which extends over a much wider area than the other, belongs to the lower part of the Cretaceous, though possibly some of it may correspond more nearly in age with the upper part of the Neocomian; thus most of it is contemporary with the bluish clay known in south-east England as the gault. This sandstone, together with crystalline rocks similar to those of Sinai, both igneous and metamorphic, occurs in Africa on the western side of the Gulf of Suez. Crystalline rock also forms the hills east of the Gulf of Akabah, and can be traced at intervals as far as the southern edge of the Dead Sea; it is also prolonged northwards for a considerable distance from Sinai on the west side of the Arabah. Here it is overlain by an extension of the Nubian sandstone, and the latter, crossing the Arabah, forms the hills of Edom about Petra, and extends northward at the base of the plateau of Moab for some way up the valley of the Jordan, its thickness often exceeding 1000 feet. It is no doubt wholly composed of the detritus of the older crystalline rocks, and is noted for the variety and beauty of its colours, tints of dull red being very common. In some places, however, the older sandstone is found to underlie it, and to the south-east of the Dead Sea, in a still lower position, Dr M. Blanckenhorn has recently discovered strata which he assigns to the Cambrian. Newer than the Nubian sandstone is a series of limestones representative of the Cretaceous group, and corresponding roughly in age with the chalk of England. Like this it often contains bands of flint, though usually that is the less pure variety called chert. This limestone is the dominant rock in the region most intimately connected with the Bible history. The stone for the more important ancient buildings in Jerusalem has been obtained from beds about the age of the upper division of our chalk, the reservoirs and sepulchres being excavated in their lower part, which is rather softer than the higher. But a good building stone, which occasionally might be polished, can be got in many parts of the country.

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2. *Tertiary Deposits.* In England and in Northern France the chalk is separated from the lowest of the Eocene rocks by a considerable break, which forms a well-marked division between the Secondary and the Tertiary Series. This break does not appear to occur in Palestine, but there is a gradual transition from Cretaceous to Eocene deposits, one of the latter, the nummulitic limestone, a rock of the age of the sandy clays which occur on the shore of Bracklesham Bay in Sussex, coming to the surface over an area of country which increases in size to the north of the latitude of Jaffa. The Eocene, underlain by the Cretaceous limestone, forms all the western portion of the Tih plateau, and fringes for some distance the western side of the Sinai mountains on the shore of the Gulf of Suez. Across that it extends away westwards into Africa, and for a long distance borders the valley of the Nile above Cairo. On the western slopes of the country the nummulitic limestone is overlain at intervals by a calcareous sandstone, probably of late Eocene or Miocene age. Of this softer material the undulations of the maritime plain are often composed.

3. *Limestone.* The eastern half of the Tih, almost the whole of the Palestine highlands as far as the Lebanon, the corresponding plateau east of the Jordan from near the south end of Gennesaret to where the red sandstones or the crystalline rocks of the mountains of Edom rise from beneath it, consist of the same Cretaceous or Cretaceo-Eocene limestones, crowned in one or two places by outlying remnants of the nummulitic (Middle Eocene) rock. The beds of these limestones are generally nearly horizontal, dipping, usually at low angles, in an easterly or south-easterly direction, which circumstance is obviously very favourable to the formation of a plateau-like region with rather deep and steep-sided valleys. But in the mountain chains which terminate the plateau on the north, in Lebanon and the opposite range, the strata, as is usual, are inclined at higher angles and are greatly disturbed and contorted.

4. *Volcanic Rock.* A very considerable area, roughly triangular in form, east of the upper waters of the Jordan, from the foot of Hermon to below the south end of Gennesaret, consists wholly of volcanic rock; craters, scattered scoria and lava streams of black basalt. Of the same nature is the *Leja* (Argob) yet further east. On the west side also of the Jordan, between Huleh and Gennesaret, is a considerable district similar in character, and a smaller outbreak of basalt occurs, on the western shore of the latter lake. Still smaller outbreaks of the same rock occur near Nazareth to the south-west, and there are several patches of moderate size among the hills of Moab, east of the Dead Sea. Two or three more occur in the neighbourhood of Jerusalem on the eastern side of the town. Dykes of basalt also break through the older igneous rocks of the Peninsula of Sinai. There were, according to Dr M. Blanckenhorn, some small local eruptions before the Cenomanian, or Lower Chalk, rocks were deposited, but very probably most of the basaltic eruptions belong approximately to one geological age. This must be later than the Eocene, though older and younger outbreaks, separated by a considerable interval of time,

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have been distinguished, as in Auvergne. As the craters and cones in the northern region are still very perfect and the lava streams descend into the existing valleys—for instance to the level of the Lake of Gennesaret at Tiberias—the last volcanic eruptions in this part of the country may be, geologically speaking, comparatively modern.

5. *Date of Physical Features.* From what has been stated above, it follows that the valley of the lower Nile, the Gulfs of Suez and of Akabah, the whole of the "great glen" partially occupied by the Jordan, with the uplands, both to east and to west—in short, the scene of Hebrew history from the Call of Abraham to the Captivity—are physical features of comparatively recent date. Being carved in part out of Lower Tertiary rocks, their development—like that of the Alps—cannot have begun before Middle Tertiary times. Dr M. Blanckenhorn, in a recently published paper[1], makes this as late as about the middle of the Pliocene period. A continental movement then began which caused a steepening of the general slope and the first great erosion phase of the rivers. The beginning of the Pleistocene witnessed the second phase of movements, which defined the Jordan valley, and were repeated, as described below, during the same period. Perhaps, however, both these movements occurred at rather earlier epochs than are here assigned to them. But the mountains of Sinai are probably of much greater antiquity and may have risen as parts of an island group from the waters of the Cretaceo-Eocene sea.

6. *Former subsidence.* Still, though in one sense modern, the more marked physical features of the Promised Land, if measured by the standard of years, must be of very great antiquity. The lowlands, which in many places intervene between these plateau regions and the sea, in several instances can be proved to be "raised beach" deposits, indicating that the whole region once stood about 250 feet below its present level—a depression which would convert the lower part of the Nile valley into a sea loch, and would connect the Mediterranean with the Red Sea by submerging the Isthmus of Suez. Still, the separation of these seas cannot have been a very recent event, even geologically speaking, for the fauna of the one differs greatly from that of the other, only about eight per cent. of the mollusca being common to the two.

7. *Terraces of Jordan Valley.* There is corroborative evidence of the antiquity of the Jordan valley. According to Professor Hull and earlier writers, lacustrine deposits occur abundantly in that valley up to a height of about 1400 feet above the present level of the Dead Sea. Hence the valley must once have been occupied by a long but relatively narrow lake, which extended without a break from north of the present Lake Huleh at least to the foot of Mount Hor. Its surface therefore would be a hundred feet or so above the present level of the Mediterranean, with a watershed at its southern end which only rose above it some five or six hundred feet and separated it from the Gulf of Akabah. As these marly lacustrine deposits—which form the lower and inner terraces of the Jordan valley—contain at various levels rock salt and

[1] *Zeitsch. Deut. Geol. Gesellsch.* LXII. (1910), p. 403.

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gypsum, the waters of the lake, even at the time of its greatest extent, may have been salt, though their salinity has been increased by evaporation. Very probably this great extension of the inland sea occurred during some part of that time of exceptional cold called by geologists the Glacial Epoch[1]. Then climatal conditions, at least as severe as those of Spitzbergen, prevailed in the northern parts of Britain and of the mainland of Europe. Then the glaciers of the Alps covered the lowlands of Switzerland, and their margins rested high up on the flanks of the Jura. At this time the peaks of Sinai may have been capped with snow, and permanent fields of it lay thick on the twin Lebanon ranges; for at the present day the rocks of Hermon are striated and rounded by vanished glaciers, and the famous grove of the cedars on Lebanon is rooted on an old moraine. Conditions such as these would probably increase the rainfall; the dry glens of Palestine would be occupied by perennial streams and be flooded every spring by the melting of the accumulated winter snow, and the lower temperature of the summer would diminish the evaporation from the surface of the lake. This would no doubt be a period favourable to denudation, and from it may date many of the more superficial physical features of the country.

8. *The Jordan Fault.* The trench occupied by the Jordan and continued southwards to the Gulf of Akabah owes its origin to a group of parallel faults which extend roughly from north to south, the displacements diminishing in the former direction, one of which was traced some years ago by Professor Hull along the foot of the hills of Edom from that Gulf to the Dead Sea. This trough fault no doubt has determined the general course of the whole valley from the Lebanon to the Red Sea, though to the writer it does not seem possible to connect the minor physical features of the region, such as the watershed in the Arabah, with this displacement, as some authors maintain, and he thinks there is evidence of folding and consequent faulting in directions oblique to it. Though volcanic eruptions, as has been said, are comparatively speaking of recent date[2], there is no evidence that any have occurred in historic times, or that we should be justified in attributing the destruction of the "Cities of the Plain" to this cause. Earthquakes, however, have been and still are not unfrequent in Palestine, and sometimes the shocks are severe. Hot springs also

[1] Dr Blanckenhorn (*loc. cit.*) thinks there were two great extensions of the lake, corresponding respectively with the first and second of the four advances of the Alpine ice, recognised by Penck and Brückner, with an intervening shrinkage, during which the salt-beds of Jebel Usdum were deposited. This view, however, and the dates assigned to the earth-movements mentioned above involve some difficulties (see *Nature*, October 10, 1912).

[2] Dr Blanckenhorn (*loc. cit.*) connects the chief discharges of basalt with the movements which first defined the Jordan valley and some smaller eruptions with a repetition of displacements in the same general direction between the first and second great extensions of the inland lake; the latest lavas being assigned to the times when this had again shrunk nearly to its present level. Perhaps, however, some of the chronological arrangements may require revision. He also states that some slight volcanic outbreaks occurred at the beginning of the Cretaceous period.

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occur in several places. Bitumen is washed up on the shore of the Dead Sea, and is found in more than one other locality, but this is not necessarily connected with volcanic disturbance and probably is not so here, for shales impregnated with the mineral occur in the cliffs which rise on the western side of the Dead Sea.

9. *Minerals.* Palestine has little mineral wealth. There are some mines of iron and coal—which do not appear to be important—in the Lebanon, and there is a valuable deposit of bitumen at the foot of Hermon. Salt and gypsum have been already mentioned. In the Sinaitic peninsula copper, iron, and manganese, especially the first-named mineral, are found in the north-western angle of the Sinai mountains, to the south of the escarpment of the Tih, and were worked by the ancient Egyptians, probably both before and after the date of the Exodus. Turquoise also was obtained by the same nation in this district, where the mineral can still be procured. The twelve stones in the High Priest's breastplate (Ex. xxviii. 17, xxxix. 10) cannot all be identified with certainty, as can be seen from the Revised Version. This doubtfully includes the diamond (which is also mentioned by Ezekiel). But as it probably was not then known, and certainly could not have been engraved, we may exclude it from the list; together with the sapphire and the ruby (Job xxviii. 18, Prov. iii. 15, and in three other places) for generally similar reasons. The emerald would be possible; for it is found in Upper Egypt. The ligure (A.V., not R.V.) may be the jacinth (yellow zircon). Sardius, onyx, agate, jasper and amethyst could be obtained, certainly in Egypt, perhaps in the Sinaitic Peninsula, and possibly, though rarely, in Palestine. The Egyptians, according to Prof. Flinders Petrie, used about the time of the Exodus, the following stones for ornamental purposes: malachite, lapis-lazuli, felspar, turquoise, amethyst and rock-crystal, jasper, agate, carnelian and other varieties of chalcedonic quartz. After the return from Captivity, stones might come from far beyond the limits of Palestine, so we need not discuss those in the foundations of the Vision City.

10. *Dead Sea Water.* The salt waters of the Dead Sea have been already mentioned. This sheet of water, exceptional in its position so far below sea level, is hardly less remarkable from its high percentage of mineral matter in solution. Like the water of the Great Salt Lake in Utah, its saltness is due to desiccation. The Jordan carries certain mineral substances in solution into the Dead Sea; these remain behind, while the pure water is evaporated by the sun. Hence, as also in the Utah Lake (which once, when far more extensive, was actually fresh), the Dead Sea waters are now much more salt than when they reached almost to the foot of Hermon; more salt indeed than those of any other important inland lake. To this are due the general absence of animal life, their extreme bitterness, and their unusual buoyancy, so often noticed by bathers. Their specific gravity is from 1·210 to 1·253, according to the locality, that of average ocean water being 1·028. They contain about 24·6 per cent. of mineral salts, especially magnesian; approximately 14 per cent. being chloride of magnesium and 7·5 per cent. chloride of sodium; average ocean water containing respectively

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0·36 and 2·7 per cent. and a total amount of about 3·5 of salts. The only other salt present in the Dead Sea water at all in large quantity is chloride of lime. The analyses however exhibit considerable variety, both in the actual amount of mineral matter present in solution and in its components, but the above figures will serve to give a general idea of this remarkable water.

11. *Climate.* The climate of a district so variable in its elevation as Palestine must of course differ much with the locality. On the western plateau however the summer is warm, but not generally extremely hot, though occasionally a scorching and oppressive wind blows for a few days. At Jerusalem July and August are the hottest months, having a mean temperature varying from about 78° to 80° (Fahrenheit), according to the year. January is the coldest month, its mean temperature ranging in different years from 47° to 51°. Frosts occur not unfrequently, but the ground does not solidify, and only a pellicle of ice forms on the pools. Snow falls occasionally, sometimes for a depth of a few inches, but does not lie long. On the higher ground, as on the mountains of Moab, its depth and duration increase. The upper parts of Lebanon and Hermon are snow-clad in the winter months, and on the latter mountain patches linger in sheltered places, almost if not quite throughout the summer. But the lower part of the Jordan valley has a much higher temperature, and in the summer time is extremely hot. This region is far from healthy, being, like all low ground in hot countries, a region liable to malarious fevers, but as a rule the uplands of Palestine are very salubrious.

12. *Rainfall.* Compared with the aridity of the "Wilderness of the Wandering" Palestine was a land that drank "water of the rain of heaven" (Deut. xi. 11). The precipitation now varies from 20 to 30 inches yearly, so there is little to spare. The winter half of the year is the season of rain. This begins to fall late in October or early in November (the early rain), coming with W. and S.W. winds, and the amount for a time increases. Altogether a considerable quantity falls—though there are intervals of fine weather—in November and December. Then these intervals increase in duration and the precipitation diminishes in amount—"The winter is past, the rain is over and gone" (Cant. ii. 11). The rainfall increases again in the month of March (the latter rain), and sometimes continues into the early part of April. "The husbandman waiteth for the precious fruit of the earth... until he receive the early and the latter rain" (Jas. v. 7). Showers also occur in May, though a storm at harvest time is a rarity (1 Samuel xii. 17, 18, Prov. xxvi. 1), but after this until the autumnal equinox rain hardly ever falls in Palestine, though on the high ground the dews at night are often heavy and are counted as a boon (Gen. xxvii. 28, 39). This protracted rainless period gives an almost priceless value to perennial streams and springs of water, explains the labour expended on the excavation of wells, and in many places necessitates the storage of water for the summer supply in rock-hewn cisterns.

13. *Fertility.* The fertility of the upland region, as has been already said, increases as we proceed northward. The rugged mountain

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district of Sinai, except in certain of its valleys, is singularly barren; so also is a large part of the Tih. The Negeb or South Country is slightly less sterile, and the hill country of Judah is better. Still, even that, compared with the maritime plain on the one hand, and the greater part of the land of Moab and Gilead on the other, is far from being a fruitful region. But the hills of Ephraim are more productive, and the improvement continues northwards. Thus a considerable tract of the Promised Land at first sight seems hardly to justify the phrases often applied to it in the Pentateuch, and it is difficult to understand how a very large body of people with flocks and herds could have subsisted in the mountains of Sinai and in the wilderness of the wandering. But there is good reason to believe that every part of the region was once more fertile than it is at the present time. It is possible that the general desiccation which is known to have taken place in historic times over a very large area in south-western Asia may have had some influence even here, but, apart from this, the deteriorating effects of centuries of rapine and misgovernment, the abandonment of cultivation, the reckless destruction of forests, and the neglect, often total, of every effort to husband the natural resources of the country, have produced their usual disastrous consequences. Every traveller in the more barren parts of Judaea notes the indications of former cultivation; even the arid Negeb is still covered with the remains of artificial watercourses and terraces, and with little heaps of stone indicating the former culture of the vine. These too are not wanting yet further to the south, showing that at any rate a portion of the Tih plateau "at the time of the Exodus must have borne a similar relation to the then fertile region of the Negeb, which that now barren tract at the present day bears to the rest of Palestine" (Palmer). In those days, even among the bare mountains of Sinai, perennial streams and fertile valleys may have been rather more frequent than now[1]. It is at any rate difficult to understand how large colonies of Egyptians could have been maintained in the neighbourhood of the mines, unless the district were less arid than it is at the present time.

[1] Messrs C. L. Woolley and T. E. Lawrence in a Report on the Wilderness of Zin (*Palestine Exploration Fund Annual*, 1914–15, pages 32 ff.) express the opinion that the amount of rainfall has not appreciably varied in historic times, but that the "agricultural invasion" of the desert, at any rate during and after the days of Justinian, was largely due to artificial storage of water, which became necessary in order to raise provision for the troops quartered hereabouts for the defence of the frontier. Such storage is usual in the Lipari Islands, some of which produce much wine, but have no perennial streams. The question is one which, if it could be settled, would require a discussion too long for this note.

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CHAPTER XX

ZOOLOGY OF THE BIBLE

By the late Rev. W. HOUGHTON, M.A.[1]

Adder. See Serpent.

Ant (Heb. *nĕmālāh*; Prov. vi. 6–8, xxx. 25). The storing-up properties of ants in the summer for a winter's supply, though possibly implied in the Proverbs and clearly stated in classical authors (*e.g.* Horace, *Sat.* I. i. 33–35), were unknown to naturalists till the investigations of Mr Moggridge proved that such was the case in four species of ants whose habits he had studied in the Riviera. In Palestine two common species are *Aphaenogaster structor* and *A. barbara*.

Antelope. So rightly R.V. for Heb. *t'o* or *to*, Deut. xiv. 5; Is. li. 20. A.V. wrongly, *wild-ox* or *wild-bull*. *Cp.* Fallow-deer.

Apes (Heb. *qōphīm*; 1 Kings x. 22; 2 Chron. ix. 21), one of the commodities imported by Solomon in Tarshish-ships. Apes are shown on the Black Obelisk with other living tribute brought to the Assyrian king, Shalmaneser II (III).

Arrowsnake, R.V. (Is. xxxiv. 15). There is no such creature. See Owl, Great.

Asp. See Serpent.

Ass (Heb. *khămōr; āthōn*, "she ass"; *'ayir*, "foal" or "colt" fit for riding). The domestic ass of the East is a finer, stronger, swifter, and more spirited animal than that of Western Europe and colder climates. It was used for riding, carrying burdens, war-baggage, and for ploughing; also for turning a large mill, as the Greek (in Matt. xviii. 6; Luke xvii. 2) for "millstone" shows. White asses of large size were used for travelling in state (Judg. v. 10).

Ass, Wild- (Heb. *'ārōd, pere*). The Biblical notices of wild-asses refer to their wild and shy nature, their refractory and untameable disposition, their great swiftness, and their home in desolate districts. Of Ishmael it is said, "He shall be as a wild-ass among men" (Gen. xvi. 12, R.V.) to signify the wild character of the tribe. Other references to wild-asses are Is. xxxii. 14; Jer. ii. 24, xiv. 6; Hos. viii. 9; Job xi. 12, xxiv. 5.

Badger. See Coney. The Badger-skins (*'ōrōth tekhāshīm, takhash*, Ex. xxvi. 14; Num. iv. 8 *al.*) were probably porpoise skins (R.V. marg.). For Rock-Badger see Coney.

[1] Revised by the Editor.

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Bat (Heb. *'ătallēph*). Bats were forbidden as food to the Israelites, and are included in the list of unclean birds (Lev. xi. 19; Deut. xiv. 18); Isaiah (ii. 20) refers to the bat as frequenting ruins and desolate places.

Bear (Heb. *dōb*). The bear of Palestine is the *Ursus syriacus*, a local variety of the common brown bear, *Ursus arctos*, from which it is chiefly distinguished by its light colour. In Biblical times bears were more common than they now are in Palestine, although they are frequently seen on Mounts Lebanon and Hermon. The ferocity of the bear when deprived of its young is referred to in 2 Sam. xvii. 8; Prov. xvii. 12; Hos. xiii. 8; its deep monotonous groaning is mentioned is Is. lix. 11. David slew one single-handed (1 Sam. xvii. 36).

Bee (Heb. *dĕbōrāh*). Palestine abounds in bees, both wild and hived; the common species is the *Apis fasciata*, not unlike our hive-bee but smaller and lighter in colour.

Beetle (Heb. *khargōl*). A mistranslation of A.V. in Lev. xi. 22. Better as R.V. "locust."

Behemoth. R.V. marg. "hippopotamus." This word similates the form of the plural of the Heb. word *behēmāh*, "a beast," but in Job xl. 15–24 it probably represents an Egyptian word and signifies some large animal, *e.g.* the hippopotamus.

Bittern (Heb. *qippōd*), R.V. "porcupine." The identification of the *qippōd* is uncertain; it is spoken of as one of the creatures characteristic of desolate places and ruins (Is. xiv. 23, xxxiv. 11; Zeph. ii. 13, 14). The old versions and most authorities are in favour of the porcupine or hedgehog, but it is quite probable that "Bittern" (A.V.) is right.

Boar (Heb. *khăzīr*), mentioned only in Psalm lxxx. 13 as destructive to vineyards. The wild pig is still found in Syria.

Bull, Wild or **Wild ox** (Heb. *t'o*). See ANTELOPE. Strong Bulls (Heb. *abbīrīm*; Ps. xxii. 12). In Ps. xxii. 21 "Unicorns" is a mistranslation in A.V. for "Wild-oxen" (*rĕēmīm*) R.V. *Cp.* CATTLE.

Camel (Heb. *gāmāl*; Assyr. *gammalu*) used in Egypt, Syria, Arabia, the peninsula of Sinai, Babylonia; Gen. xii. 16, xxiv. 10, xxxvii. 25; 1 Sam. xxx. 17; Ezra ii. 67. The Arabian or one-humped camel is the species always mentioned in the Bible. See DROMEDARY.

Cankerworm (so R.V. consistently for Heb. *yeleq*, sometimes rendered *caterpiller* by the A.V.), occurs in Ps. cv. 34; Jer. li. 14, 27; Joel i. 4, ii. 25; Nah. iii. 15, 16. See LOCUST.

Cats (Gr. *αἴλουροι*) are mentioned only in Baruch vi. 22 in the passage which declaims against the idols of Babylon. The domestic cat was unknown to the early Hebrews. With the Egyptians it was a great favourite when alive, and venerated when dead.

Cattle. There was no animal held in higher esteem by the Jews than the ox, because on it all the ordinary operations of farming depended. The Jews generally pastured their cattle in the open country or in wooded districts, where they roamed about for a great part of the year in a half wild state, and were sometimes dangerous; hence the laws with respect to "goring" (Ex. xxi. 28 ff.). Cattle were

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also stall-fed. Both sorts are mentioned in 1 Kings iv. 23 (v. 3 in Heb.), "ten fat oxen and twenty out of the pastures."

Chameleon (R.V. for Heb. *tinshemeth*) is mentioned only in Lev. xi. 30 as an unclean animal ("mole," A.V.).

Chamois (A.V. and R.V. for Heb. *zemer* in Deut. xiv. 5), an edible ruminant. The chamois was probably not known in Western Asia, and is most unlikely to be the *zemer* of Scripture. Perhaps the mouflon (*Ovis musimon*), though now as a rule restricted to the islands of Corsica and Sardinia, is the *zemer*.

Cock, Hen. The domestic fowl was unknown in Western Asia till the Persian conquests, and it is nowhere mentioned in the O.T., unless Prov. xxx. 31 (A.V. "Greyhound") be an exception. It is not seen on Egyptian monuments, otherwise so full of illustrations of ancient house-keeping. In the time of our Lord domestic fowls were common in Palestine, and He made the maternal affection of the hen for her brood a type of His own love for Jerusalem and her people (Matt. xxiii. 37; Luke xiii. 34). The "fatted fowl" [*barburīm abūsīm*, 1 Kings iv. 23 (v. 3)] of Solomon's table cannot mean poultry proper.

Cockatrice (Heb. *çepha, çiph'ōnī*), R.V. "basilisk," "adder."

Coney (Heb. *shāphān*), R.V. marg. "the *Hyrax Syriacus* or rock-badger." The *shāphān* of the Heb. Bible is mentioned as one of the unclean animals in Lev. xi. 5 and Deut. xiv. 7, where, however, it is erroneously said to chew the cud. Its resort among rocky hills is mentioned in Ps. civ. 18, and its shyness and cleverness in avoiding danger in Prov. xxx. 24, 26.

Cormorant (Heb. *shālāk*). Etymologically the Heb. word points to some bird which "plunges" or "throws itself forcibly down" from a height into the water; and the cormorant is most probably the bird denoted. It is mentioned as one of the unclean birds in Lev. xi. 17; Deut. xiv. 17. In the A.V. "cormorant" is given in Is. xxxiv. 11 and Zeph. ii. 14 as the translation of the Heb. *qāath*, for which see PELICAN.

Crane (Heb. *'āgūr*). This bird (*Grus cinerea*) is mentioned in Is. xxxviii. 14 and in Jer. viii. 7; in the former passage Hezekiah compares his mourning to that of a crane or a swallow. Jeremiah (*l.c.*) alludes to the migratory habits of the bird. See under SWALLOW.

Crocodile (Heb. *livyāthān*), R.V. "leviathan," marg. "*i.e.* the crocodile." The word denotes any great sea or land monster as (1) the *crocodile* either as an actual creature, see Job iii. 8, R.V.; xli. 1 (xl. 25), or as symbolic of a nation, as of Egypt (Ps. lxxiv. 14), or (2) some *large serpent*, either as an emblem of a hostile power, as Egypt or Assyria, or as a mythic personification of darkness and light-obscuring clouds (Is. xxvii. 1). The Heb. word *tannīn*, also denoting a monster of the deep, or serpent, occurs in Gen. i. 21; Exod. vii. 9, 10, 12; Deut. xxxii. 33; Neh. ii. 13; Job vii. 12; Ps. lxxiv. 13, xci. 13, cxlviii. 7; Is. xxvii. 1, li. 9; Jer. li. 34; Lam. iv. 3; in all these passages except the last, where *tannīm* (pl. of *tan*, "jackals") should be read instead of *tannīn*, the word clearly denotes some

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monster of the sea or the Nile, as the crocodile (an image of Egypt), or a serpent.

Cuckoo (Heb. *shakhaph*), a mistranslation in A.V., mentioned only among the unclean birds (Lev. xi. 16; Deut. xiv. 15), R.V. "sea-mew." Several kinds of gull (*Laridae*) are common on the coast of Palestine and on the Lake of Galilee.

Dog (Heb. *keleb*; Assyr. *kalbu*). The Scripture references to the dog are numerous, and in all cases show the aversion in which it was held by the Hebrews. It was regarded as a half-wild, greedy creature, running about at will, without a master, and eating human corpses. The only duty of the dog of Palestine in Biblical times was to guard the flocks (Job xxx. 1). The mention of the dog in Tobit v. 16 is said to be due to Magian influence.

Dove, Turtledove (Heb. *tōr*). The dove is first mentioned Gen. viii. 8, but there the Heb. word is *yōnāh* (pigeon). A pair of turtledoves (*tōrīm*) or two young pigeons (*yōnāh*) were allowed as a substitute in some of the offerings for a lamb or kid in the case of poor persons (Lev. i. 14, v. 7; Luke ii. 24). In Song ii. 12 and Jer. viii. 7 the migratory habits of the turtledove are mentioned; it is an emblem of affection and timidity in Ps. lxxiv. 19.

Dragon, a mistranslation in A.V. sometimes for "sea-monster" (Heb. *tannīn*, pl. *tannīnīm*), at other times for "jackal" (Heb. *tan*, pl. *tannīm* or *tannīn*). See CROCODILE.

Dromedary (Heb. *beker* or *bikrāh* (fem.), Is. lx. 6; Jer. ii. 23; better as R.V. marg. "young camels"). The dromedary (Heb. *kirkārāh*) is a finer breed of Arabian camel used when despatch is necessary.

Eagle (Heb. *nesher*), better as R.V. marg. "vulture," "great vulture." The griffon vulture, and not an eagle, is the bird specially denoted by the Hebrew name. All the Biblical allusions are better suited to this bird than to any of the *Falconidae*, while some of the allusions are suited to this vulture alone, as in Mic. i. 16, "Enlarge thy baldness as the *nesher*." *Cp.* also Math. xxiv. 28, "vultures" (R.V. marg.).

Elephant. There is no distinct mention of the elephant in the canonical books, but it is portrayed on the Black Obelisk of Shalmaneser II (III) which records the tribute of Jehu. It was possibly known to the Israelites in the ninth century B.C. Indian war elephants were used by the Syrian kings against the Jews in the 2nd century B.C. (1 Mac. vi. 33–37 *al.*). Ivory (Heb. "the tooth") is mentioned in 1 Kings xxii. 39; Amos iii. 15 *al.*

Falcon (Heb. *ayyāh*). So R.V. in Lev. xi. 14; Deut. xiv. 13 for "kite" A.V. See KITE.

Fallow deer (Heb. *yakhmūr*), R.V. "roebuck," occurs in the list of edible ruminants (Deut. xiv. 5), and as forming part of the daily provision for Solomon's table (1 Kings iv. 23). Although fallow deer occur sparingly in Palestine it is pretty certain that some antelope is denoted by the Heb. word; the bovine antelope, *Alcephalus bubalis*, is still to be found on the eastern borders of Gilead and Moab.

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Ferret (A.V. for Heb. *anāqāh*), better as R.V. "gecko" (a kind of lizard), only as the name of an unclean creeping thing in Lev. xi. 30.

Fish. There is no mention of any species of fish in the Bible. Fishes were divided into two classes, (1) "those that have fins and scales," which were allowed as food, and (2) "those which have not fins and scales," which were to be considered an abomination. The Jews of O.T. times had little to do with the sea. The Tyrians brought fish to Jerusalem for sale (Neh. xiii. 16). The fishery of the Lake of Galilee in the time of Christ was extensive and of commercial importance, and a fish market existed in Jerusalem (2 Chron. xxxiii. 14; Neh. iii. 3), the supply of which came chiefly from the Mediterranean coast. For "Great Fish" (Jonah i. 17) see WHALE.

Flea (Heb. *par'ōsh*). See 1 Sam. xxiv. 14 and xxvi. 20.

Flies (Heb. *'ārōb* and *zĕbūb*). *Zĕbūb* is found in Eccles. x. 1; Is. vii. 18. Some blood-sucking insect, as the mosquito, is perhaps intended in the latter passage. In Eccles. x. 1 *zĕbūb* is used generally for any fly. The word *'ārōb*, rendered "swarms of flies" in the account of the Egyptian plague (Ex. viii. 21 ff. and Ps. lxxviii. 45, cv. 31), may possibly denote a particular species, *e.g.* the *dog-fly* (LXX κυνόμυια).

Fowl. Three Hebrew words are thus translated; *'ōph*, a general name for birds, from *'ōph*, "a wing," hence "winged creatures"; *'ayit*, "a bird of prey" (Is. xlvi. 11), from a root meaning to "rush upon"; and *çippōr*, "a small chirping bird," the Hebrew being evidently imitative. For *Fatted fowl* see COCK, HEN.

Fox, retained in R.V., but in marg. explained as "jackal" (Heb. *shu'āl*). The jackal, and not the fox, is more definitely the animal designated, though probably the same word may have included both animals. The word, with one exception, Neh. iv. 3, always occurs in the plural number, thus suiting the habits of jackals, which hunt in packs, while foxes do not. "They shall be a portion for *shu'ālīm*" (Ps. lxiii. 10) must refer to the carrion-feeder jackal and not to any species of fox. Jackals are also spoken of under the name of *tannīm*; and of *çiyyīm*, *i.e.* "desert animals," a term which includes other wild creatures. The "howlers" (*iyyīm*), so called from their cries (Is. xiii. 22, xxxiv. 14), are probably wolves. In the N.T. the fox (ἀλώπηξ) is specifically mentioned (Matt. viii. 20; Luke xiii. 32). Two species of fox are known in Palestine.

Frogs (Heb. *çĕphardē'a*) are mentioned only in connexion with the plagues of Egypt (Ex. viii.; Ps. lxxviii. 45, cv. 30). The common frog of Egypt is the edible species, *Rana esculenta*.

Gier eagle (Heb. *rākhām*, *rākhāmāh*), R.V. "vulture," mentioned only as one of the birds forbidden as food (Lev. xi. 18; Deut. xiv. 17). The English name is akin to the German *Geier*, "a vulture." *Geire* was an old English word for a vulture; in Holland's *Pliny* (x. 6) there is a chapter on "Vultures or Geires."

Glede (Heb. *dāāh*). The Heb. name as that of an unclean bird occurs next to that of the *ayyāh* (Lev. xi. 14; Deut. xiv. 13), in Lev. it is rendered "vulture" by the A.V., and "kite" by the R.V. A similar word (*dayyāh*) is found in Is. xxxiv. 15, where the A.V. gives

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"vultures" and the R.V. "kites." *Glede* is an old English word, meaning "kite."

Gnat (Greek κώνωψ) occurs only in Matt. xxiii. 24.

Goat. He-goats (Heb. *'attūdīm*) were offered in sacrifice; even the "lamb" of the Passover might be a goat (Ex. xii. 5). Flocks of she-goats (Heb. *'izzīm*) were kept by the Israelites for the sake of the milk (Gen. xxxii. 14) which was, and still is, an important item of food, being used both fresh and curdled, and made into butter and cheese. Goats' hair was used as a woven material for the curtains of the tabernacle (Ex. xxv. 4; xxvi. 7); their flesh, especially that of the kid (Judg. vi. 19), was highly prized, and it scarcely differs in flavour from that of the lamb. The skins of goats and of sheep were made into vessels for carrying water, milk, wine (*cp.* Mark ii. 22) or other fluids, or again were used by shepherds and prophets (*cp.* Heb. xi. 37) as clothing. In Dan. viii. 21 Alexander the Great is called a "rough he-goat" perhaps because the horned head of Jupiter Ammon is shown upon the Macedonian coins.

Goat, Wild [Heb. *yā'ēl, yĕ'ēlīm* (pl.)]. Wild goats are mentioned three times in the O.T. as inhabiting high hills and rocks. The animal signified is most probably the Syrian ibex (*Capra beden*), still found in the ravines of Moab and in the wilderness of Judaea near the Dead Sea. 1 Sam. xxiv. 2; Job xxxix. 1; Ps. civ. 18.

Grasshopper (Heb. *khāgāb*), Lev. xi. 22, allowed as food; Num. xiii. 33; Eccles. xii. 5; Is. xl. 22; *cp.* Matt. iii. 4. Some small species of either locust or grasshopper, very common in Palestine, is intended.

Greyhound. R.V. marg. "war-horse." The Hebrew expression, "one girt" or "well-knit in the loins," has been variously explained: it occurs only in Prov. xxx. 31 in the enumeration of things stately in their march. The domestic cock is very probably the creature signified.

Hare (Heb. *arnebeth*) is mentioned only in Lev. xi. 6 and Deut. xiv. 7 as an animal forbidden as food. As with the coney, so with the hare; both were erroneously considered by the Hebrews to be true ruminants. Three or four species of the *Leporidae* are found in Palestine.

Hart and **Hind** (Heb. *ayyāl, ayyālāh*). One or more species of the deer family are signified by the Hebrew word; the hart is mentioned as fit for food (Deut. xii. 22, *al.*); as panting for water [Ps. xlii. 1 (2)]; as a bounding or leaping animal (Is. xxxv. 6; Song ii. 8, 9, 17). The activity of the hind is referred to in Gen. xlix. 21; 2 Sam. xxii. 34; Ps. xviii. 33 (34), *al.*; its habit of concealing its young in Job xxxix. 1. The fallow deer is rare in the north of Palestine. Perhaps the deer with which the Hebrews were best acquainted is the *Cervus dama*, which was common in Biblical times, as is evidenced by the "valley of Ajalon" (Heb. *ayyālon*), "place of stags."

Hawk (Heb. *nēç*). The *nēç* after its kind was forbidden as food (Lev. xi. 16; Deut. xiv. 15). In Job xxxix. 26 it is asked, "Doth the *nēç* fly by thy wisdom?"

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Heron (Heb. *anāphāh*), R.V. marg. "ibis." One of the unclean birds which, "after its kind," was forbidden as food (Lev. xi. 19). The *anāphāh* remains unidentified.

Hippopotamus. See BEHEMOTH.

Hoopoe. See LAPWING.

Hornet (Heb. *çir'āh*) is mentioned in Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12. There are several kinds of hornets in Palestine, but unless provoked they are not generally disposed to attack.

Horse. Horses are mentioned in the Bible always, or nearly always, in reference to their use in war. They were not used at all by the early Hebrews. Solomon imported them from Egypt (1 Kings iv. 26; x. 28 f.). The Canaanites, in the time of Joshua, made use of war-horses and chariots (Josh. xi. 9). The hilly portions of Palestine were unsuited for the war-horse and chariot; but in plains and level country they were employed by the Canaanites, often successfully, against their enemies (Judg. i. 19). The spirited war-horses of Assyria are referred to by Nahum (iii. 2, 3); those depicted on the monuments show a fine breed of animal: *cp.* Job xxxix. 19–25.

Horseleech (Heb. *'alūkāh*). R.V. marg. "vampire," only in Prov. xxx. 15, "the *'alūkāh* hath two daughters crying, Give, give." The Heb. word denotes a "sucker," and is now generally understood by scholars to refer to a vampire-like monster, like the *ghoul* of the *Arabian Nights*, supposed to drain men of their life-blood.

Hyena. Directly mentioned in the Bible only in Ecclus. xiii. 18. The presence of the hyena is, however, implied in the name of a valley and town in the tribe of Benjamin, "the valley of *çebō'īm*," *i.e.* "of hyenas" (1 Sam. xiii. 18; Neh. xi. 34). The *Hyena striata* is common all over Palestine.

Jackal. See FOX.

Kite (Heb. *ayyāh*), R.V. "falcon." Another unclean bird (Lev. xi. 14; Deut. xiv. 13); the keen vision of the *ayyāh* is referred to in Job xxviii. 7, where the A.V. has "vulture."

Lapwing (Heb. *dūkīphath*), better as R.V. "hoopoe," is found only in the list of unclean birds (Lev. xi. 19).

Leopard (Heb. *nāmēr*). It is often alluded to in the Bible, and was apparently common in Palestine formerly, as certain places derived their names [Beth-nimrah, Nimrah (Numb. xxxii. 36), and Nimrim (Is. xv. 6; Jer. xlviii. 34)] from leopards. The cunning habit of this animal in concealing itself while watching for its prey is alluded to in Jer. v. 6; Hos. xiii. 7; its spotted skin in Jer. xiii. 23; for its swiftness see Hab. i. 8. The leopard (*Felis pardus*) is still found occasionally, it is said, in the peninsula of Sinai (*P.E.Q.S.*, 1905, page 128).

Leviathan. See CROCODILE.

Lice (Heb. *kinnīm*, *kinnām*). R.V. marg. "sand flies or fleas," only spoken of in reference to the third Egyptian plague. Some think that gnats or mosquitos are intended; but the evidence zoologically is rather in favour of lice which spring from the dust, see Ex. viii. 16; gnats or mosquitos are produced from the water.

Lion. There are several Heb. names of the lion, for the beast

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was common in former times. The Jordan valley with its jungles and its tropical climate offered a refuge to large carnivora (Jer. iv. 7; xlix. 19 *al.*). Its nocturnal habits are referred to in Ps. civ. 20–22; its fierceness in Numb. xxiii. 24; xxiv. 9, where Israel is compared to a lion. The lion increased when Samaria was laid waste by the Assyrians (2 Kings xvii. 25). It disappeared from Palestine about the time of the Crusades, when it existed near Samaria.

Lizard (Heb. *letāāh*). Mentioned only in Lev. xi. 30 as an unclean creeping thing; the old versions are in favour of the "gecko."

Locust. The locust plague of Egypt (Ex. x. 3 ff.) was no isolated event; Asia, Africa (north and south) and America suffer greatly from time to time. In Syria the locust is a familiar danger, and there are as many as nine or ten words in the Heb. Bible which appear to denote either different species of locusts or different stages in their existence. The general name for a locust is *arbeh*, *i.e.* "that which multiplies." The chief contemporary account of their ravages given in the Bible is found in Joel i. 4–12, ii. 1–11 (*q.v.*). The following translation of Joel i. 4 suggests meanings for four of the names used:

> That which the **shearer** (*gāzām*, "palmerworm") hath left, the **swarmer** (*arbeh*, "locust") hath eaten;
>
> And that which the **swarmer** (*arbeh*) hath left, the **lapper** (*yeleq*, "cankerworm") hath eaten;
>
> And that which the **lapper** (*yeleq*) hath left, the **finisher** (*khāsīl*, "caterpiller") hath eaten.
>
> (S. R. Driver, *Joel*, in loco.)

The *Acridium peregrinum* and *Oedipoda migratoria* are the species which still ravage the East in their migrations; they come with an east wind into Egypt (Ex. x. 13). Locusts are numbed by the cold of the night and cannot fly until warmed by the sun (*cp.* Nah. iii. 17).

Mole (Heb. *khěphōr pērōth*, Is. ii. 20). There is no true mole known to inhabit Palestine; the mole-rat (*Spalax typhlus*) however, which is very like a mole in external form, but larger, is common throughout the country, living among ruins and stone-heaps. As to the *tinshemeth* rendered "mole" in Lev. xi. 30, A.V., see CHAMELEON.

Moth (Heb. *'āsh*). There is no mention of any butterfly or moth in Scripture with the single exception of clothes-moths (*Tineidae*), whose destructive habits were well known. See Is. l. 9; Job xiii. 28; Matt. vi. 19, *al.*

Mouse (Heb. *'akbār*). The *'akbār* was forbidden as food (Lev. xi. 29), and is called one of the abominations in Is. lxvi. 17. Reference to the destructive properties of mice is made in 1 Sam. vi. 4, 5, 11, 18, "mice that mar the land." The mice that marred the land of the Philistines were probably species of the *Arvicola*, or short-tailed field-vole; the *A. arvalis* is common in the cultivated districts of Palestine.

Mule (Heb. *pered*, *pirdāh*). Mules are frequently mentioned in the Bible; the first mention of them occurs in the history of Absalom, who rode on one when he met his death (2 Sam. xviii. 9). Kings rode upon mules (1 Kings i. 33, 38). Armenia, famous for its excellent horses, exported mules and horses to Tyre (Ezek. xxvii. 14).

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Night hawk (A.V. for Heb. *takhmās*), see R.V. marg. Some bird forbidden as food, Lev. xi. 16; by "night-hawk" the A.V. probably meant the night-jar (*Caprimulgus*).

Night-monster (R.V. Heb. *līlīth*). *Cp.* SATYRS. The *līlīth* is mentioned only in company with satyrs in Isaiah's (xxxiv. 14) denunciations against Edom. "Night-monster" is the correct rendering. The *līlīth* was a female demon of popular mythology, the belief in whom continued among the Jews of the Middle Ages.

Onycha (Heb. *shekhēleth*), one of the ingredients of the sacred perfume (Ex. xxx. 34); the A.V. name is from the Greek *onyx*, *i.e.* the nail or claw-shaped operculum of the *Strombidae*; it is the *Unguis odoratus*, or *Blatta byzantina* of old English writers. Its pleasant smell (when burnt) is referred to in Ecclus. xxiv. 15.

Ospray (Heb. *'ozniyyāh*), only mentioned as an unclean bird (Lev. xi. 13). The Ospray or Fishing Hawk is the bird denoted, although the Heb. word may include other strong-winged raptorial birds, such as the short-toed Eagle (*Circaëtus cinereus*), common in Palestine.

Ossifrage (Heb. *peres*, perhaps "the breaker"), R.V. "gier eagle." The *peres* is mentioned only as an unclean bird (Lev. xi. 13); it is without doubt the Bearded-vulture (*Gypaëtus barbatus*), which, from its habit of breaking the marrow and other bones of the animals on which it preys, has in several languages received the name of the "bone-breaker," or ossifrage.

Ostrich (Heb. *bath hayya'ănāh*, f., *i.e.* "daughter of howling," *yĕ'ēnīm* pl., *renānīm* pl.). The habits of the ostrich and its *speed* are alluded to in Job xxxix. 13. In the undermentioned passages (A.V.) *ostrich* is rightly given by R.V. instead of *owl*: Lev. xi. 16; Deut. xiv. 15; Job xxx. 29; Is. xiii. 21, xxxiv. 13, xliii. 20; Jer. l. 39; Mic. i. 8.

Owl, Great (Heb. *yanshūph*), is mentioned as an unclean bird in Lev. and Deut., and in Is. xxxiv. 11 where the R.V. has "owl" in text and "bittern" in margin. There is great reason for identifying the *yanshūph* with the Great Eagle-owl (*Bubo ascalaphus*), the Eastern representative of our Great Eagle-owl (*B. maximus*). The Heb. *qippōz* (Is. xxxiv. 15), is rendered "great owl" by the A.V., probably correctly.

Owl, Little (Heb. *kōs*), some kind of "owl" forbidden as food (Lev. xi. 17), and mentioned as an inhabitant of ruined places in Ps. cii. 6.

Palmer-worm (Heb. *gāzām*). See LOCUST.

Partridge (Heb. *qōrē*, "the caller"). Mention of this bird occurs in 1 Sam. xxvi. 20, and in Jer. xvii. 11 (see R.V. marg.). Decoy partridges are referred to in Ecclus. xi. 30. Partridges are still "fairly numerous" (G. A. Smith) in parts of Judaea.

Peacocks (Heb. *tukkiyyīm*) are mentioned only as one of the commodities imported from Ophir by Solomon (1 Kings x. 22; 2 Chron. ix. 21) in company with ivory and apes. On the Malabar coast the peacock is called *togai* or *tokei*. In Job xxxix. 13 "peacocks" (A.V.) is a mistake for "ostriches" (R.V.).

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Pearl. There is no mention of pearls in the O.T.; the Heb. word *gābīsh* is rightly rendered by "crystal" in the R.V. of Job xxviii. 18. The word *gābīsh* occurs with *abnē* ("stones") in Ezek. xiii. 11, xxxviii. 22, *i.e.* "stones of ice," "hailstones," to which rock crystal may well be likened. Pearls are frequently mentioned in the N.T., the most valuable being procured from the *Avicula margaratifera* of the Indian Ocean and Persian Gulf.

Pelican (Heb. *qā'āth* or *qāath*), an unclean bird (Lev. xi. 18), mentioned also as a bird of the wilderness Ps. cii. 6 (7), to which the Psalmist compares himself; also as an emblem of desolate places Is. xxxiv. 11; Zeph. ii. 14 (R.V.), where A.V. has incorrectly "cormorant." "I have met, three or four days out in the desert, thousands of pelicans....The sound of their wings when they fly over one's head in the silent desert is difficult to realize unless heard." Jennings-Bramley in *P.E.Q.S.*, 1905, p. 129.

Pigeon (Heb. *yōnāh*) is very frequently mentioned in the Bible. The Heb. *yōnāh* is generally rendered "dove" by the A.V., but in all cases it must be distinguished from the *tōr*, "turtle dove." Pigeons were domesticated from the earliest times (Is. lx. 8) and were allowed as a sacrifice (Lev. i. 14). A poor woman could offer two young pigeons instead of a lamb at her purification after childbirth (Lev. xii. 8; Luke ii. 24).

Porcupine (Heb. *qippōd*); mentioned in Is. xiv. 23 (R.V.) as characteristic of desolate places. It is found in the Sinaitic peninsula. *Cp.* BITTERN.

Porpoise. See BADGER.

Purple (Heb. *argāmān*). The celebrated Tyrian dye was obtained from two or three species of molluscs, *Murex* and *Purpura*; thick layers of crushed shells of *M. trunculus* and *M. brandaris* still testify to the importance of this now extinct ancient industry. Another mollusc, producing a blue purple dye, is indicated by the Heb. word *tekēleth* (frequent in the O.T.); this has been referred to the *Helix ianthina*, which exudes a copious violet fluid, but the question of identification remains undecided.

Pygarg (Heb. *dīshōn*), A.V. marg. *bison*, is mentioned only in Deut. xiv. 5, as one of the clean ruminants. The *dīshōn* may denote the addax, a large white antelope, found in Nubia, Abyssinia, Egypt, and Arabia, but nothing definite can be affirmed of the Heb. word.

Quails (Heb. *sĕlāv*) are mentioned only in connexion with the wanderings of the Israelites in the peninsula of Sinai. "Quails there are but few," writes Jennings-Bramley of the present time (*P.E.Q.S.*, 1905, p. 130). On two occasions during the wanderings enormous quantities of these birds appeared, and flying near the ground, "as it were two cubits high," and fatigued from a long flight, they were easily slaughtered by the people, see Ex. xvi. 13; Numb. xi. 31, 32; Ps. lxxviii. 27. Numbers were dried in the sun, "spread round about the camp" (Numb. xi. 32). The Egyptians (Herodotus II. 77) ate quails pickled raw.

Ram (Heb. *ayil*). The ram of Syria is the broad-tailed variety of

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the *Ovis aries* and has large recurved horns. It was much used as an offering in sacrifice. The words rendered "trumpets of rams' horns" (Josh. vi. 4, A.V., R.V.) probably denote rather "horns of jubile" (see R.V. margin). Rams' skins dyed red were used as a covering for the tabernacle (Ex. xxv. 5). The ram, being a type of strength, is a symbol of the Persian empire in Dan. viii. 20.

Raven (Heb. *'ōrēb*) is first mentioned in the narrative of Noah's Deluge (Gen. viii. 7); it also figures in that of the Chaldaean narrative of the flood, where it is represented as feeding on the floating carcases, and not returning to the ship. In 1 Kings xvii. 4, 6 the Heb. word (differently pointed) means "Arabs," and it is quite probable that Arabs, and not ravens (which are unclean birds) are meant.

Roe, Roebuck (Heb. *çĕbī*), R.V. "gazelle" (1 Kings iv. 23) and "roe" (Song ii. 7). The Heb. word in all cases signifies a gazelle. It is frequently mentioned in the Bible. The species especially designated is the *Gazella dorcas*, which is still very common throughout Palestine, south of Lebanon. In David's Lament Jonathan is called the Gazelle of Israel for his swift sure stepping on the hills (2 Sam. i. 19; *cp.* R.V. marg.).

Satyrs (Heb. *sĕ'īrīm*). R.V. marg. "he-goats." The Hebrew *sā'ir*, *i.e.* "rough" or "hairy," is frequently used to signify "a he-goat." In Is. xiii. 21, xxxiv. 14, the word in the pl. number seems to denote some kind of mythological creatures, goat-like in form, supposed to inhabit desolate places in company with *līlīth*, the night-monster. In Lev. xvii. 7 *sĕ'īrīm* is translated "devils," A.V.; where the R.V. has "he-goats"; marg. "or satyrs." *Cp.* NIGHT-MONSTER.

Scorpion (Heb. *'aqrāb*) is mentioned as one of the dangers of the wilderness of Sinai (Deut. viii. 15): Ezekiel (ii. 6) compares the rebellious Israelites to scorpions; the pain inflicted by their sting is alluded to in Rev. ix. 5.

Sea-mew. See CUCKOO.

Serpent. The following Heb. words denote different species of serpents, *pethen*, *shephīphōn*, *eph'eh*, and *çepha* or *çiph'ōnī*: for the last name see COCKATRICE. The *pethen*, "the deaf adder" of Ps. lviii. 4, 5, where there is allusion to snake-charming, is most probably the Egyptian cobra. The *shephīphōn* (Gen. xlix. 17) is the horned snake (*Cerastes hasselquistii*) of Egypt and deserts of south Judaea. Other Heb. names, variously rendered "Adder," "Viper," "Asp," are difficult to identify. The general name for a serpent in the Hebrew is *nākhāsh*, from its "hissing."

Sheep. The most common breed of sheep now reared in Palestine is the broad-tailed variety, *Ovis aries* (*laticaudata*); in the north of the country a breed occurs which somewhat resembles the merion; but the other variety is the sheep of the country. The enormous fat tail (Lev. iii. 9)—it is a mere mass of fat—is used for cooking purposes, for grease and for lamps. Immense numbers of sheep were reared in Palestine in Biblical times, and in some parts of the country this is still the case. The flocks were protected from wild beasts at night by men who watched them with their dogs (Job xxx. 1). Shepherds still,

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as of old, go before the sheep, and the sheep follow, and the shepherd can still be seen carrying a lamb in his bosom (Is. xl. 11).

Snail (Heb. *shablūl*) is mentioned only in Ps. lviii. 8; the Heb. word denotes rather a slug than a snail. The Heb. *khōmet*, Lev. xi. 30, rendered "snail" by the A.V., is some kind of lizard (R.V.).

Sparrow (Heb. *çippōr*). The Heb. word denotes any "chirping" bird. It is probable that some particular species is alluded to in Ps. lxxxiv. 3 (4) and cii. 7 (8), as the *çippōr* which "sits alone on the housetop," or which, like the swallow, builds its nest in the temple; but the word is a general one for small passerine birds. Allusion is made to the timidity of the *çippōr* in Ps. xi. 1.

Spider (Heb. *'akkābīsh*) occurs in Job viii. 14 and in Is. lix. 5 in reference to the frail texture of its house or web. There are a great number of species of spiders in Palestine, one of which is a mason or trap-door spider (*Mygale cementaria*). Some kind of poisonous spider (Heb. *'akshūb*) is mentioned Ps. cxl. 3 (4).

Stork (Heb. *khasīdāh*) is mentioned as an unclean bird in the lists of Lev. and Deut.; in Ps. civ. 17 the fir-trees are said to be her abode; her migratory habits are referred to in Jer. viii. 7; her affection for her young is implied in the Heb. name, the "kind" or "merciful" bird, and is contrasted in Job xxxix. 13 (R.V. marg.) with the supposed cruelty of the ostrich.

> The wing of the ostrich rejoiceth:
> But are her pinions and feathers like the stork's?

(*i.e.* Do they shelter her young?).

Swallow (Heb. *dĕrōr* and *sūs* or *sīs*). These names denote the swallow and the swift respectively: the former word occurs in Ps. lxxxiv. 3 (4) and in Prov. xxvi. 2. The other name *sūs* occurs in Jer. viii. 7 and in Is. xxxviii. 14; here the swift is more especially meant, to whose shrill scream Hezekiah compares his mournings.

Swan (Heb. *tinshemeth*), R.V. "horned owl"; marg. "swan" (Lev. xi. 18). Any identification is uncertain. The swan, being purely vegetarian in its diet, was not likely to have been considered an unclean bird, and swans are rare in Palestine, being known only on their winter passage. The *tinshemeth* is only mentioned in the forbidden food lists. For this Heb. word rendered "mole" (A.V.) in Lev. xi. 30 see CHAMELEON.

Swine are always spoken of in the Old and New Testaments with horror and disgust (Is. lxvi. 3, 17; Prov. xi. 22; 2 Pet. ii. 22). They were used in heathen sacrifices (1 Mac. i. 47; 2 Mac. vi. 7, 18). The pig was regarded as the type of all unclean beasts. The Gadarenes kept large herds of swine in the time of Jesus (Matt. viii. 32); and the prodigal son of the parable was driven in his necessity to the degrading employment of a swine-herd (Luke xv. 15, 16).

Tortoise (Heb. *çāb*), R.V "great-lizard," only in Lev. xi. 29, as an unclean thing. Land and water tortoises are common in Palestine.

Turtle dove. See DOVE.

Unicorn (Heb. *rĕēm*; Assyr. *rīmu*), R.V. "wild-ox," R.V. marg. "ox-antelope"; Numb. xxiii. 22; *cp.* Is. xxxiv. 7. The animal denoted by the

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Heb. word is undoubtedly a wild ox, the *Bos primigenius*, now extinct, but once common in Syria and the adjacent countries. The unfortunate rendering of the A.V. arose from following the LXX interpretation, μονοκέρως; the Heb. name clearly speaks of a two-horned bovine; see Deut. xxxiii. 17, "his (Joseph's) horns are the horns of the *rĕēm*." With this agree the figures on the bas-reliefs of the Assyrian monuments.

Viper. See SERPENT.

Vulture. See EAGLE, GIER EAGLE.

Weasel (Heb. *khōled*) occurs only in Lev. xi. 29, as one of the unclean creeping things of the earth.

Whale (Greek, κῆτος). It is doubtful whether the ancient Hebrews were ever acquainted with any species of large zoophagous cetacean. A few species of whale sometimes occur in the Mediterranean. On July 20, 1914, a cacholot or sperm whale was shot in Birzebbugia Bay, Malta. It measured 16 ft. 6 in. in length and 6 ft. 6 in. in girth. The Heb. word *tannīn* denotes generally any great animal of the depths of the sea, or a great serpent (see DRAGON), whether real, or mythological. In the margin of the R.V. of Matt. xii. 40, "sea-monster" is given as the translation of the Greek word.

Wolf (Heb. *zĕēb*). The ferocity and the night-prowling habits of the wolf are several times mentioned in the Old and New Testaments; see Gen. xlix. 27; Ezek. xxii. 27; Hab. i. 8; Jer. v. 6; Zeph. iii. 3; Matt. vii. 15, and elsewhere. In Is. xiii. 22; xxxiv. 14 the Heb. *Iyyim* (lit. "howling creatures") is translated "wolves" in R.V.

Worm. Three Heb. words are thus translated, *sās*, *rimmāh* and *tōlē'āh*; the first appears to be the larva of the clothes-moth, *tinea* (Is. li. 8). The *tōlē'āh* (*tōla'ath*) was destructive to vineyards (Deut. xxviii. 39). Joined with *shānī*, it means the "worm of coccus," from which the crimson dye is prepared. It is common on the Syrian holm-oak (Is. i. 18; Ex. xxv. 4; Lev. xiv. 4). *Rimmāh* is a collective noun, and denotes worms which accompany "putrefaction" (Job vii. 5, xvii. 14, xxiv. 20; Ex. xvi. 24). (There is no mention of worms in the Hebrew text of Job xix. 26; see R.V.) "Worm" as a symbol of a thing of no account occurs in Ps. xxii. 6; Is. xli. 14; it is used to express corruption in Mark ix. 44, *al.* The "worms of the earth" in A.V. Mic. vii. 17, signify serpents. "Worm" in old English (Shakspere) includes snakes.

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CHAPTER XXI

BOTANY OF THE BIBLE

By the late Rev. W. HOUGHTON, M.A.[1]

The A.V. is conspicuously weak in its renderings of the names of trees and plants. The translators of 1611 had in fact very little knowledge of the flora of Palestine. The names "oak," "elm," "fir," "apple," "chesnut" are applied to Palestinian trees which have no British representatives. Several of the A.V. renderings are not even approximate!

In the text of the R.V. many false identifications of the A.V. are left standing. On the other hand the margin of the R.V. contains many improvements. A good many real equivalents are introduced; thus we find *terebinth* (Gen. xii. 6); *storax tree* (xxx. 37); *mastic* (xxxvii. 25); *pistachio nuts* (xliii. 11); *papyrus* (Ex. ii. 3). The first step therefore towards studying the Botany of the Bible is to look out the renderings of R.V., and specially those contained in the margin.

(In revising this chapter the Editor has consulted with advantage several of Mr N. M'Lean's articles in *Encyclopaedia Biblica*.)

Acacia. See Shittah tree.

Almond, Almond tree (Heb. *shāqēd*). The Hebrew word denotes both the fruit and the tree (Gen. xliii. 11; Jer. i. 11; Eccles. xii. 5), and perhaps the blossoms or buds (Ex. xxv. 33). *Shāqēd* means the tree that "hastened" to bloom, the flowers appearing in early spring; hence the play on the word in Jer. i. 11. In Gen. xxx. 37 R.V. rightly gives "almond" for Heb. *luz*.

Almug, Algum tree (Heb. *algummīm, almuggīm*), R.V. marg. "sandal wood." The wood of this tree was imported from Ophir by Solomon with gold and precious stones, for the palace and the temple at Jerusalem, and for musical instruments (1 Kings x. 11, 12; 2 Chron. ii. 8, ix. 10, 11). The red sandal wood of India (*Pterocarpus santalinus*), of which musical instruments are still made, is very probably the wood intended.

Aloes, Lign-aloes (Heb. *ahālīm, ahālōth*). Some aromatic and highly-prized wood is indicated, see Ps. xlv. 8; Prov. vii. 17; Song iv. 14. In Numb. xxiv. 6 Balaam compares the condition of the

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Israelites to the lign-aloes which JEHOVAH has planted. A mixture of myrrh and aloes was used for embalming (John xix. 39).

Anise (Gr. *ἄνηθον*), only in Matt. xxiii. 23; the *Anethum graveolens*, or "dill," cultivated for its seeds as a medicine (carminative) and for seasoning dishes, like the caraway.

Apple is the rendering both in A.V. and R.V. of the Heb. *tappūakh*, but the tree is rare in Palestine, which is quite unfavourable to the growth of apples. The *tappūakh* is spoken of as a tree affording shade, as bearing fruit sweet to the taste, with fragrant and restorative properties [Song ii. 3, 5; vii. 8 (9)]. The apricot *may* be the tree intended; it is common in Palestine and yields abundant fruit. The same may be said of the orange. The "apples" of gold in "baskets of silver" (Prov. xxv. 11, R.V.) may be either "apricots" or "oranges."

Ash (Heb. *ōren*, only in Is. xliv. 14), better as R.V. "fir-tree," a tree out of which idols were made. The ash is not a native of Palestine.

Balm (Heb. *çŏrī*), R.V. marg. in Gen. xxxvii. 25 "mastic," probably the gum of the *Pistacia lentiscus* or mastic, common in Palestine, and of the *Balanites aegyptiaca*, used for healing wounds, etc.; see Gen. xliii. 11; Jer. viii. 22, xlvi. 11, li. 8. The true balm of Gilead is yielded by the *Balsamodendron gileadense*.

Barley (Heb. *sĕ'ōrāh*). Barley, with other cereals, has been cultivated from the earliest times. The ordinary variety, now cultivated in Palestine, is the two-rowed (*Hordeum distichum*); the *H. hexastichum* also is grown in the plains of Moab. Barley is usually sown from the beginning of November till the beginning of December, according as the rains have fallen to prepare the soil; barley harvest is generally about three weeks earlier than the wheat harvest.

Bay tree (Heb. *ezrākh*). R.V. "a green tree in its native soil." There is no authority whatever for "bay-tree" (A.V. and P.-B.V.) in Ps. xxxvii. 35.

Bdellium (Heb. *bedōlakh*). There seems to be no doubt that bdellium is some resinous exudation, held in high esteem by the Orientals, yielded by some tree (*Balsamodendron* or *Amyris*). The only Scriptural allusions to bdellium are in Gen. ii. 12, as a product of the land of Havilah, and in Numb. xi. 7, where the appearance (Heb. "eye") of it is said to be as that of manna. Pliny and Dioscorides under the names of *bdellion*, *madelcon*, *bolchus* speak of a gum of a tree found in Arabia, India, Media and Babylon, which is pellucid, and like wax, and of great value. LXX (wrongly) takes bdellium as the name of a precious stone.

Beans (Heb. *pōl*; 2 Sam. xvii. 28; Ezek. iv. 9). Broad beans are much cultivated in Palestine, Egypt and the East.

Bitter herbs (Heb. *merōrīm*) probably such herbs as lettuce, chicory, and endive, *i.e.* herbs devoid of sweetness, but not positively *bitter*. The Israelites were commanded to eat the Paschal lamb with unleavened bread and with "bitter" herbs (Ex. xii. 8).

Box tree (Heb. *tĕashshūr*, Is. xli. 19 and lx. 13). In Ezek. xxvii. 6 (R.V.) there is an allusion to the practice of inlaying box-wood

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with ivory. In one passage (Is. xli. 19) R.V. (perhaps by inadvertence) gives "cypress" in the margin.

Bramble, Briers. See THORNS and THISTLES.

Bush (Ex. iii. 2). See SHITTAH-TREE.

Calamus, Sweet (Heb. *qāneh* and *qĕnēh bōsem*). Some aromatic cane or grass, highly valued, and imported from a "far country" (Jer. vi. 20) into Judah, and used as one of the ingredients of the anointing oil, Ex. xxx. 23; see also Song iv. 14; Is. xliii. 24; Ezek. xxvii. 19.

Camphire (Song i. 14). See HENNA FLOWERS.

Cane (Is. xliii. 24). See CALAMUS.

Caper-berry (so rightly R.V. for Heb. *abīyōnāh* in Eccles. xii. 5). There is no doubt that the caper-berry is denoted. The seeds were supposed by the ancients to promote appetite and increase virility. The expression "the caper-berry shall burst" (R.V. marg.) refers to the bursting of the ripe seed-pods, and is thus an emblem of the dissolution of an old man as he "goeth to his long home"; or we may translate "the caper-berry shall fail" (Heb. "make itself of no avail"), *i.e.* shall no longer, in old age, act as a stimulant.

Carob tree (Greek, ἡ κερατέα). In Luke xv. 16, R.V. marg. gives rightly, "the pods of the carob tree" for τὰ κεράτια, "the husks" (A.V.). These pods are from 5 to 10 in. long, 1 to 1½ in. broad, and ½ to ¾ in. thick. They consist of a case enclosing a sweet pulpy substance in which the seeds are embedded. This pulp is edible and often eaten by the poorer people. (See G. E. Post in Hastings' *D.B.*) See also HUSKS.

Cassia (Heb. *qiddāh*). In Ex. xxx. 24 one of the ingredients in the anointing oil, and in Ezek. xxvii. 19 an article of merchandise imported into Tyre. There is another Heb. word (*qeçī'ōth*) which occurs only in Ps. xlv. 8 (9), "all thy garments smell of myrrh, aloes and cassia." The Heb. names denote aromatic plant-products: the former is a cinnamon; the latter may be *Indian orris*, or *costus* (Ex. xxx. 24, R.V. marg.). *Saussurea Lappa* (costus) has for ages been sent from Kashmir to China for joss-sticks. Its root has an odour of violets.

Cedar (Heb. *erez*). Nearly all the numerous Bible references to cedar relate to the Cedar of Lebanon still existing in Lebanon, but in no part of Palestine proper; it is strictly a native of Asia Minor, abundant on the Taurus range, and growing also in Algeria. The cedar wood used in purification (Lev. xiv. 4) was probably the fragrant timber of a juniper which grows in the Sinaitic peninsula. The "masts" of the Tyrians (Ezek. xxvii. 5) were probably made of some pine-wood, and not of cedar, which is unsuited for such a purpose. The value of the cedar timber for building purposes has been sometimes disputed, but without good reason. Portions of beams from the palace at Nineveh, now in a remarkably good condition in the British Museum, have been pronounced to be Lebanon cedar.

Cinnamon (Heb. *qinnāmōn*) is mentioned as one of the ingredients of the anointing oil (Ex. xxx. 23); as a perfume for the bed (Prov. vii. 17), and in Song iv. 14 as a symbol of the sweetness of the Shulammite.

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Cockle (Heb. *boshāh*), occurs only in Job xxxi. 40; and in Is. v. 2, "wild grapes," better, "weeds." The Heb. word denotes specially "that which stinks," or generally "that which is evil."

Coriander (Heb. *gad*; Ex. xvi. 31; Numb. xi. 7). The *gad* is the *Coriandrum sativum*, whose fruit is a well-known aromatic drug used as a carminative.

Corn. See BARLEY, WHEAT.

Cotton (for Heb. *karpas* in Esth. i. 6, R.V. marg.). The meaning is not quite certain; perhaps "muslin" is meant.

Cucumbers (Heb. *qishshū'īm*), mentioned (Numb. xi. 5) with the melons and other cooling fruits which the Israelites remembered to have eaten when in Egypt. Two kinds of cucumber, *Cucumis sativus*, the common species, and *C. chate*, are grown in Palestine.

Cummin (Heb. *kammōn*), the well-known umbelliferous plant *Cuminum sativum* Linn., which is carefully cultivated in Palestine, and used as a condiment and a medicinal stimulant (Is. xxviii. 25, 27). Cummin (κύμινον) was one of the small garden herbs tithed by the Pharisees (Matt. xxiii. 23). BLACK CUMMIN, *Nigella sativa* (Heb. *qeçakh*), mentioned only in Is. xxviii. 25 (R.V. marg.), 27 as a field product which was "beaten out with a staff" in order to thresh out the seed, was and is still used as a condiment sprinkled over the cakes of the country.

Cypress. See GOPHER-WOOD.

Ebony (Heb. *hobnīm*) is mentioned only in Ezek. xxvii. 15 as a valuable commodity imported into Tyre with ivory by the men of Dedan. Ebony wood is the heart-wood of trees growing in India and Africa. Some scholars propose to emend a difficult word in 1 Kings x. 22 so as to read "ivory *and ebony*" (for "ivory" only). The suggestion is attractive.

Elm (Heb. *ēlāh*; Hos. iv. 13). A mistake in A.V. for "terebinth" (R.V.).

Fig, Fig tree (Heb. *tĕēnāh*). The fruit and tree (*Ficus carica*) are everywhere common in Palestine, both wild and cultivated; figs form an important article of daily food for the people; the tree is one of the earliest to show its fruit-buds, which appear before the leaves.

Fir (Heb. *berōsh*, *berōthīm*), is spoken of (often in connexion with Lebanon) as a tree of fine growth (2 Kings xix. 23; Is. xxxvii. 24), as supplying timber for building purposes (1 Kings vi. 15, 34; 2 Chron. iii. 5), as wood out of which musical instruments were made (2 Sam. vi. 5).

Fitches. See RYE.

Flag (Heb. *sūph*), Ex. ii. 3, 5; Is. xix. 6; Jonah ii. 5 (6), R.V. The word is used in a general sense.

Flax, Linen, Tow (Heb. *pishtāh*, *pishtīm*). Ex. ix. 31; Prov. xxxi. 13; Is. xix. 9. The plant (*Linum sativum*) and the materials into which it was made are frequently mentioned. In Egypt it was almost the only textile fabric for clothing in early times.

Frankincense, Incense (Heb. *lebōnāh*) is the fragrant resinous

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exudation of various species of *Boswellia* growing along the coast of Hadramaut. It was imported into Judah in early times from Arabia, see Is. lx. 6; Jer. vi. 20; was an ingredient in the holy incense for sacrificial purposes (Ex. xxx. 34), and highly valued as a perfume. See also Matt. ii. 11.

Galbanum (Heb. *khelbnāh*), one of the ingredients of the sacred incense (Ex. xxx. 34), is the product of at least two umbelliferous plants; the gum-resin of Ex. xxx. 34 is probably that of the *Galbanum officinale*, a native of Persia.

Garlick (Heb. *shūm*) only in Numb. xi. 5, as one of the good things remembered by the Israelites when in Egypt. The *Allium sativum* was and is much cultivated both by Egyptians and Jews.

Gopher-wood (Gen. vi. 14), the wood of which Noah's ark was made. The Heb. *gōpher* denotes (perhaps) a tree which yields a "resinous" or "pitchy" substance. Some resin-yielding conifer may be intended, *e.g.* the cypress (*Cupressus sempervirens*).

Gourd (Heb. *qīqāyōn*), only in the account of Jonah's plant (Jonah iv. 6, 7, 9, 10); *Palma Christi*, R.V. marg. The castor-oil plant (*Ricinus communis*) is probably the plant denoted. The Hebrew word is related to the Egyptian *kiki* or *kaka*, "an oil-producing plant," *kik-oil* being *castor-oil*. The plant is of quick growth, and in subtropical climates attains the height of twelve or fourteen feet; it has been observed to be subject to sudden destruction by caterpillers, and its broad palmate leaves would afford ample protection from the sun's rays.

Gourd, Wild (Heb. *paqqū'ōth*). The plant which caused one of Elisha's companions to cry out "there is death in the pot" (2 Kings iv. 38–40) was doubtless the colocynth (*Citrullus colocynthis*), which has vine-shaped leaves and tendrils, hence called a "wild vine."

Grass. The ordinary Heb. word for grass is *khāçīr*, which denotes grass grown up or ripe for mowing; it is distinguished from *deshe* which is the young green tender grass, Deut. xxxii. 2; 2 Sam. xxiii. 4; the fresh greenness is mentioned in Ps. xxxvii. 2. In Is. xv. 6 *khāçīr* is translated "hay" by the A.V.; correctly "grass" by the R.V.; in this passage both the *khāçīr* and the *deshe* are spoken of as withering away. In Prov. xxvii. 25, where the A.V. has "the hay appeareth," the R.V. marg. has correctly "the grass (*khāçīr*) is carried" ["and the tender grass (*deshe*) showeth itself"]. The latter word refers to the aftermath. The *khāçīr* was cut for the cattle either green or when the culms were more or less withered, compare Ps. xxxvii. 2, lxxii. 6 where there is allusion to mown grass. Aftermath is referred to in Amos vii. 1, "the latter growth after the king's mowings." The dried herbage of Palestine as seen in the summer months is expressed by the Heb. word, *khăshash*, A.V. wrongly, "chaff"; Is. v. 24; xxxiii. 11. The Heb. word *'ēseb* also signifies grass or green herbage; in Gen. i. 11 it denotes herbs for human food.

Grove (Heb. *ēshel*). A mistranslation of A.V.; "tamarisk tree" (R.V.). A tree is clearly denoted in the passages where the word occurs, Gen. xxi. 33; 1 Sam. xxii. 6, xxxi. 13. The tamarisks of the

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lower Jordan often grow in dense clusters, forming a graceful outline with their long feather-like branches.

Hay. See GRASS.

Hazel (Heb. *lūz*), only in Gen. xxx. 37. See ALMOND.

Heath (Heb. *'arō'ēr*, *'ar'ār*), Jer. xlviii. 6; xvii. 6. The tree denoted is the savin (*Juniperus sabina*), or dwarf juniper, which grows in desert and rocky places. In Jer. xvii. 6 this tree is an emblem of the man "whose heart departeth from JEHOVAH." [In neither passage is the reading of the Hebrew certain.]

Hemlock (Heb. *rōsh*). The Heb. word in Hos. x. 4; Amos vi. 12 ("gall," A.V.) denotes some bitter (poisonous) herb, growing in the furrows of the fields.

Henna-flowers (so R.V. for Heb. *kōpher*, "camphire," A.V.). The *kōpher* is the henna plant (*Lawsonia alba* or *inermis*), prized for its fragrant flowers, and as a cosmetic dye, obtained from the bruised leaves, for colouring the finger and toe nails, and other parts of the body, familiar to all travellers in Egypt and Palestine. In the Song (i. 14) the henna flowers are spoken of in connexion with the vineyards of Engedi, the only spot in Palestine where the plant is still found.

Holm tree (so R.V. for Heb. *tirzāh*) mentioned (Is. xliv. 14) as one of the trees out of which idols were made. But the *Juniperus excelsa* common on the Lebanon may be meant.

Husks (κεράτια). R.V. marg. (rightly) "the pods of the carob tree," only in Luke xv. 16; they are the fruit of *Ceratonia siliqua*, or the locust-tree, common in Palestine; they are sweet to the taste; steeped in water they afford a pleasant drink, but they are chiefly used for feeding cattle and horses. The pods are sometimes called "St John's bread," from the (erroneous) notion that they are the locusts on which the Baptist fed. See CAROB TREE.

Hyssop (Heb. *ēzōb*) mentioned in Ex. xii. 22 (Institution of the Passover); it was used for sprinkling purposes in the purification of lepers and leprous houses (Lev. xiv. 4, 51; *cp.* Ps. li. 7), and in the sacrifice of the red heifer (Numb. xix. 6); see also 1 Kings iv. 33, where the plant is said to grow upon or near walls. According to the tradition of centuries, the *ēzōb* is some kind of *Origanum*, or wild marjoram. The necessary requirements of the passages where the *ēzōb* is mentioned are (1) that it grew in Egypt and the Sinaitic peninsula, (2) that it afforded suitable branches to form a "bunch" or "bundle" for sprinkling purposes. In John xix. 29 it is possible that the true reading is ὑσσῷ, "upon a javelin" (*pilum*), and not ὑσσώπῳ, "upon hyssop."

Juniper (Heb. *rōthem*), is a large kind of broom (*Retama roetam*) which grows abundantly in some districts of Palestine, in the Sinaitic peninsula and other countries. It grows to the height of about twelve feet, is able to afford shade (1 Kings xix. 4, 5), while its roots have been used from ancient times as charcoal (Ps. cxx. 4). Job (xxx. 4) refers to the outcasts of Edom cutting (bitter) *rōthem* roots for food. It is a plant of the deserts, and produces an abundant

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blossom of a delicate white or pinkish-white colour, which is certainly very beautiful. "Broom," R.V. marg.

Leeks (Heb. *khāçīr*). The Heb. word generally denotes "grass," or "herbs"; in Numb. xi. 5 it signifies *leeks*. They are mentioned with onions and garlick, as eaten by Israelites in Egypt. The *Allium porrum* has long been and still is a favourite article of diet in the East.

Lentils (Heb. *'adāshīm*) are the seeds of different kinds of vetch; the *'adāshīm* refer to the *Ervum lens*, long used for food and still cultivated in Palestine. Esau's red pottage consisted of lentils.

Lily (Heb. *shōshannāh*, *shūshan*). The Heb. word appears to stand for various kinds of bright-coloured flowers, whether ranunculus, tulip, or anemone.

Lotus trees (Heb. *çĕlīm*). This is the reading of the R.V. in Job xl. 21, 22, where of *Behemoth* it is said "he lieth under the shady trees." The lotus tree is a prickly shrub growing sometimes to a considerable height.

Mallows (Heb. *mallūakh*), R.V. "salt-wort," Job xxx. 4. The Heb. name points to some plant of salt taste, or growing in salt marshes. The sea-purslane (*Atriplex halimus*) is probably intended; it grows abundantly on the shores of the Mediterranean and near the Dead Sea, where it attains the height of ten feet. The leaves are sour, but they would be readily eaten by people in need.

Mandrakes (Heb. *dūdāīm*), R.V. marg. "love-apples," unquestionably the fruit of the *Mandragora officinalis*, concerning which many strange superstitions have been held. The Heb. name denotes "love-fruit"; it is mentioned in Gen. xxx. 14–16 and Song vii. 13. The peculiar odour was grateful to the Oriental, and the taste is said to be sweet and pleasant. The mandrake is common in Palestine, and the belief in its virtues as assuring conception is still held by the natives.

Manna (Heb. *mān*, Ex. xvi. 15, 31; Josh. v. 12). It is impossible to name any natural product that will answer to the requirements of the Scriptural narrative in regard to this heaven-sent food. The spelling *manna* comes from the LXX and Vulgate text of Josh. v. 12.

Mastick tree (Gr. σχῖνος), occurring only in the Apocrypha (Susanna, 54), is a shrub or small evergreen tree, the *Pistacia lentiscus*, common in the Mediterranean countries, and also indigenous in Palestine. *Cp.* BALM.

Melons (Heb. *ăbattīkhīm*) are mentioned only in Numb. xi. 5 as one of the good things which the Israelites ate in Egypt. Both the water-melon (*Citrullus vulgaris*) and the flesh-melon (*Cucumis melo*) are denoted by the Heb. name, but the former, which attains an enormous size, more extensively than the flesh-melon.

Millet (Heb. *dōkhan*) occurs only in Ezek. iv. 9 as an ingredient in bread. The seed is yielded by at least two species of millet cultivated in the East, *Panicum miliaceum*, and *Sorghum vulgare*; the meal is made into cakes, and the stems of the former are used as fodder for cattle and horses.

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Mint (Gr. ἡδύοσμον). Various species of *Mentha* are found in Palestine, both wild and cultivated; the *M. sylvestris* is the common wild mint of the country, and it grows to a large size (Matt. xxiii. 23; Luke xi. 42).

Mulberry (Heb. *bekāīm*, 2 Sam. v. 23, 24; 1 Chron. xiv. 14), R.V. marg. "balsam-trees." The *bekāīm* trees grew in the valley or plain of Rephaim. Probably the black mulberry is intended. See also 1 Macc. vi. 34. See SYCAMINE.

Mustard (Gr. σίναπι). The mustard plant of the N.T. is the common mustard (*Sinapis nigra*), which in Palestine will grow to the height of ten feet or more. The birds, which in the parable (Matt. xiii. 31; Mark iv. 31; Luke xiii. 19) are said to come and lodge on the branches, are the small insessorial birds which would frequent the plant for the sake of the mustard seeds.

Myrrh (Heb. *mōr*) was used in the preparation of the holy ointment (Ex. xxx. 23), in the purification of women (Esth. ii. 12), as a perfume (Ps. xlv. 8; Prov. vii. 17; Song *passim*), and for embalming (John xix. 39); it is the aromatic exudation of *Balsamodendron myrrha* and other allied species of thorny shrubs of the dry districts of Arabia and East Africa. The Heb. word *lōt*, rendered "myrrh" in Gen. xxxvii. 25, xliii. 11, is translated better in R.V. marg., *ladanum*, *i.e.* the gum of the *Cistus* or rock-rose, of which several species occur in Palestine.

Myrtle (Heb. *hădas*). A low evergreen shrub with dark leaves, white flowers, and dark brown berries. It has a pleasant perfume. It grows both east and west of Jordan, *e.g.* in the glens about Jerusalem. Neh. viii. 15; Is. xli. 19, lv. 13; Zech. i. 8, 10, 11.

Nettles (Heb. *qimmōsh*, *qīmōsh*). Nettles grow to a large size in Palestine, the common *Urtica pilulifera* to that of five or six feet; its sting is very severe; it often grows among old ruins (Is. xxxiv. 13; Hos. ix. 6): another form of the same Heb. word occurs in Prov. xxiv. 31 (A.V. and R.V. "thorns"), where the slothful man's field is said to be all "grown over with *qimmeshōnīm*." Another Heb. word (*khārūl*) is also rendered "nettles" in A.V.; in R.V. marg. "wild vetches," Job xxx. 7; Prov. xxiv. 31; Zeph. ii. 9. Perhaps the plant is the prickly acanthus (*Acanthus spinosus*), which, as a troublesome weed growing to the height of six feet, chokes the corn, and the sting of which is most irritating.

Nuts (Heb. *botnīm* and *ĕgōz*). By the former word the fruit of the Pistachio-tree (*Pistacia vera*) is intended (so R.V. marginal note to Gen. xliii. 11); by the latter that of the walnut-tree (*Juglans regia*). The pistachio-tree is not common now in Palestine; it is a native of Syria, Persia and Afghanistan. The *ĕgōz* (walnut-tree) is mentioned only in Song vi. 11.

Oak. Six Hebrew words are thus rendered, all of which are from a root denoting "strength"; one of these, *ēlāh* (2 Sam. xviii. 9, *al.*), is the terebinth; see TEREBINTH. Three kinds of oak are now found in Palestine. In several passages the Heb. word for "oak" (so R.V.) is wrongly rendered "plain" in the A.V. The celebrated "Abraham's

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Oak" near Hebron is 23 feet in girth, and the noblest tree in Southern Palestine.

Oil tree (Heb. *'ēç shemen*). The Hebrew expression is rendered by R.V. in 1 Kings vi. 23, "olive wood," in Neh. viii. 15 "wild olive," and in Is. xli. 19 "oil tree (marg. oleaster)." It seems, however, improbable that so characteristic a property as is implied in the name "tree of oil" should be used for the oleaster, whose yield of oil is small and inferior. The most probable explanation is that the Heb. *'ēç shemen* is used generally for any oily tree.

Olive tree (Heb. *zayith*), of frequent mention in the Scriptures, is the well-known *Olea europaea*. It is abundant all through Palestine and is extensively cultivated for its valuable oil. The olive requires to be grafted; hence St Paul speaks of the Gentiles, "the wild olive," being grafted, "contrary to nature," upon the "good olive," the People of God (Rom. xi. 24).

Onions (Heb. *beçālīm*) mentioned only in Numb. xi. 5, as one of the good things of Egypt of which the Israelites regretted the loss in the Sinaitic desert.

Palm tree (Heb. *tāmār*). The date-palm (*Phoenix dactylifera*) is said to have been first cultivated in the plains bordering the Lower Euphrates and the Tigris, from whence the cultivated tree spread to Jericho, Phoenicia, and the Red Sea. Though once common in some parts of Palestine, the date-palm, as a cultivated tree, is nearly extinct west of the Jordan. The erect habit of the date-palm, its beauty, its employment for architectural adornment, are referred to in the Bible; but it is curious to note that there is not one single undoubted allusion to date-fruit.

Papyrus (R.V. for Heb. *gōme*). The Hebrew word without doubt means the papyrus; Moses was hid in a chest ("cradle") made of papyrus (Ex. ii. 3); the Ethiopians used boats made of papyrus on the Nile (Is. xviii. 2). The use of papyrus as a writing material dates from very early ages. The papyrus (*Cyperus papyrus*) still grows abundantly in Lake Huleh and near Gennesaret. It needs a marshy soil (Job viii. 11).

Pine (Heb. *tidhār*), R.V. marg. "plane," is mentioned in Is. xli. 19, lx. 13. The tree grew on Lebanon.

Plane tree (Heb. *'armōn*), mentioned in Gen. xxx. 37 in connexion with Jacob's stratagem with the peeled rods, and in Ezek. xxxi. 8 in comparison with the glories of Assyria. The *'armōn* is almost certainly the oriental plane (*Platanus orientalis*), which grows to a very large size by the sides of streams and in plains in some parts of Palestine. "Chesnut tree" (A.V.) is a mistake.

Pomegranate (Heb. *rimmōn*). Both tree and fruit are frequently mentioned. The *Punica granatum*, both wild and cultivated, is found in many parts of Palestine; it was early cultivated in Egypt and is figured on the monuments. Pomegranate-wine (Song viii. 2, R.V. marg.) is still used in the East.

Poplar (Heb. *libneh*, Gen. xxx. 37; Hos. iv. 13) is some tree growing on hills affording a good shade. The white poplar (*Populus*

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alba), abundant on high ground in Palestine, is probably the tree intended in Hosea; and the *P. euphratica*, Euphrates poplar, the tree mentioned in Genesis. For another view see STORAX TREE.

Pulse (Heb. *zērō'īm*, *zēr'ōnīm*), R.V. marg. "herbs," mentioned only in Dan. i. 12, 16 as the food on which "the four youths" throve for ten days. The Heb. word means "seeds," and may include besides the grains of leguminous vegetables other edible seeds.

Reed-grass (R.V. correctly for Heb. *ākhū*). The cattle "came up out of the river and fed in the *ākhū*," Gen. xli. 2, 18. It is mentioned with the papyrus reed in Job viii. 11, "Can (the) *ākhū* grow without water?"

Rose (Heb. *khăbaççéleth*), R.V. marg. "autumn crocus," occurs only in Song ii. 1 "the *rose* of Sharon," and in Is. xxxv. 1, "the desert shall blossom as the *rose*." According to the old versions and many commentators, "the narcissus" (*N. tazetta*) or the autumn crocus (*Colchicum autumnale*) is the plant intended.

Rue (Gr. πήγανον) occurs only in Luke xi. 42 as a garden herb of which tithe was given; it is the common *Ruta graveolens*. Four species of wild rue occur in Palestine.

Rush (Heb. *agmōn*) occurs in Is. ix. 14 (13), xix. 15, lviii. 5. Some tall reed, probably the *Arundo donax*, is intended. There are several kinds of reeds both in Egypt and Palestine; but the most striking of all is the *Arundo donax*.

Rye. R.V. "spelt" (Heb. *kussemeth*, Ex. ix. 32; Is. xxviii. 25; Ezek. iv. 9). The Heb. word, rendered "rye," or "fitches," by the A.V., denotes the *Triticum spelta* or "spelt," a cereal differing but slightly from common wheat. Rye is a northern plant and probably scarcely ever cultivated in Egypt or Palestine. Spelt was sown on the "headlands" of the fields, and was used, mixed with other cereals, for making bread.

Saffron (Heb. *karkōm*) mentioned in Song iv. 14 with other odorous substances; the Hebrew word signifies the *Crocus sativus*, the bright orange-yellow stigmas of which are collected, dried, pounded, pressed into small cakes, and sold in Eastern bazaars.

Shittah tree, Shittim wood (Heb. *shittāh*, Ex. xxv. 10; Is. xli. 19), R.V. "acacia tree" and "acacia wood." The shittah tree of Scripture, the wood of which was extensively used in the construction of the tabernacle, and for other sacred purposes, is without doubt the *Acacia seyal*, a thorny acacia, and the only tree of any size in the Sinaitic regions, where it is scattered more or less abundantly over the whole district; it flourishes also near Engedi and on the western shores of the Dead Sea. The burning bush (Ex. iii. 2; *seneh*, Heb.) is an allied species, the *A. nilotica*.

Soap (Heb. *bōrīth*, *bōr*, Is. i. 25, R.V. marg.; Mal. iii. 2). The Hebrew word denotes alkali or lye obtained from species of *Salsola* and *Salicornia*, abundant on salt marshes and on the shores of the Dead Sea, where the Arabs still collect these plants and burn them for potash. The *Salicornia fruticosa* of the Mediterranean shores is the most important of these plants; the potash mixed with boiled oil forms

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a soap for ordinary use. The Heb. *nether*, "soap," signifies a mineral alkali or "natron"; see Jer. ii. 22, where both the mineral and vegetable soap are mentioned.

Spicery, Spices. Three Heb. words are thus rendered in the A.V., *besem* or *bōsem*, *nĕkōth* and *sammīm*: the first word refers generally to sweet aromatic substances; *nĕkōth* is probably the gum of the *Astragalus tragacantha* and other allied species of the genus; it appears to have been a product of Palestine (Gen. xxxvii. 25, R.V. marg.; xliii. 11). The genus *Astragalus* is abundantly represented in the country from the shores of the Dead Sea to the top of Hermon. *Sammīm* denotes odoriferous substances generally which were used in the preparation of the anointing oil and holy incense (Ex. and Lev.).

Spikenard (Heb. *nērd*; Song i. 12, iv. 13, 14; the νάρδος of the N.T.) is certainly the root of the *Nardostachys jatamansi*, a native of Nepal and Bhotan, a kind of valerian with an aromatic odour, and an ingredient in ointments, etc. It was and is still exported from India into Persia, where it was called *nard* (hence Heb. *nērd*), all over the East and to the Levant. Spikenard was very costly, hence the indignation of Judas (John xii. 3). As a perfume and a stimulant medicine it was highly esteemed by Orientals.

Stacte (Heb. *nātāph*, R.V. marg. "opobalsamum," Ex. xxx. 34), one of the "sweet spices" or ingredients of the holy incense, very probably the gum of the storax tree (*Styrax officinale*).

Storax tree (Heb. *libneh*, Gen. xxx. 37, R.V. marg.). The storax (*Styrax officinale*) is a bushy shrub bearing a white flower and exuding a gum. It is found throughout Syria. See also POPLAR.

Sycamine tree (Gr. συκάμινος), only in Luke xvii. 6. The sycamine is the mulberry tree; both the black and white mulberry-trees, *Morus alba* and *nigra*, are common in Palestine.

Sycomore (Heb. *shikmāh*, Gr. συκάμινος and συκομορέα). The Hebrew word is used only in Ps. lxxviii. 47 in reference to the destruction of these trees in Egypt by the hail-stones. The Gr. word συκομορέα occurs in Luke xix. 4. The LXX always renders the Heb. word by συκάμινος, which was a synonym of συκομορέα. The tree in question is the fig-mulberry (*Ficus sycomorus*). David appointed a special overseer of these trees, as of the olive (1 Chron. xxvii. 28). It is now not a common tree in Palestine.

Tares (Gr. ζιζάνια). The tares of the parable (Matt. xiii. 25) are the darnel-grass (*Lolium temulentum*) strictly and exclusively.

Teil-tree. See the Glossary of Bible Words.

Terebinth (R.V. for Heb. *ēlāh*), Is. vi. 13; Hos. iv. 13. Elsewhere generally "oak" A.V. The terebinth (*Pistacia palaestina*) is the tree meant, in the numerous passages where it is mentioned. It is the "turpentine-tree" of Ecclus. xxiv. 16 (τερέμινθος or τερέβινθος, "terebinth" R.V.) "that stretcheth forth her branches."

Thorns, Thistles, Brambles, Briers. About twenty Heb. names pointing to different kinds of thorny shrubs or prickly plants are thus translated, many of which it is impossible to identify. The *ātād* of Judg. ix. 14, 15, Ps. lviii. 9, is translated by the LXX and Vulg.,

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rhamnus, *i.e.* perhaps the *Lycium europaeum* common in Palestine. *Khedeq* (Prov. xv. 19; Mic. vii. 4) denotes some thorny shrub suitable for hedges, possibly the "cactus." *Khōakh* must signify some thorny weed of quick growth (Job xxxi. 40), probably some kind of thistle, of which there are many species common in the corn plains of Palestine. *Dardar* (Gen. iii. 18; Hos. x. 8) is interpreted by the LXX and Vulg. *tribulus*, *i.e.* a species of knapweed ("star-thistle"), the *Centaurea calcitropa*, common in western Asia and southern Europe. The Gr. τρίβολος occurs in Matt. vii. 16; Heb. vi. 8. *Shāmīr* (Is. v. 6; vii. 23 *al.*) is probably some species of *Rhamnus* or *Zizyphus* common in the Jordan valley.

Thyine-wood (Rev. xviii. 12) is the wood of the *Callitris quadrivalvis*, the citrum wood of the Romans, much prized by the Greeks and Romans for its beauty and used in the manufacture of ornamental furniture. THYINE-WOOD derives its name from the Greek name (θυία) of the tree.

Turpentine tree, Ecclus. xxiv. 16. See TEREBINTH.

Vine (Heb. *gephen*, *sōrēq*). The vine (*Vitis vinifera*) is indigenous in the country between the Black and Caspian Seas. The vines of Palestine are still famous, and wine is still made from them. The Heb. word *gephen* is used in a general sense; *sōrēq* (Is. v. 2) is the name of some choice vine.

Wheat (Heb. *khittāh*). The well-known cereal cultivated from time immemorial. There are four varieties, chiefly bearded, of the *Triticum vulgare* at present cultivated in Palestine. The many-eared wheat of Pharaoh's dream is still sown in Egypt. Wheat was more extensively cultivated in Palestine in former times than now. The winnowed wheat was kept in underground reservoirs cemented to keep out the damp; these granaries may still be seen in various parts of Palestine.

Willows (Heb. *'arābīm*; Ps. cxxxvii. 2) are mentioned five times in the Bible, always associated with rivers or watercourses. The willow (*Salix*) is represented in Palestine by several species, though it is by no means a conspicuous tree in any part of the country. The *S. babylonica* overhangs wells and pools in some districts. Another tree, the oleander (*Nerium oleander*), has been by some supposed to represent the Heb. name, *e.g.* in Lev. xxiii. 40 *q.v.*; this tree is remarkable for its beauty in many of the wadys of the country; but the weight of authority is decidedly in favour of the willow, which though not a conspicuous tree would be doubtless associated in the minds of the inhabitants with pleasurable feelings, as testifying to the presence of the much-prized water. *Çaphçāphāh* (Ezek. xvii. 5) is another name for willow. The Egyptians used flat baskets made from the twigs of the willow-tree, but there is no mention in the Bible of wicker-work among the Hebrews.

Wormwood (Heb. *la'ănāh*) is always used metaphorically of moral evil or of bitter calamity; see Deut. xxix. 18; Jer. ix. 15, xxiii. 15; Lam. iii. 15, 19; Amos v. 7, vi. 12 (A.V. "hemlock"). Various species of wormwood (*Artemisia*) grow in Palestine. The LXX gives ἄψινθος (which is found in Rev. viii. 11) as the rendering of *la'ănāh*.

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NOTE ON THE PRONUNCIATION OF HEBREW NAMES

No system of general rules for the "correct" pronunciation of Hebrew names can be constructed. The most familiar names have long been Anglicized more or less both in pronunciation and spelling and there are strong reasons against attempting to make them sound like Hebrew. Thus *Abraham* (Ā'-bră-hăm), *Isaac* (I'-zăk), and *Jacob* (Jā'-cŏb) resemble only faintly the Hebrew forms (Ăv-rā-hām'—Yits-khāq'—Ya-ă-qōv'), and any attempt to pronounce them after the Hebrew fashion in reading the English Bible would produce a patchwork effect. The same thing might be said of *Cherubim* (Krū-vīm'), of *Moses* (Mō-sheh'), and of many more.

On the other hand there are many words (some of them introduced by the R.V.) which have not yet been Anglicized, and these should be pronounced with some regard to the Hebrew sound. Two hints may be given. (1) The Continental vowel sounds should be used. (2) The English tendency to throw back the accent to the first syllable of tri-syllabic words should be avoided. Thus we should say:

A-shē-rāh (Judg. vi. 25) with ē as in "there"; not Ash'-ĕ-rah.

A-rā-bāh (Deut. i. 1) with ā as in "father"; not Ar'-ă-bah.

Tĕ-rā-phīm (Gen. xxxi. 19) with ī as in "machine"; not Ter'-ă-phim.

The pronunciation of many Hebrew consonants can only be represented roughly (if at all) in English, and consequently many forms found in the English Bible are only approximations to the Hebrew names they seek to represent. Such forms as *Balaam*, *Eve*, *Isaiah*, and many others are mere ghosts or wrecks of the Hebrew forms they stand for, and it would be useless to attempt to give them a Hebrew pronunciation. They should be treated as English words.

Two remarks however may be made. (1) "J" in Hebrew corresponds to "Y" in English; thus *Hallelujah* is pronounced Hal-lĕ-lū-yah. (2) S and Z are used in the early and late versions of the English Bible to represent one Hebrew letter (Tsaddi). This letter has a sharp sound, so that "S" is a better representative of it than "Z." Thus "Sion" is more correct than "Zion," and "Sidon" than "Zidon." As a rule however all Hebrew names should be pronounced (as far as their consonants are concerned) as English words.

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GLOSSARY OF BIBLE WORDS, WITH EXPLANATIONS AND ILLUSTRATIONS

BY THE LATE REV. PROFESSOR SKEAT, LITT.D.[1]

In the following Glossary the peculiar use of every word (wherever practicable) is illustrated by a quotation from some one of our English authors, chiefly of the time of Elizabeth or James I. In general, the name of the author or of the work (or both) is given in full or sufficiently indicated, with an exact reference to the place where the word occurs. Some of the books quoted are to be found amongst Mr Arber's reprints, the chief of them being the following: Gascoigne's *Steel Glas* (1576); Gosson's *Schoole of Abuse* (1579); Latimer's *Sermons* (1549); Lever's *Sermons* (1550); and Lyly's *Euphues* (1579—80). Other books that may be specially mentioned are: Cooper's *Thesaurus* (a Latin Dictionary, 1565); Cotgrave's *F. Dict.* (French Dictionary, ed. 1660); Florio's Italian Dictionary (1598); Minsheu's English Dictionary (1627). Also: Gower's *Conf. Amant.* (Confessio Amantis); Langland's *P. Pl.* (Piers Plowman); *Promp. Parv.* (Promptorium Parvulorum, Camden Society); Shak. (Shakespeare, Globe edition); *Sh. Plut.* or *Plutarch* (Shakespeare's Plutarch, i.e. the translation by Sir Thos. North, used by Shakespeare, ed. Skeat, 1875). The following abbreviations also occur: E. D. S. (English Dialect Society's Publications); E. E. T. S. (Early English Text Society's Publications); tr. (translation). Some illustrations are from the apocryphal books, such as Ecclus. (Ecclesiasticus); Macc. (Maccabees). Note that *P. B.* signifies Prayer Book, chiefly used of the Prayer-Book version of the Psalms; and *R. V.* means Revised Version, as it is often useful to know how the word is there *differently* rendered.

The usual abbreviations are used, such as *s.* (substantive), &c.; but *v.* is used in the special sense of 'verb in the infinitive mood.'

ABHORRING, *s.* an object of disgust. Is. 66. 24.
Let the water-flies
Blow me into *abhorring*. Shak. *Ant.* v. 2. 60.

ABIDE, *v.* to await, wait for. Acts 20. 23.
Symeon . . . *abood* the coumfort of Israel. Lu. 2. 25 (Wycliffe).

ABJECT, *s.* a castaway, outcast. Ps. 35. 15.
Servants and *abjects* flout me. G. Herbert, *Temple: Sacrifice*.

ABOMINATION, *s.* an object that excites loathing. Prov. 12. 22. Hence, an idol. Ex. 8. 26, &c.
Oft have they violated
The temple, oft the law, with foul affronts,
Abominations rather. Milton, *P. R.* 3. 160.

ABROAD, *adv.* out of one's house, away from home; *from abroad*, from a distance. Judg. 12. 9; 1 Sam. 9. 26; 1 Kings 2. 42.
I am glad to see your lordship *abroad*.
Shak. 2 *Hen. IV.* i. 2. 107.

ABUSE, *v.* to misuse, ill-treat, Judg. 19. 25; 1 Sam. 31. 4; 1 Chr. 10. 4. (In the last two places the margin has *mock*.)
He shall not *abuse* Robert Shallow. Shak. *M. Wives*, i. 1. 3.

ACCORDING TO, corresponding to. Ezek. 42. 12.
Good sir, or so, or friend, or gentleman,
According to the phrase. Shak. *Haml.* ii. 1. 47.

ADAMANT, *s.* an extremely hard stone; the same word as the mod. E. *diamond*. Ex. 3. 9; Zec. 7. 12.
Gates of burning *adamant*. Milton, *P. L.* 2. 436.

ADDICT, *v. refl.* to devote oneself, give oneself up. 1 Cor. 16. 15.
To *addict* themselves to sack. Shak. 2 *Hen. IV.* iv. 3. 126.

ADJURE, *v.* to cause to swear. Josh. 6. 26. *Also*, to charge solemnly, conjure, Matt. 26. 63.
Adjured by all the bonds of civil duty. Milton, *Samson*, 853.

ADMIRATION, *s.* wonder, astonishment. Rev. 17. 6.
Admiration seized
All heaven, what this might mean. Milton, *P. L.* 3. 371.

ADO, *s.* doing, business, work, stir, 'fuss.' Mk 5. 39.
Much *Ado* about Nothing. Shak.
(For the gerund *to do* the Northern dialect used *at do*, afterwards shortened to *a-do*.)

ADVENTURE, *v.* to venture; *v. refl.* to venture to go. Deut. 28. 56; Judg. 9. 17; Acts 19. 31.
Leander would *adventure* it. Shak. *Two Gent.* iii. 1. 120.

ADVERSARY, *s.* an opponent in a law-suit. Matt. 5. 25; Lu. 12. 58.
Thou art come to answer
A stony *adversary*. Shak. *Merch. Ven.* iv. 1. 4.

ADVERTISE, *v.* to give notice, inform. Numb. 24. 14; Ruth 4. 4.
As I by friends am well *advertised*. Shak. *Rich. III.* iv. 4. 501.

ADVISEMENT, *s.* consideration. 1 Chr. 12. 19.
It is no childes p'ley
To take a wyf without *avisement*. Chaucer, *Merch. Ta.* 257.

AFFECT, *v.* to desire earnestly, seek after. (R.V. seek.) Gal. 4. 17.
Maria once told me she did *affect* me. Shak. *Tw. Nt.* ii. 5. 28.

AFFECTIONED, *pp.* disposed. Rom. 12. 10. (From the sb. *affection*; cf. *affectionate*.)
He was very lovingly *affectio ned* towards his children.
Fuller, *Abel Redivivus* (*Luther*).

AFFINITY, *s.* relationship by marriage. 1 Kings 3. 1; 2 Chr. 18. 1; Ezra 9. 14.
He [Hyde] was closely related by *affinity* to the royal house.
Macaulay, *Hist. Eng.* vol. i. ch. 2.

AFORE, *adv.* beforehand, previously. Rom. 9. 23; Eph. 3. 3. Hence *afore-hand*, Mark 14. 8.
If he have never drunk wine *afore*. Shak. *Temp.* ii. 2. 78.

AFTER, *prep.* according to. Gen. 18. 25; cp. Lev. 5. 10.

AGAINST, *prep.*; 'a. the sun,' exposed to the sun, Numb. 25. 4. *Of time:* by the time that. Gen. 43. 25; Ex. 7. 15.
Ever '*gainst* that season comes. Shak. *Haml.* i. 1. 158.

AGONE, *pp.* as *adv.* ago. 1 Sam. 30. 13.
An hour *agone*. Shak. *Tw. Nt.* v. 1. 204.

ALBEIT, *conj.* although it be. Ezek. 13. 17; Phn. 19.
Al-be-it that I shal be never the better.
Chaucer, *Leg. Good Women*, 1363.
(For *al be it*, where *al* has the sense of 'although.')

ALL, *adv.* utterly. Judg. 9. 53. In the phr. 'all to-brake,' i.e. utterly broke in pieces, the prefix *to-* originally belonged to the verb; but as verbs with this prefix were rarely used without *all*, this fact was lost sight of, and the *to* was ignorantly regarded as belonging to the *all*. Hence a new compound *all-to* sprang up, with the sense of 'wholly, utterly.'
[He] *al to-tare* his attr that he *to-tore* might; i.e. he utterly tore to pieces his attire that he was able to tear in pieces.
Will. of Palerne, 3994.
Al is *to-broken* thilke regioun. Chaucer, *Kn. Ta.* 2739.
His brest *to-broken*. Ibid. 2993.
Her wings . . . were *all-to ruffled*. Milton, *Comus*, 380.
(A. S. *eal*, utterly; *tō-brecan*, v. to break in pieces, with intensive prefix *tō*.)

ALLEGE, *v.* to adduce proofs, bring evidence. Acts 17. 3.
Non other auctour *allegge* I. Chaucer, *House of Fame*, 314.

ALLOW, *v.* to approve of. Lu. 11. 48; Rom. 7. 15; 1 Thess. 2. 4.
If your sweet sway
Allow obedience. Shak. *K. Lear*, ii. 4. 194.

ALL-TO, a later (erroneous) form of *all to-*. See *All*.

ALMS, *s.* a charitable gift. Matt. 6. 1; Lu. 11. 41; Ac. 3. 3.
It were an *alms* to hang him. Shak. *Much Ado*, ii. 3. 164.
(*Alms* is singular; A.S. *ælmesse*.)

AMAZEMENT, *s.* confusion, terror. (R.V. terror.) 1 Pet. 3. 6.
Satan, smitten with *amazement*, fell. Milton, *P. R.* 4. 561.

[1] A few words added by the Editor.

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AMBASSAGE, *s.* embassy. Lu. 14. 32.
Who, on *ambassage* to the emperor sent.
Drayton, *Legend of Robert*, 785.

AMBUSHMENT, *s.* an ambuscade, men lying in wait. 2 Chr. 13. 13; 20. 22.
Gower has '*thembushements*,' i.e. the *ambushments*.
(*conf. Amant.* 3. 208.

AMERCE, *v.* to fine, impose a money penalty upon. Deut. 22. 19.
I'll *amerce* you with so strong a fine. Shak. *Romeo*, iii. 1. 195.

AMIABLE, *adj.* lovely. Ps. 84. 1.
Twould make her *amiable*. Shak. *Oth.* iii. 4. 59.

ANCIENTS, *s. pl.* elders. Isa. 3. 14; Jer. 19. 1; Ezek. 7. 26. The R.V. has 'elders' in the first two passages. We still speak of 'the ancients.'

AND, *conj.* if. Gen. 44. 30; Numb. 5. 30.
They will set an house on fire, *and* it were but to roast their egges.
Bacon, *Essays* 33.

AND IF, if. Lit. 'if-if,' since *and* means 'if'; see above. Matt. 24. 48.
And if thou seest my boy. Shak. *Two Gent.* iii. 1. 257.
(In the edition of 1623; changed in modern editions to *an if*. But *and* is the older and more correct form.)

ANGLE, *s.* a rod with a line and hook for fishing. Isa. 19. 8; Hab. 1. 15.
Throwu out his *angle* for my proper life. Shak. *Haml.* v. 2. 66.

ANON, *adv.* immediately, at once. Matt. 13. 20; Mark 1. 30.
Anon undo the gates (gates). *P. Plowman*, C. 21. 235.

APPARENTLY, *adv.* manifestly, openly. Nu. 12. 8. (R.V. manifestly.)
If he should scorn me so *apparently*. Shak. *Com. Err.* iv. 1. 78.

APPLE OF THE EYE, *s.* eye-ball. Dt. 32. 10.
Sink in *apple* of his eye. Shak. *Mid. N. D.* iii. 2. 104.

APPREHEND, *v.* to lay hold of, grasp. Phil. 3. 12.
Thayr dwelling-place for ay to *apprehend*.
Douglas, *tr. of Virgil*, xi. 7. 70.

APPROVE, *v.* (1) to prove, demonstrate. Acts 2. 22; 2 Cor. 6. 4; 7. 11.
That ... He may *approve* our eyes (i.e. may affirm what we have seen). Shak. *Haml.* i. 1. 29.
(2) to test, put to the proof. Rom. 2. 18; Ph. 1. 10.
Task me to my word; *approve* me, lord. Shak. 1 *Hen. IV.* iv. 1. 9.

APT, *adj.* fitted. 1 Tim. 3. 2; 2 Tim. 2. 24.
Apt to die. Shak. *Jul. C.* iii. 1. 100.

ARK, *s.* a chest, coffer. Ex. 2. 3. Also used of Noah's vessel, and of the 'ark of the covenant,' or box in which the tables of the law, &c. were kept.
In the riche *arke* dan Homers rimes he placed.
Lord Surrey, *Praise of Certain Psalms*, 3.

ARRAY, *s.* dress. (R.V. raiment.) 1 Tim. 2. 9.
Rings, and things, and fine *array*. Shak. *Tam. Shr.* ii. 1. 325.

ARTILLERY, *s.* bow and arrows. (R.V. weapons.) 1 Sam. 20. 40.
Artillarie now a dayes is taken for ii. thinges: Gunnes and *Bowes*. Ascham, *Toxoph.* p. 63.

ASK, *v.* to ask for. Matt. 7. 9. *Ask at*, to enquire of. Dan. 2. 10.
Clifford, *ask* mercy. Shak. 3 *Hen. VI*, ii. 6. 60.

ASSAY, *v.* to essay, attempt, try. Dt. 4. 34; Ac. 9. 26, &c.
All these things ... we will *assay* to abridge in one volume.
2 Maccabees 2. 23.

ASSURANCE, *s.* confidence. 1 Thess. 1. 5.
I'll make *assurance* [certainty] double sure. Shak. *Macb.* iv. 1. 83.

ASSURE, *v.* to make confident. (*In the margin*, persuade.) 1 John 3. 19.
Your humanitee
Asswreth us, and yiveth us hardinesse. Chaucer, *Clerk. Tu.* 37.

ASTONIED, *pp.* astonished. Job 17. 8; Jer. 14. 9.
Amazed, *Astonied*, Milton, *P. L.* ix. 890.
(Hence *astound*, *astounded*. Mid. Eng. *astoned*.)

AT ONE; in phr. 'to set at one,' to reconcile; so also 'to be at one,' to agree. Acts 7. 26. Cf. 'and hear your prayers, and be at one with you.' 2 Macc. 1. 5.
And wente and kiste his brother; and whan they were *at oon*, &c.
Gamelyn, 166.
(Hence the verb *to atone*, to set at one, to reconcile; as formerly used; and the sb. *atonement*, reconciliation.)

ATTENT, *adj.* attentive. 2 Chr. 6. 40; 7. 15.
As judges on the bench more gracious are
And more *attent* to brothers of the bar.
Dryden, *Wife's Tale*, 310.

ATTIRE, *v.* to put on a head-dress. Lev. 16. 4.
Her golden tresses She doth *attyre*. Spenser, *Amoretti*, 37.
Cf. 'she ... tired her head'; 2 Kings 9. 30.

AUDIENCE, *s.* hearing. Gen. 23. 13. *To give audience*, to listen. Acts 13. 16.
Thou therefore give due *audience*. Milton, *P. L.* xii. 12.

AVOID, *v.* to depart, withdraw, escape. 1 S. 18. 11.
They made proclamation ... that all the Volsces should *avoid* out of Rome. Sir T. North, *tr. of Plutarch* (ed. Skeat); p. 27.

AVOUCH, *v.* to acknowledge, avow. Deut. 26. 17, 18. Cotgrave translates F. *advouer* by 'to aduow, auouch, ... acknowledge, confess to be.'

AWAY WITH, *v.* to tolerate, endure. Isa. 1. 13.
All men cannot *away with* that sayinge.
Matt. 19. 11; in Tyndale's translation.
(Elliptical use; put for *go away with*, or *make away with*.) Cf. *away with him*, take him away. John 19. 15.

A WORK, at work. 2 Chr. 2. 18.
Aroused vengeance sets him new *a-work*. Shak. *Haml.* ii. 2. 510.

BACKBITE, *v.* to slander. Ps. 15. 3.
They are arrant knaves, and will *backbite*. Shak. 2 *Hen. IV.* v. 1. 36.

BACKBITER, *s.* a slanderer. Rom. 1. 30. And see 2 Cor. 12. 20.

BACKSIDE, *s.* the back part, the rear. Ex. 3. 1; Rev. 5. 1.
Fly o'er the *backside* of the world far off. Milton, *P. L.* iii. 494.

BAKEN, *pp.* baked. Lev. 2. 4; 1 Kings 19. 6.
Benes and *baken* apples. *P. Plowman*, B. 6. 295.

BANK, *s.* a mound of earth, rampart, cast up in besieging a town. 2 Sam. 20. 15.
Fenced on the east side with the *bank* or rampier.
Holland, *tr. of Pliny*, i. 89.

BANQUET, *v.* to feast. Esth. 7. 1.
The mind shall *banquet*, though the body pine.
Shak. *L. L. L.* i. 1. 25.

BARBARIAN, *s.* a foreigner. 1 Cor. 14. 11.
I would they were *Barbarians* ... not Romans.
Shak. *Cor.* iii. 1. 238.

BARBAROUS PEOPLE, *s.* foreigners. Acts 28. 2.
The Scythian counted the Athenian, whom he did not understand, *barbarous*. *Pref. to Bible* (1611).

BASE, *adj.* of small account. 1 Cor. 1. 28; 2 Cor. 10. 1. *The baser sort*, the lower ranks, the common people (without the idea of wickedness). Ac. 17. 5.
A *baser* man of arms. Shak. 1 *Hen. VI.* i. 4. 30.

BATTLE, *s.* a body of troops, a battalion. 1 Chr. 19. 9.
Their *battles* are at hand. Shak. *Jul. C.* v. 1. 4.
Battlebow, a bow used in battle. Zech. 9. 10.

BE, with the sense of 'are.' Matt. 9. 2. Cf. *are*, Luke 5. 20.
These *be* fine things. Shak. *Temp.* ii. 2. 121.

BECAUSE, *conj.* in order that. Matt. 20. 31.
Thou ... winkest at the sins of men, *because* they should amend.
Wisdom, 11. 23.

BEEVES, *s. pl.* oxen. Lev. 22. 19; Numb. 31. 33.
Flesh of muttons, *beefs*, or goats. Shak. *Merch. Ven.* i. 3. 168.

BEGGARLY, *adj.* worthless. Gal. 4. 9. (Used metaphorically.)

BEHALF, *s.* account. 'On this behalf,' i.e. on this account. (R.V. in this name.) 1 Pet. 4. 16.
In many diverse*z bihalues*. *Paston Letters*, i. 421.

BESIDE, *prep.* in addition to, besides. Lev. 23. 38.

BESOM, *s.* a broom. Isa. 14. 23.
There is no more difference betweene them, then [than] betweene a broom and a *besome*. Lyly, *Euphues*; ed. Arber, p. 209.

BESTEAD, *pp.* situated, circumstanced, beset. *Hardly bestead*, beset with difficulties. Isa. 8. 21.
Upon an hard adventure, sore *bestad*. Spenser, *F. Q.* vi. 1. 4.

BESTOW, *v.* (1) to stow away, put away, dispose of. 1 Kings 10. 26; 2 Chr. 9. 25; Lu. 12. 17.
See the players well *bestowed*. Shak. *Haml.* ii. 2. 547.
(2) to expend money. Dt. 14. 26; 1 Cor. 13. 3.

BETIMES, *adv.* in good time, early. Gen. 26. 31; 2 Chr. 36. 15.
To-morow *bytymes*, as the sonne riseth. Caxton, *Reynard*, p. 43.

BEWRAY, *v.* to expose, reveal. Prov. 27. 16; Mt. 26. 73.
He did *bewray* his practice. Shak. *K. Lear*, ii. 1. 109.

BID, *v.* to invite. Matt. 22. 9. *Pt. t. bade;* Lu. 14. 16. *Pp. bid;* Zeph. 1. 7. *Pp. bidden;* 1 S. 9. 13; Matt. 22. 3.

BLAIN, *s.* a pustule, boil. Ex. 9. 9.
Itches, *blains*. Shak. *Tim.* iv. 1. 28.
Botches and *blains*. Milton, *P. L.* xii. 180.

BLASTED, *pp.* blighted. Gen. 41. 6; 2 Kings 19. 26.
Bud and be *blasted*. Shak. *Venus*, 1142.

BLAZE, *v.* to proclaim far and wide. Mark 1. 45.
Bablers of folly, and *blasers* of crime. Spenser, *F. Q.* ii. 9. 26.

BLOOM, *v.t.* to put forth blossoms. Numb. 17. 8.
The tree of life, ... *blooming* ambrosial fruit. Milton, *P. L.* iv. 219.
(Common as an intransitive verb.)

BOLLED, *pp.* full of pods, or rounded seed-vessels. Ex. 9. 31.
The *bolles* of flax ... must be ... made drye with the son [sun], to get out the sedes. Fitzherbert, *Husbandry*, sec. 146, l. 50.

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BONNET, *s.* a man's head-dress. Ex. 28. 40; 29. 9.
Off goes his *bonnet* to an oyster-wench. Shak. *Rich. II.* i. 4. 31.

BOOTIES, *s.* plunder; *pl.* of *booty*. Hab. 2. 7. Shak. also has this *pl.*; *Wint. Ta.* iv. 4. 863.

BOSS, *s.* the convex projection in the centre of a shield. Job 15. 26.
A brooch she baa [bore] . . .
As brode as is the *bosse* of a bocleer [buckler].
Chaucer, *Mill. Ta.* 80.

BOTCH, *s.* a boil, pustule. Deut. 28. 27, 35.
Botches and blains must all his flesh emboss. Milton, *P. L.* xii. 180.

BOTTOM, *s.* valley. Zec. 1. 8.

BOWELS, *s. pl.* compassionate feelings. (R.V. tender mercies.) Phil. 1. 8. (The bowels were once supposed to be the seat of the emotions. Cf. 'in the *bowels* of the Lord'; *Hen. V.* ii. 4. 102.)

BRAVERY, *s.* finery, showy dress. Isa. 3. 18.
His *bravery* is not of my cost. Shak. *As You Like It*, ii. 7. 80.

BRAY, *v.* to pound in a mortar. Prov. 27. 22.
He'll *bray* you in a mortar. B. Jonson, *Alchemist*, ii. 3.

BREACH, *s.* a break in a coast-line, bay, harbour, creek. (R.V. by his creeks.) Judg. 5. 17. (From the verb *to break*.)

BREAK UP, *v.* to break open. 2 Kings 25. 4; Mic. 2. 13; Matt. 24. 43; Mark 2. 4.
Break up the gates. Shak. 1 *Hen. VI.* i. 3. 13.

BRIGANDINE, *s.* a sort of coat of mail, or coralet. Jer. 46. 4; 51. 3. (R.V. coat of mail.)
Brigandine, a fashion of ancient armor, consisting of many jointed and skale-like plates, very pliant unto, and easie for, the body. Cotgrave, *French Dict.*
It was made of small iron plates, fastened on to canvas or leather. So called because worn by a *brigand*, which was formerly a name given to a light-armed foot-soldier.

BROIDED (in late editions *broidered*), braided. (R.V. braided.) 1 Tim. 2. 9.
Hir yelow heer was *broyded* in a tresse. Chaucer, *Kn. Tale*, 191.

BROIDERED, *pp.* embroidered. Ezek. 16. 10; and see above.
Thou wilt soil thy *broidered* coat.
Herbert. *Temple; Forerunners*, st. iv.
(Formerly spelt *broudered*, and formed from F. *broder*, to stitch, embroider.)

BRUIT, *s.* rumour, report. (R.V. rumour in Jer. 10. 22.) Jer. 10. 22; Nah. 3. 19.
As common *bruit* doth put it. Shak. *Tim.* v. 1. 196.

BUCKLER, *s.* a small round shield. 2 S. 22. 31; Job 15. 26.
A swerd and a *bokeler* bar he by his syde. Chaucer, *Prol.* 528.

BUFFET, *v.* to strike, beat. Mt. 26. 67; 2 Cor. 12. 7.
He *bofatede* me aboute the mouthe.
Langland, *P. Plowman*, C. 23. 191.

BULWARK, *s.* fortification. Dt. 20. 20; 2 Chr. 26. 15.
Barbicans, and *bulwerkes* strong and new.
Lydgate, *Story of Thebes*, pt 3.

BUNCH, *s.* hump. Isa. 30. 6.
Shak. has *bunch-backed* (hump-backed). *Rich. III.* iv. 4. 81.

BUT, *conj.* except. Ps. 19. 3 in the *Prayer Book*; see A.V. *Also*, unless. Amos 3. 7. (Usually follows a negative in this sense.)

BY, *prep.* with reference to, against. (R.V. against.) 1 Cor. 4. 4; the sense is 'I am conscious of nothing against myself, of no guilt.'
Speak the truth *by* her. Shak. *Two Gent.* ii. 4. 151.

BY AND BY, soon, immediately; *not by and by*, not at once. Matt. 13. 21; Lu. 21. 9.
I will come *by and by*. Shak. *Haml.* iii. 2. 401.
They shall be apprehended *by and by*. *Hen. V.* ii. 2. 2.

BYWORD, *s.* a proverb. 2 Chr. 7. 20; Job 17. 6.
Is it not a *byword*, lyke will to lyke?
Lyly, *Euphues*, ed. Arber, p. 48.

CABIN, *s.* a cell. (R.V. cell.) Jer. 37. 16.
The *cabins* of soldiers. B. Jonson, *Ev. Man in his Hum.* iii. 7.

CANKER, *s.* a cancer, corroding ulcer. (R.V. gangrene.) 2 Tim. 2. 17. (Old spelling of *cancer*.)
Untill the *canker* may their corpse consume.
Gascoigne, *Steel Glas*, 798.

CANKERED, *pp.* eaten away with rust. (R.V. rusted.) James 5. 3.
Naples is a *cankered* storehouse of all strife. Lyly, *Euphues*, p. 43.

CAREFUL, *adj.* very anxious, full of anxiety. (R.V. We have no need to answer thee.) Dan. 3. 16.
Be not *careful* therefore for the morrow.
Matt. 6. 34, in the Rheims version.

CAREFULNESS, *s.* anxiety, care. Ezek. 12. 18; 1 Cor. 7. 32; 2 Cor. 7. 11.
Eat the bread of *carefulness*. Ps. 127. 3; in the *Prayer Book*.

CARELESS, *adj.* free from care, secure. Judg. 18. 7; Ezek. 30. 9.
In corporal pleasure he, and *careless* ease. Milton, *P. R.* iv. 299.

CARRIAGE, *s.* baggage; something requiring to be carried. Judg. 18. 21; Isa. 10. 28; Acts 21. 15.
Time Goes upright with his *carriage* [burden].
Shak. *Temp.* v. 1. 3.

CAST, *v.* to consider; *pt t.* considered. Lu. 1. 29.
To *cast* and see, how many things there are, which a man cannot do himself. Bacon, *Ess.* 27.

CAST, *v.* to cast up, throw up. 2 Kings 19. 32; Jer. 6. 6; Ezek. 4. 2.
The blind mole *casts* Copped hills towards heaven.
Shak. *Per.* i. 1. 100.

CAST, *pp.* cast-off. Jer. 38. 11.
When hatters use to bye none olde *cast* robes
Gascoigne, *Steel Glas*, 1090.

CAST ABOUT, *v.* to turn round, turn back. Jer. 41. 14.
The master of the pinnace . . . bade the mariners to *cast about* again, and to return. *Sh. Plutarch*, p. 77.

CASTAWAY, *s.* an outcast. 1 Cor. 9. 27.
And call us wretches, orphans, *castaways*. Shak. *Rich. III.* ii. 2. 6.

CAUL, *s.* (1) a net for the hair. Isa. 3. 18; the margin has 'networks.'
Reticula, a lytell nette or *kalle*. *Prompt. Parv.* p. 270, note.
(2) the membrane surrounding the heart. Hos. 13. 8.

CAUSEY, *s.* a paved road. 1 Chr. 26. 16, 18; ed. 1611. (R.V. causeway.)
Satan went down The *causey* to hell-gate. Milton, *P. L.* x. 415.

CERTIFY, *v.* to assure. (R.V. I make known to you.) Gal. 1. 11.
That I may be *certified* how long I have to live. Ps. xxxix. 5 (*P. B.*).

CHAFED, *pp.* irritated, angry. 2 Sam. 17. 8; in the margin, 'bitter of soul.'
Are you *chafed*? Shak. *Hen. VIII.* i. 1. 123.

CHALLENGE, *v.* to claim. Ex. 22. 9.
I *challenge* nothing but my dukedom. Shak. 3 *Hen. VI.* iv. 7. 22.

CHAMBERING, *s.* wanton living, sensuality. Ro. 13. 13. For '*chambering* and wantonness,' see Jewel's Works, ii. 1040; Latimer, ii. 18; Sandys, 138 (Parker Society). (Lit. a frequenting of *chambers*, or private rooms.)

CHAMPAIGN, *s.* flat country. (R.V. in the Arabah.) Deut. 11. 30.
The richest *champain*. Spenser, *F. Q.* vii. 6. 54.

CHANGEABLE, *adj.* that can be changed. (R.V. the festival robes.) Isa. 3. 22. (It means that the possessor has numerous changes of raiment, and is rich.)
And *chaunging clothis*, and litil palles, and shetes, and pynnes.
Wyclif's version.

CHAPITER, *s.* the capital of a column. Ex. 36. 38; 1 Kings 7. 16.
A *chapiture*: capitulum. *Catholicon Anglicum.*

CHAPMAN, *s.* a merchant. 2 Chr. 9. 14.
Utter'd by base sale of *chapmen's* tongues. Shak. *L. L. L.* ii. 16.

CHAPT, *pp.* cracked; said of the ground. Jer. 14. 4.
As rain on earth that's *chapped*.
Feltham, pt ii. *Resolves* 19 (Richardson).

CHARGE, TO GIVE IN, *v.* to charge, prescribe. 1 Tim. 5. 7.
In the same fashion as you *gave in charge*. Shak. *Temp.* v. 8.

CHARGEABLE, *adj.* burdensome, causing expense. 2 Sam. 13. 25; 1 Thess. 2. 9.
Suppose we that God . . . taketh pleasure in *chargeable* pompe?
Hooker, *Eccl. Polity*, v. 15.

CHARGED, *pp.* burdened, put to expense. 1 Tim. 5. 16. (R.V. burdened.)
Not to *charge* you. Shak. *Merry Wives*, ii. 2. 171.

CHARGER, *s.* a dish or large plate. Mt. 14. 8; Mk 6. 25.
Good armour, *chardgers* great. Phaer, *tr. of Virgil*, bk ix.

CHARGES, *s. pl.* cost, expense. Ac. 21. 24; 1 Cor. 9. 7.
For costs and *charges*. Shak. 2 *Hen. VI.* i. 1. 134.

CHARITY, *s.* love. 1 Cor. 13. 1, &c.
Add love,
By name to come call'd *charity*. Milton, *P. L.* xii. 584.

CHAWES, *s. pl.* jaws. Ezek. 29. 4; 38. 4.
I wyl put an hoke in thy *chawes*. Ezek. 29. 4 (ed. 1551).
Modern editions have *jaws*.

CHEAP, in *phr.* 'so good cheap.' 2 Esdras 16. 21.
Bon marché, good cheap, dog cheap. Cotgrave, *French Dict.*
(For 'in so good cheap,' i.e. in so good a market.)

CHECK, *s.* reproof, rebuke. Job 20. 3. (R.V. reproof.)
To incur a private *check*. Shak. *Oth.* iii. 3. 67.

CHEER, *s.* countenance; *to be of good cheer*, to look joyful or happy. Matt. 9. 2; 14. 27.
I prithee, lady, have a *better cheer*. Shak. *All's Well*, iii. 2. 67.

CHIDE, *v.* to contend noisily, to quarrel. Ex. 17. 2; Judg. 8. 1; Ps. 103. 9.
Now I but *chide*. Shak. *Mid. N. Dr.* iii. 2. 45.

CHIDING, *s.* quarrelling. Ex. 17. 7. (R.V. striving.)
Not ful of *chiding*, but temperat. Wyclif, *Titus*, iii. 2.

CHIEFEST, *adj.* principal. 1 Sam. 2. 29; 9. 22, &c.
Employ your *chiefest* thoughts To courtship.
Shak. *Merch. Ven.* ii. 8. 43.

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CHODE, *pt. t.* did chide, wrangled. Gen. 31. 36; Nu. 20. 3. See CHIDE.

CHOICE, *s.* the best. Gen. 23. 6.
So full replets with *choice* of all delights. Shak. 1 *Hen. VI.* v. 5. 17.

CHOLER, *s.* anger. Dan. 8. 7; 11. 11.
Throw cold water on thy *choler*. Shak. *Merry Wives*, ii. 3. 89.

CHURL, *s.* a miserly person. Isa. 32. 5.
O *churl!* drunk all, and left no friendly drop. Shak. *Rom.* v. 3. 163.

CHURLISH, *adj.* austere, hard, ill-tempered. 1 S. 25. 3.
My master is of *churlish* disposition. Shak. *As You Like It*, ii. 4. 80.

CIELED, *pp.* wainscotted, covered with boards or panelling. 2 Chr. 3. 5; Jer. 22. 14; Ezek. 41. 16.
These wallys shal be *ceiyd* with cypruse.
Horman (in *Prompt. Parv.* p. 65).

CIELING, *s.* wainscotting. 1 Kings 6. 15.
To seele, to wainscot, because in old time they used much wainscot for *sceling*. Minsheu, *Dict.* ed. 1627.

CITHERN, *s.* a guitar. 1 Macc. 4. 54.
What is this? A *cittern*-head. Shak. *L. L. L.* v. 2. 614.

CLAVE, *pt. t.* (1) did split. Gen. 22. 3. (2) did cling. Ruth 1. 14.
The wal wagged and *clef*. Langland, *P. Pl.* B. 18. 61.
(The former is also *clef*, *clove*; the latter is incorrect, being an error for *cleaved*.)

CLEAN, *adj.* pure. Ps. 19. 9.
And that bright towre, all built of christall *clene*.
Spenser, *F. Q.* i. 10. 58.

CLEAN, *adv.* entirely. Jos. 3. 17; Ps. 77. 8; Is. 24. 19.
Seven women by him slaine, and eaten *clene*.
Spenser, *F. Q.* iv. 7. 13.

CLEANNESS, *s.* purity. 2 Sam. 22. 21, 25.
A lemman [lover] of al *clennesse*. Langland, *P. Pl.* B. 14. 229.

CLEAR, *adj.* innocent. Gen. 24. 8, 41.
I am *clear* from this misdeed. Shak. 3 *Hen. VI.* iii. 3. 183.

CLEAR, *v.* to acquit. Exod. 34. 7.
Well, he in time may come to *clear* himself.
Shak. *Meas.* v. 1. 150.

CLEARNESS, *s.* brightness. Exod. 24. 10.
With angels ful of *clearnesse* and of light.
Chaucer, *Sec. Non. Tale*, 403.

CLOSE, *adj.* secret. 2 S. 22. 46; Ps. 18. 45; Lu. 9. 36.
Another secret *close* intent. Shak. *Rich. III.* i. 1. 158.

CLOSET, *s.* a private room. Joel 2. 16; Mt. 6. 6; Lu. 12. 3.
To my *closet* bring The angry lords. Shak. *K. John*, iv. 2. 267.

CLOUTED, *pp.* patched. Josh. 9. 5. (See below.)
And put My *clouted* brogues from off my feet.
Shak. *Cymb.* iv. 2. 214.

CLOUTS, *s. pl.* rags, pieces of cloth. Jer. 38. 11.
Or madly think a babe of *clouts* were he.
Shak. *K. John*, iii. 4. 88.

COAST, *s.* border, region, country. 1 S. 5. 6; Mt. 8. 34.
Yf thei knew eny contrele or *costes* aboute Wher that Dowel dwelleth. Langland, *P. Pl.* C. 11. 12.

COAT, *s.* a woman's gown. Song 5. 3.
(Rosalind says) I could shake them off my *coat*.
Shak. *As You Like It*, i. 3. 16.

COCKATRICE, *s.* a basilisk, a sort of serpent. Isa. 11. 8; 14. 29; 59. 5; Jer. 8. 17.
A *cockatrice* hast thou hatched to the world.
Shak. *Rich. III.* iv. 1. 55.

COCKER, *v.* to pamper, spoil a child. Ecclus. 30. 9.
A *cockered* silken wanton. Shak. *K. John*, v. 1. 70.

COCKLE, *s.* a weed that grows amongst corn. Job 31. 40. (See p. 461.)
The *cockle* of rebellion, insolence, sedition,
Which we ourselves have ploughed for, sow'd, and scattered.
Shak. *Cor.* iii. 1. 70.

COLLOPS, *s. pl.* lumps. Job 15. 27.
Bacon and *collupes*. Langland, *P. Pl.* C. 16. 67.

COLOUR, *s.* pretext, pretence. Acts 27. 30.
Why hunt I then for *colour* or excuses? Shak. *Lucrece*, 267.

COME AT, *v.* to come near. Numb. 6. 6; Dan. 6. 24.
Commanded None should *come at* him. Shak. *Wint. Tale*, ii. 3. 32.

COME BY, *v.* to get possession of. Acts 27. 16. (R.V. secure.)
How *camest* thou *by* this ring? Shak. *Two Gent.* v. 4. 96.

COMELINESS, *s.* beauty, seemliness. Isa. 53. 2; Ezek. 16. 14.
For no youth can be *comely*, but by pardon, and considering the youth as to make up the *comeliness*.
Bacon, *Essay* 43 (Of Beauty).

COMELY, *adj.* becoming, graceful. Ps. 33. 1; Ecc. 5. 18.
And [such behaviour] in some persons is not only *comely*, but gracious. Bacon, *Essay* 54.

COMFORT, *v.* to strengthen, support. Judg. 19. 5; Job 9. 27.
God *comfort* thy capacity. Shak. *L. L. L.* iv. 2. 45.

COMMEND, *v.* to recommend, entrust, commit to one's charge. Acts 14. 23.
I love you,
And durst *commend* a secret to your ear. Shak. *Hen. VIII.* v. 1. 17.

COMMENDATION, *s.* recommendation. 2 Cor. 3. 1.
With *commendation* from great potentates.
Shak. *Two Gent.* ii. 4. 72.

COMMON, *adj.* (1) shared in by all men alike. Nu. 16. 29; 1 Sam. 21. 4; Tit. 1. 4.
The *common* enemy of man. Shak. *Macb.* iii. 1. 69.
(2) used by all, and hence considered unclean by a Jew. Acts 10. 14.

COMMUNE WITH, *v.* to converse with, consult with. Gen. 23. 8; Lu. 6. 11.
I would *commune* with you of such things. Shak. *Meas.* iv. 3. 108.

COMMUNICATE, *v.* to impart to; to spare, participate. Gal. 2. 2; Phil. 4. 14.
Till he *communicate* his parts to others. Shak. *Troil.* iii. 3. 117.

COMMUNICATION, *s.* talk, converse, conversation. Lu. 24. 17; Eph. 4. 29.
In the way of argument and friendly *communication*.
Shak. *Hen. V.* iii. 2. 104.

COMPACT, *pp. as adj.* firmly fitted, strongly built. Ps. 122. 3.
If he *compace* of jars, grow musical. Shak. *As You Like It*, ii. 7. 5.

COMPANY WITH, *v.* to associate with. Acts 1. 21; 1 Cor. 5. 9.
I am The soldier that did *company* these three.
Shak. *Cymb.* v. 5. 408.

COMPASS, *s.* circumference, circuit. Exod. 27. 5; 38. 4; 2 Sam. 5. 23; Acts 28. 13. *To fetch a compass*, to make a circuit, go round.
Gabinius was afraid to take the sea, . . . and therefore *fetched a great compass* about by land. *Sir. Plutarch*, p. 130.

COMPASS, *v.* to go all round or all over. Matt. 23. 15. See above.

COMPOUND, *pp.* compounded. Exod. 30. 25.
Thus saw I fals and soth, *compouned*. Chaucer, *Ho. Fame*, 3. 1018.
(A correct form. The R.V. has *compounded*.)

COMPREHEND, *v.* to take in, include, enclose. Isa. 40. 12. In John 1. 5, the R.V. has 'apprehended,' and in the margin, 'overcame.'
Superiour and inferiour, whose fortunes may *comprehend* the one the other. Bacon, *Essay* 38.

CONCEIT, *s.* conception, idea, notion. Prov. 18. 11; Rom. 12. 16.
It puzleth and perplexeth the *conceits* of many. Bacon, *Essay* 6.

CONCERNING; *as concerning*, as regards. Lev. 4. 26.
As concerning some entertainment of time. Shak. *L. L. L.* v. 1. 125.

CONCISION, *s.* a mangling of the body; a term used in contempt of those schismatics who upheld circumcision. Phil. 3. 2.
Se ye houndis, se ye yuele werk-men, se ye *dyrysioun*.
Wyclif's version.

CONCLUDE, *v.* (1) to come to a conclusion, decide; Acts 21. 25. (2) to include, class together; Rom. 11. 32; Gal. 3. 22.
The senate have *concluded* To give this day a crown to mighty Cæsar. Shak. *J. Cæs.* ii. 2. 93.

CONCUPISCENCE, *s.* wantonness, lust. Rom. 7. 8; Col. 3. 5; 1 Thess. 4. 5.
For liking of *concupiscence* . . . The father so with lustes blente.
Gower, *Conf. Am.* iii. 285.

CONEY, *s.* a rabbit. See CONY.

CONFECTION, *s.* a compound of drugs or spices. Exod. 30. 35.
Of such doth the apothecary make a *confection*. Ecclus. 38. 8.

CONFECTIONARY, *s.* a confectioner, a maker of sweet compounds. 1 Sam. 8. 13. (See above.)
Most of the shops Of the best *confectioners* in London ransack'd To furnish out a banquet. Massinger, *City Madam*, ii. 1. 20.

CONFER WITH, *v.* to consult. 1 K. 1. 7; Gal. 1. 16.
Did you *confer with* him? Shak. *Rich. III.* i. 3. 35.

CONFIDENCES, *s. pl.* objects in which to trust. Jer. 2. 37. (A peculiar use.)

CONFOUND, *v.* to put to confusion, destroy. Jer. 1. 17 (R. V. dismay); Ps. 35. 4; Zech. 10. 5.
So keen and greedy to *confound* a man. Shak. *Mer. Ven.* iii. 2. 278.

CONFUSION, *s.* ruin, destruction. Isa. 24. 10; 34. 11.
So quick bright things come to *confusion*. Shak. *M. N. Dr.* i. 1. 149.

CONSCIENCE, *s.* consciousness, knowledge. 1 Cor. 8. 7; Heb. 10. 2.
Her virtue, and the *conscience* of her worth. Milton, *P. L.* 8. 502.

CONSENT UNTO, *v.* fully to agree with, approve of. Acts 8. 1; Rom. 7. 16.
The bad revolting stars,
That have *consented unto* Henry's death.
Shak. 1 *Hen. VI.* i. 1. 5.

CONSIST, *v.* to subsist, remain fixed. Col. 1. 17.
That excellent use of *præmium* and *pœna*, whereby civil states *consist*. Bacon, *Adv. of Learning*, ii. xxii. 6, p. 208.

CONSORT, *v.* to associate with. Acts 17. 4.
Let's not *consort with* them. Shak. *Macb.* ii. 3. 141.

CONSORT, *s.* concert. Ecclus. 32. 5 (ed. 1611).
Ay carolings of love and jollity That wonder was to hear their trim *consort*. Spenser, *F. Q.* iii. 1. 40.

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CONSTANTLY, *adv.* without varying, confidently. Acts 12. 15; Tit. 3. 8. (R.V. confidently.)
How much would I do for thy sake, if I cannot *constantly* bear a secret mischance or grief with thee? *Sh. Plutarch*, p. 118.

CONSULT, *v.* to consider. Lu. 14. 31.
Now part them again, lest they *consult* about the giving up of some more to the French. Shak. *2 Hen. VI.* iv. 7. 140.

CONSUMPTION, *s.* destruction. Is. 10. 22; cp. ver. 18 ("consume").

CONTAIN, *v.* to be continent. 1 Cor. 7. 9. (R.V. have continency.)
That if they *contagnen not hem-self*, be they wedded. Wyclif's version.

CONTENT, *adj.* pleased, satisfied. Judg. 19. 6; 2 Kings 5. 23; 6. 3; Job 6. 28.
Be *content*. Shak. *Cymb.* v. 4. 102.

CONTRARIWISE, *adv.* on the contrary. 2 Cor. 2. 7; Gal. 2. 7; 1 Pet. 3. 9. (For *on the contrary wise*.)
Whereas *contrariwise*, the chiefest wisdome is, &c. Bacon, *Essay* 51.

CONTROVERSY, *s.* dispute. 1 Tim. 3. 16.
If it be a suite of *controversy*. Bacon, *Essay* 49.

CONVENIENT, *adj.* fitting, suitable, becoming. Pro. 30. 8; Rom. 1. 28; Eph. 5. 4. (R.V. fitting.)
With all *convenient* speed. Shak. *Mer. Ven.* iii. 4. 56.

CONVERSANT AMONG or WITH, dwelling with. Josh. 8. 35; 1 Sam. 25. 15.
Converser avec, to converse, or to be much *conversant*, associate, or keep much company *with*. Cotgrave, *French Dict.*

CONVERSATION, *s.* (1) behaviour. Gal. 1. 13; Eph. 2. 3; Phil. 1. 27; &c. (2) disposition. Heb. 13. 5. (3) citizenship (R.V.). Phil. 3. 20.
When he saw her sweet *conversation* and pleasant entertainment. *Sh. Plutarch*, p. 86.

CONVERT, *v. intr.* to be converted. Isa. 6. 10.
Let grief *Convert* to anger. Shak. *Macb.* iv. 3. 229.

CONVINCE, *v.* (1) to convict. John 8. 46. (R.V. convict.)
Shortly after her daughter... was also *convinced* of the same crime. *Sh. Plutarch*, p. 289.
(2) to refute by argument. Job 32. 12; Acts 18. 28; Tit. 1. 9.
Or that persuasion could but thus *convince* me. Shak. *Troil.* i. 2. 171.

CONVOCATION, *s.* assembly. Ex. 12. 16; Lev. 23. 7.
Our spiritual *convocation*. Shak. *Hen V.* i. 1. 76.

CONY, *s.* a rabbit. Lev. 11. 5; Deut. 14. 7; Ps. 104. 18; Prov. 30. 26. (See p. 447.)
And sometimes where earth-delving *conies* keep. Shak. *Venus*, 857.

CORN, *s.* a grain. John 12. 24.
A *corn* of whete. Chaucer, *Pard. Tale*, 863.

CORPSE, *s.* body. 2 Kings 19. 35.
Where the *dead corpse* of Bassianus lay. Shak. *Titus*, v. 1. 105.

CORRUPT, *v.* to cause to decay. Matt. 6. 19.
Where rust and moughte *destrieth* [destroy]. Wyclif's version.

COTES, *s. pl.* huts, sheds or folds for sheep, &c. (R.V. folds.) 2 Chr. 32. 28.
And learnd of lighter timber *cotes* to frame, Such as might save my sheepe and me fro shame. Spenser, *Sh. Kal. Dec.* 77.

COUCH, *v.* to lie, lie down. Deut. 33. 13.
Couch we awhile, and mark. Shak. *Haml.* v. 1. 245.

COUNT, *v.* to account, reckon. Isa. 5. 28; Ja. 5. 11.
Willing to be *counted* wise. Shak. *L. L. L.* ii. 1. 18.

COUNT, *s.* account, reckoning. Exod. 12. 4.
By my *count*,
I was your mother much upon these years. Shak. *Rom.* i. 3. 71.

COUNTERVAIL, *v.* to counterbalance. Esth. 7. 4. (R.V. have compensated for.)
And him with equall valew *countervayld*. Spenser, *F. Q.* ii. 6. 29.

COURSE, BY, in due order. 1 Cor. 14. 27. (R.V. in turn.) So also *out of course*, out of order. Ps. 82. 5.
In the true *course* of all the question. Shak. *Much Ado*, v. 4. 6.

COUSIN, *s.* a kinsman or kinswoman. Lu. 1. 36, 58.
Cousins, you know what you have to do. Shak. *Much Ado*, i. 2. 25.

COVENANT, *v.* to agree, make an agreement. Matt. 26. 15; Lu. 22. 5.
It was *covenaunted* that the Romans shoulde prefixe Sabine names before their owne. Camden, *Remaines*: On Surnames.

COVERT, *s.* a shelter, hiding-place. 1 Sam. 25. 20; Job 38. 40.
So hipocrisie draweth neer to religion for *covert* and hyding it-selfe. Bacon, *Colours of Good and Evil*, sec. 7.

COVET, *v.* to desire, wish for. 1 Cor. 12. 31; 14. 39.
But if it be a sin to *covet* honour. Shak. *Hen. V.* iv. 3. 28.

CRACKNEL, *s.* a crisp cake or biscuit. 1 K. 14. 3.
Craquelin, a *cracknell*, made of the yolks of eggs, water, and flour. Cotgrave, *French Dict.*

CRAFT, *s.* handicraft. (R.V. trade.) Acts 18. 3; 19. 27.
Their desire is in the work of their *craft*. Ecclus. 38. 34.

CRAFTSMAN, *s.* an artisan, skilled workman. Deut. 27. 15; 1 Chron. 4. 14; Acts 19. 24.
Wooing poor *craftsmen* with the craft of smiles. Shak. *Rich. II.* i. 4. 28.

CRAVE, *v.* to ask for. Mark 15. 43.
The French ambassador upon that instant *Craved* audience. Shak. *Hen. V.* i. 1. 92.

CREATURE, *s.* a created thing. Rom. 1. 25; 8. 19; 1 Tim. 4. 4; Jam. 1. 18. Cf. *creation* in Rom. 8. 22; the R. V. has *creation* in Rom. 8. 19.
For other *creature* in this place,
Living or lifeless, to be found was none. Milton, *P. L.* 3. 442.

CREDENCE, *s.* credit, belief. Ps. 106. 24 (*P.B.*).
There is a *credence* in my heart. Shak. *Troil.* v. 2. 120.

CRIB, *s.* a manger for cattle. Job 39. 9; Isa. 1. 3.
Caldeliche dennet [coldly housed] in a beastes *cribbe*. *Wohunge of ure Lauerd*, p. 277.

CRISPING-PINS, *s. pl.* curling-irons for the hair. Isa. 3. 22. (R.V satchels.)
Those *crisped* snaky golden locks. Shak. *Mer. Ven.* iii. 2. 92.

CRUSE, *s.* a pot, small vessel for liquids. 1 Kings 14. 3; 2 Kings 2. 20.
Crowse, or *cruse*, potte. *Prompt. Parv.*

CUMBER, *v.* to encumber, occupy uselessly. Lu. 13. 7. *Cumbered*, *pp.* troubled, too much occupied. Lu. 10. 40.
Let it not *cumber* your better remembrance. Shak. *Timon*, iii. 6. 52.

CUMBRANCE, *s.* encumbrance, troublesomeness. Deut. 1. 12.
Colde care and *combraunce* is come to us alle. Langland, *P. Pl.* C. 21. 278.

CUNNING, *s.* skill, art. 1 Kings 7. 14; Ps. 137. 5.
A carpenter's desert Stands more in *cunning* than in power. Chapman, *tr. of Homer. Il.* 23.

CUNNING, *adj.* skilful. Gen. 25. 27; 1 Sam. 16. 16.
So *cunning* in fence. Shak. *Tw. Nt*, iii. 4. 312.

CURIOUS, *adj.* (1) artfully wrought, richly made, embroidered. Exod. 28. 8; 35. 32.
The *curious* workmanship of nature. Shak. *Venus*, 734.
(2) magical. Acts 19. 19.
The Queen mother, who was given to *curious arts*, caused the King her husbands Nativitie to be calculated. Bacon, *Essay* 36.

CUSTOM, *s.* tribute, tax, toll. Ezra 4. 13; Mt. 9. 9.
He set down an order for *custom*, eased the *customers* [tax-gatherers]; &c. *Sh. Plutarch*, p. 247.

DAM, *s.* the mother-bird. Deut. 22. 6.
It is the complexion of them all [i. e. of all birds] to leave the *dam*. Shak. *Mer. Ven.* iii. 1. 33.

DAMN, *v.* to judge, condemn. Mark 16. 16; 2 Thess. 2. 12. In Rom. 14. 23 (R.V. condemned) it refers solely to temporal judgement.
Perform't, or else we *damn* thee. Shak. *Ant.* i. 1. 24.

DAMNABLE, *adj.* leading to condemnation, destructive. 2 Pet. 2. 1. (R.V. destructive.)
The deed you undertake is *damnable* [i. e. deserves damnation]. Shak. *Rich. III.* i. 4. 197.

DAMNATION, *s.* condemnation. Rom. 3. 8; 13. 2; 1 Cor. 11. 29; 1 Tim. 5. 12; 2 Pet. 2. 3; &c. In 1 Cor. 11. 29 in particular (where the R.V. has *judgement*), the reference is to self-condemnation, such as should lead to self-examination; and there is no reference in this passage to eternal perdition. In *Macbeth*, the sense is 'crime.'
His virtues Will plead like angels, trumpet-tongued, against The deep *damnation* of his taking-off. Shak. *Macb.* i. 7. 20.
In 2 Pet. 2. 3, the sense intended is 'destruction.'

DAMSEL (spelt *damosell* in ed. 1611). Dt. 22. 15, &c.
Th' adventure of the errant *damozell*. Spenser, *F. Q.* ii. 1. 19.

DANDLE, *v.* to toss, as a child. Isa. 66. 12.
Nature and his Parents alike *dandle* him. Earle, *Microcosmographie*, p. 21.

DANGER. In the phr. *in danger of* the judgement; i.e. liable to the judgement, liable to be condemned. Matt. 5. 22. In Chaucer, *in daunger* means to be 'in one's power to punish.'
In daunger hadde he at his owne gyse
The yonge girles of the diocyse. Chaucer, *Prol. to C. T.* 665.

DARLING, *s.* beloved one. Ps. 22. 20; 35. 17.
David, Godes *derling*. Langland, *P. Pl.* A. 12. 19.

DAYSMAN, *s.* arbitrator, arbiter, umpire. Job 9. 33.
For what art thou
That mak'st thyselfe his *daysesman*, to prolong
The vengeaunce prest? Spenser, *F. Q.* ii. 8. 28

DAYSPRING, *s.* dawn, daybreak, sunrise. Job 38. 12; Lu. 1. 78.
That it might be known, that we must prevent the sun to give thee thanks, and at the *dayspring* pray unto thee. Wisdom, 16. 28.

DAYSTAR, *s.* the morning-star. 2 Pet. 1. 19.
He [God] may do with the *day-sterre* what him deore lyketh [i.e. what he pleases]. Langland, *P. Pl.* A. 6. 83.

DEAL, TENTH, a tenth part, a tithe. Exod. 29. 40; Lev. 14. 21.
The furthe *del* [fourth part] of a furlong. *William of Palerne*, 1284.

DEAL, *v.* (1) to act; as in the phrases *deal worse*, Gen. 19. 9; *deal truly*, Gen. 24. 49; *deal well*, Gen. 32. 9; &c.
We must *deal gently* with him. Shak. *Tw. Nt*, iii. 4. 108.

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(2) to distribute. Isa. 58. 7.
As rich men *deal* gifts. Shak. *Timon*, iv. 3. 516.

DEAR, *adj.* precious, of great value. Ps. 72. 14 (*P.B.*); 116. 13 (*P.B.*); Acts 20. 24.
Dearer than Plutus' mine. Shak. *J. Cæs.* iv. 3. 102

DEBATE, *s.* strife, contention. Isa. 58. 4; Rom. 1. 29; 2 Cor. 12. 20. (R.V. contention.)
Nor that they set *debate* [cause strife] betwene their lords.
Gascoigne. *Steel Glas*, 1033.

DEBTOR, *s.* one who is under an obligation. Rom. 1. 14; Gal. 5. 3. Cf. *indebted*.
The king and commonwealth are deeply *indebted* for this piece of pains. Shak. 2 *Hen. VI.* i. 4. 47.

DECEASE, *v.* to die. Matt. 22. 25.
Antonio, my father, is *deceased*. Shak. *Tam. Shrew*, i. 2. 54.

DECEIVABLENESS, *s.* deceptiveness. 2 Thess. 2. 10. (R.V. deceit.)
O, what not in man *Deceivable* and vain. Milton, *Samson*, 860.

DECENTLY, *adv.* in a becoming manner. 1 Cor. 14. 40.
Honesty and *decent* carriage. Shak. *Hen. VIII.* iv. 2. 145.

DECK, *v.* to trim, adorn; properly, to cover. Job 40. 10; Jer. 10. 4; Rev. 17. 4.
Whether to *deck* with clouds th' uncoloured sky.
Milton, *P. L.* v. 189.

DECLARE, *v.* to shew clearly, explain, make manifest. Gen. 41. 24; Deut. 1. 5; John 17. 26; &c.
Read, and *declare* the meaning.
Shak. *Cymb.* v. 5. 434.

DECLINE, *v.* to turn aside. Exod. 23. 2; Deut. 17. 11; Ps. 119. 157. (R.V. turn aside, swerve from.)
All wise men, to *decline* the envy of their owne vertues, use to ascribe them to providence and fortune. Bacon, *Essay* 40.

DEFENCED, *pp.* fortified; applied to cities. Isa. 25. 2; 27. 10; 36. 1.
The roses were assured alle,
Defenced with the strongè walle. *Romaunt of the Rose*, 4310.

DEGREE, *s.* rank, station. 1 Tim. 3. 13. (R.V. a good standing.)
Under the *degree* of a squire. Shak. *Mer. Wives*, iii. 4. 48.

DEHORT, *v.* to dissuade. 1 Macc. 9. 9.
Christ *dehorteth* the rest of his apostles from ambition.
Heading of Luke, ch. 22.

DELECTABLE, *adj.* delightful. Isa. 44. 9.
Full of nimble, fiery and *delectable* shapes.
Shak. 2 *Hen. IV.* iv. 3. 108.

DELICATELY, *adv.* luxuriously, daintily, effeminately; the margin of the R.V. has *cheerfully*, which is a more literal translation. 1 Sam. 15. 32.
And drink nat over *delicatliche*, ne to depe neither.
Langland, *P. Pl.* C. 7. 166.

DELICATENESS, *s.* delicacy, luxuriousness. Dt. 28. 56.
Delicateness, Delicacie. Minsheu, *Dict.* ed. 1627.

DELICATES, *s. pl.* dainties. Jer. 51. 34.
His wonted sleep under a fresh tree's shade...
Is far beyond a prince's *delicates*. Shak. 3 *Hen. VI.* ii. 5. 51.

DELICIOUSLY, *adv.* luxuriously, wantonly. Rev. 18. 7, 9. (R.V. wantonly.)
They could not... mayntayne so great pompe and pride, and live so *deliciously*. Barnes, *Works*, ed. 1572, p. 210.

DELIGHTSOME, *adj.* delightful. Mal. 3. 12.
This countrey seemed very goodly and *delightsome* to all of us.
Hackluyt, *Voyages*, iii. p. 399.

DEMAND, *v.* to ask. 2 Sam. 11. 7. (R.V. ask.)
Why *demand* you this? Shak. *L. L. L.* v. 2. 386.

DENOUNCE, *v.* to announce, declare. Deut. 30. 18.
If [wars be] not *denounced* against us, why should not we
Be there in person? Shak. *Ant.* iii. 7. 5.

DENY, *v.* to refuse. 1 Kings 2. 16.
Plaine dealing, in *denying* to deale in suites at first... is grown ...gracious. Bacon, *Essay* 49.

DEPUTY, *s.* proconsul, governor of a province. Acts 13. 7; 18. 12; 19. 38. (R.V. proconsul.)
And the new *deputy* now for the duke. Shak. *Meas.* i. 2. 161.

DERISION, TO HAVE IN, *v.* to deride, laugh at. Job 30. 1; Ps. 2. 4.
Thou thy foes Justly *hast in derision*. Milton, *P. L.* v. 736.

DESCRIBE, *v.* to mark out. Josh. 18. 6, &c.
I *described* his way. Milton, *P. L.* iv. 561.

DESCRY, *v.* to spy out, reconnoitre. Judg. 1. 23. (R.V. spy out.)
To *descry* new lands. Milton, *P. L.* i. 290.

DESIRE, *v.* to regret. 2 Chr. 21. 20.
She shall be pleasant while she lives, and *desired* when she dies. J. Taylor, *The Marriage Ring*, Sermon 18.

DESPITE, *s.* contempt, contumely. Heb. 10. 29.
Despite o'erwhelm thee. Shak. *Cor.* iii. 1. 164.

DESPITEFUL, DESPITEFULLY, *adj. and adv.* spiteful, spitefully, maliciously. Ezek. 25. 15; Matt. 5. 44; Acts 14. 5.
To seem *despiteful* and ungentle to you.
Shak. *As You Like It*, v. 2. 86.

DETERMINATE, *pp.* determined upon, fixed. Ac. 2. 23.
My *determinate* voyage is mere extravagancy.
Shak. *Tw. Nt.* iii. 1. 11.

DEVICE, *s.* design, purpose. Jer. 51. 11.
An exploit, now ripe in my *device*. Shak. *Haml.* iv. 7. 66.

DIET, *s.* a daily allowance. Jer. 52. 34. (R.V. allowance.)
Of his *diete* measurable was he. Chaucer, *Prol.* 437.

DIGGED, *pp.* dug. Gen. 21. 30; &c.
Dikeres and delveres *digged up* the balkes
Langland, *P. Pl.* B. 6. 109
(The correct old form of the *pt t.* and *pp.*)

DILIGENTLY, *adv.* with great care, carefully. Mt. 2. 8.
By *diligent* discovery. Shak. *K. Lear*, v. 1. 53.

DISALLOW, *v.* to disapprove of, reject. Nu. 30. 5; 1 Pet. 2. 4. See ALLOW.
And when he deyeth, [shall] ben *disalowed*.
Langland, *P. Pl.* B. 14. 130.

DISANNUL, *v.* to annul entirely. Job 40. 8; Gal. 3. 17.
Against my crown, my oath, my dignity,
Which princes, would they, cannot *disannul*.
Shak. *Com. Err.* i. 1. 145.

DISCIPLINE, *s.* instruction. Job 36. 10. (R.V. instruction.)
Heaven bless thee from a tutor, and *discipline* come not near thee. Shak. *Troil.* ii. 3. 31.

DISCOMFIT, *v.* to defeat, put to the rout. Josh. 10. 10; Judg. 4. 15.
The earl of Douglas is *discomfited*. Shak. 1 *Hen. IV.* i. 1. 67.

DISCOMFITURE, *s.* defeat. 1 Sam. 14. 20.
After *discumfyture* Brenne was constrayned to flye.
Fabyan, *Chron.* vol. i. pt ii. c. 29.

DISCOVER, *v.* to uncover, lay bare. Ps. 29. 9 (R.V. strippeth the forests bare); Isa. 22. 8; Mic. 1. 6.
For through me never *discovered* was
Yet thing that oughte be secree. *Romaunt of the Rose*, 4402.

DISHONESTY, *s.* disgrace, shame. 2 Cor. 4. 2.
Shame, that escheweth al *dishoneste* [disgrace].
Chaucer, *Pers. Tale, Remedium Gulæ.*

DISPENSATION, *s.* stewardship, administration, distribution. 1 Cor. 9. 17 (R.V. stewardship); Eph. 1. 10; 3. 2; Col. 1. 25.
I must not quarrel with the will
Of highest *dispensation*. Milton, *Samson*, 61.

DISPOSITION, *s.* ordinance, appointment. Acts 7. 53. (R.V. as it was ordained by angels.)
And thus stant al the werldes werke After the *disposicioun* Of man and his condicioun. Gower, *Conf. Am.* (*Prol.*) v. 1, p. 35.

DISPUTE, *v.* to argue, reason, discuss. Acts 19. 8. (R.V. reasoning.)
Thou *disputest* like an infant. Shak. *L. L. L.* v. 1. 60.

DISSOLVE, *v.* to solve. Dan. 5. 16.
Dissolve this doubtful riddle. Massinger, *Duke of Milan*, iv. 3.

DIVERS, *adj.* diverse, various, different. Dt. 22. 9; 25. 13; Matt. 4. 24.
Time travels in *divers* paces with *divers* persons.
Shak. *As You Like It*, iii. 2. 326.

DIVINATION, *s.* soothsaying. Numb. 22. 7; Deut. 18. 10; Jer. 14. 14.
Which portends, Unless my sins abuse my *divination*, Success. Shak. *Cymb.* iv. 2. 351.

DIVINER, *s.* a soothsayer, predicter of events. Deut. 18. 14; 1 Sam. 6. 2; Isa. 44. 25.
Touching *diviners* of things to com. Howell, *Letters*, iii. 23.

DIVORCEMENT, *s.* divorce. Dt. 24. 1; Mark 10. 4.
Though he do shake me off
To beggarly *divorcement*. Shak. *Oth.* iv. 2. 158.

DO TO WIT, *v.* to make or cause to know. 2 Cor. 8. 1 (R.V. we make known unto you). See WIT.
Where that Dowel dwelleth *doth me to wytene* [let me know].
Langland, *P. Pl.* B. 8. 13.

DOCTOR, *s.* a teacher. Luke 2. 46; 5. 17; Ac. 5. 34. Bacon calls St Paul 'the *Doctor* of the Gentiles'; *Essay* 3.

DOCTRINE, *s.* teaching. Matt. 7. 28; Mark 4. 2.
The Church, by *doctrine* and decree, &c. Bacon, *Essay* 3.

DOMINATION, *s.* dominion. Ps. 49. 14; *P. B.* (A.V. dominion.)
The *dominations*, royalties, and rights. Shak. *K. John*, ii. 176.

DONE AWAY, *pp.* put away, abolished. 1 Cor. 13. 10; 2 Cor. 3. 11. Cf. to *put away*, to *make away*; Wyclif's version has *avoidid*.

DOTE, *v.* to be foolish; *to dote on*, to be foolishly fond of. Jer. 50. 36; 1 Tim. 6. 4; and Ezek. 23. 5.
Thou *doted* daffe, quod she, dulle arn thi wittes
Langland, *P. Pl.* B. 1. 138.

DOUBT, *v.* to fear. Ecclus. 9. 13.
I *doubt* some foul play. Shak. *Haml.* i. 2. 256.

DRAG, *s.* drag-net. Hab. 1. 15. 16.
A drag, net, *tragula*. Levins, *Manipulus Vocabulorum*.

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DRAUGHT, DRAUGHT-HOUSE, *s.* a privy. Matt. 15. 17; Mark 7. 19; 2 Kings 10. 27.
A *draught*, privie, or jakes. Minsheu. *Dict.* ed. 1627.

DRAVE, *pt. t.* drove. Exod. 14. 25; Josh. 16. 10; &c. Shak. also has *drave*; *As You Like It*, iii. 2. 438; *Troil.* iii. 3. 190; *Romeo*, i. 1. 127; *Ant.* i. 2. 98.

DREDGE, *s.* a mixture of oats and barley. Job 24. 6, in the margin.
Sowe barlie and *dredge*. Tusser *Husbandry*, 16. 13 (E. D. S.).

DRESS, *v.* to trim. Gen. 2. 15; Ex. 30. 7; Dt. 28. 39.
Adam, well may we labour still to *dress*
This garden. Milton, *P. L.* 9. 205.

DUKE, *s.* a leader, chief. Gen. 36. 15; &c.
Be merciful, great *duke* [i. e. Fluellen], to men of mould.
Shak. *Hen. V.* iii. 2. 23.

DULCIMER, *s.* a musical instrument. Dan. 3. 5.
The solemn pipe
And *dulcimer*, all organs of soft stop. Milton, *P. L.* vii. 596.

DURE, *v.* to last, endure. Matt. 13. 21.
Thou canst not *dure*, with sorrow thus attaynt
Sackville, *The Induction*, st. 15.

EAR, *v.* to plough. Dt. 21. 4; 1 S. 8. 12; Isa. 30. 24.
And never after *ear* so barren a land. Shak. *Introd. to Venus.*

EARING, *s.* ploughing. Gen. 45. 6; Exod. 34. 21.
By *earing* up the balks that part their bounds.
Gascoigne, *Steel Glas*, 1084.

EARNEST, *s.* a pledge, security. 2 Cor. 1. 22; 5. 5; Eph. 1. 14.
If not, I have lost my *earnest*. Shak. *Per.* iv. 2. 49.

EDIFY, *v.* to build; hence, to build up. Acts 9. 31; 1 Cor. 8. 1; 14. 4.
These eremytes [hermits] that *edifyen* thus by the hye weyes.
Langland, *P. Pl.* C. 10. 203.

EFFECT, *s.* meaning. Ezek. 12. 23.
The *effect* of my intent. Shak. *L. L. L.* v. 2. 168.

ELEMENTS, *s. pl.* rudiments. Gal. 4. 9. (R.V. rudiments.) It was thought that all things were composed of four elementary substances.
Does not our life consist of the four *elements*?
Shak. *Tw. Nt.* iii. 3. 10.

EMERODS, *s. pl.* hemorrhoids; a disease now called the piles. 1 Sam. 5. 6.
Hemorrhoues, s. pl. the *emrods*, or piles. Cotgrave, *F. Dict.*

EMINENT, *adj.* lofty. Ezek. 16. 24; 17. 22.
In shape and gesture proudly *eminent*. Milton, *P. L.* 1. 590.

EMULATION, *s.* rivalry. Ro. 11. 14. (R.V. jealousy.) *Pl.* Gal. 5. 20. (R.V. jealousies.)
Such factious *emulations* shall arise. Shak. *1 Hen. VI.* iv. 1. 113.

ENABLE, *v.* to make able, to fit, qualify. 1 Tim. 1. 12.
Enable with perpetual light
The dulness of our blinded sight. *P. B.* Ordering of Priests.

ENCHANTMENT, *s.* incantation, magical art. Ex. 7. 11; Lev. 19. 26.
After the last *enchantment* you did here. Shak. *Tw. Nt.* iii. 1. 123.

ENDAMAGE, *v.* to damage. Ezra 4. 13.
That stretcheth out his hand to hinder or *endamage* that house of the Lord. 1 Esdras, 6. 33.

ENDEAVOUR, *v.* to use all diligence, to do one's utmost. Eph. 4. 3; 2 Pet. 1. 15. (R.V. give diligence.)
I will *endeavour* anything. Shak. *Much Ado*, ii. 2. 31.
Used reflexively in *P. B.* Collect for 2 S. aft. Easter.

ENDUE, *v.* to endow. Gen. 30. 20. (R.V. endow.) Also spelt *indue*.
Mercury *indue* thee with leasing. Shak. *Tw. Nt*, i. 5. 105.

ENGRAFTED, *pp.* grafted, i. e. grafted in us. Ja. 1. 21.
In the *engrafted* love he bears to Cæsar. Shak. *J. Cæs.* ii. 1. 184.

ENLARGE, *v.* to set at large or at liberty. 2 Sam. 22. 37; Ps. 4. 1; 18. 36.
He shall *enlarge* him. Shak. *Tw. Nt*, v. 225.
Hence *enlargement* (R.V. deliverance); Esth. 4. 14.

ENSAMPLE, *s.* example. 1 Cor. 10. 11; Phil. 3. 17.
O lyberall prynce, *ensaumple* of honour.
Hoccleve, *De Regimine Principum*, st. 627.

ENSIGN, *s.* a standard, banner. Nu. 2. 2; Isa. 5. 26.
With scatter'd arms and *ensigns*. Milton, *P. L.* i. 325.

ENSUE, *v.* to follow upon, follow after, follow and overtake. 1 Pet. 3. 11; Ps. 34. 14 (*P. B.*).
Were it I thought death menaced would *ensue*
This my attempt. Milton, *P. L.* ix. 977.

ENTREAT, *v.* to treat. Mt. 22. 6; L. 18. 32; Ac. 27. 3.
It thou have a servant, *entreat* him as a brother. Ecclus. 33. 31.

ENVY, *s.* malice, spite. Matt. 27. 18; Acts 7. 9.
You turn the good we offer into *envy*. Shak. *Hen. VIII.* iii. 1. 113.
So also *envying*. Rom. 13. 13.

EQUAL, *adj.* just, right. Ps. 17. 2; Ezek. 18. 25.
But thee, O Jove, no *equall* judge I deeme.
Spenser, *F. Q.* vii. 6. 35.

ERE, *conj.* before. Exod. 1. 19; &c.
Ere he says adieu. Shak. *Venus*, 557.

ESCHEW, *v.* to shun, avoid. Job 1. 1; 2. 3; 1 Pet. 3. 11.
The rest, that 'scape his sword, and death *eschew*.
Spenser, *F. Q.* vi. 8. 49.

ESPY, *v.* to spy, see, perceive. Gen. 42. 27; Jos. 14. 7.
Thus treason works ere traitors be *espied*. Shak. *Lucr.* 361.

ESTATE, *s.* state, condition. Gen. 43. 7; Mk 6. 21; Acts 22. 5.
[They] for a while
In mean *estate* live moderate. Milton, *P. L.* 12. 351.

EVENTIDE, *s.* evening. Gen. 24. 63; Josh. 7. 6.
And this was gladly in the *even-tide*.
Chaucer, *Legend of Thisbe*, 770.

EVIDENTLY, *adv.* manifestly, visibly, plainly, openly, clearly. Acts 10. 3; Gal. 3. 1.
So clear, so shining, and so *evident*. Shak. *1 Hen. VI.* ii. 4. 23.

EVIL, *adj.* bad. Exod. 5. 19; Jer. 24. 3. Hence *evil*, *adv.* ill. Exod. 5. 22; Acts 14. 2.
Were he *evil* used. Shak. *Hen. VIII.* i. 2. 207.

EVIL-FAVOUREDNESS, *s.* ugliness, deformity. Dt. 17. 1. Cf. *ill-favoured*.
A shrewd, *ill-favoured* wife. Shak. *Tam. Shrew*, i. 2. 61.

EXCEED, *v.* to be excessive. Job 36. 9.
O that *exceeds*. Shak. *Much Ado*, iii. 4. 17.

EXCEEDING, *adj.* excessive. Eph. 2. 7.
O glorious trial of *exceeding* love. Milton, *P. L.* ix. 961.
As *adv.* excessively. Gen. 15. 1; &c.

EXCHANGER, *s.* a money-changer, banker. Matt. 25. 27.
Banquier, a banker, an *exchanger*. Cotgrave, *F. Dict.*

EXERCISED, *pp.* made familiar. 2 Pet. 2. 14.
But of perfet men is sad mete, of hem that han wittis *exercisid* to discrecioun of good and of yvel. Wyclif, *Heb.* 5. 14.

EXORCIST, *s.* one who by adjuration pretends to cast out evil spirits. Acts 19. 13.
Is there no *exorcist*
Beguiles the truer office of mine eyes? Shak. *All's Well*, v. 3. 305.
Cf. *Cymb.* iv. 2. 276.

EXPECT, *v.* to wait. Heb. 10. 13.
The princes ... wait for opportunities, and *expect* what shall be the event. 2 Macc. 9. 25.

EXPRESS, *adj.* modelled; hence exact, very. Heb. 1. 3. (R.V. very.)
In the Image of God *Express*. Milton, *P. L.* vii. 527.

EYE-SERVICE, *s.* service done only whilst the master is looking on. Eph. 6. 6; Col. 3. 22.
The most part of servants are but *eye-servants*.
Latimer, *Sermons*, p. 394 (Parker Soc.).

FAIN, *adj.* glad. Ps. 71. 21 (*P. B.*). Also *adv.* gladly. Job 27. 22; Luke 15. 16.
They were *fain* to disperse themselves, every man to his own place. 1 Macc. 6. 54.

FALL, *v.* happen, turn out. Ruth 3. 18.
It will *fall* pat as I told you. Shak. *M. N. Dr.* v. 188.

FAME, *s.* report, tidings. Gen. 45. 16; 1 K. 10. 7; Jer. 6. 24.
So is the *fame*. Shak. *Ant.* ii. 2. 166.

FAMILIARS, *s. pl.* intimate friends. Jer. 20. 10.
The king is ... my *familiar*. Shak. *L. L. L.* v. 1. 101.

FAMISH, *v.* to starve. Zeph. 2. 11.
What! did he marry me to *famish* me? Shak. *Tam. Shrew*, iv. 3. 3.

FAN, *s.* a winnowing fan. Isa. 30. 24; Matt. 3. 12; Lu. 3. 17. As *v.* to winnow. Isa. 41. 16; Jer. 4. 11.
As chaff which, *fann'd*,
The wind drives. Milton, Ps. 1. 11.

FARE, *v.* (1) to be, go on, be in any state. 1 S. 17. 18. (2) to feed, be entertained. Lu. 16. 19.
How *fares* my gracious sir? Shak. *Temp.* v. 263.
You shall *fare* well. Shak. *Per.* iv. 2. 84.

FASHION, *s.* make, shape, form, manner, custom. Gen. 6. 15; 2 Kings 16. 10; Lu. 9. 29; Phil. 2. 8.
The *fashion* of his hat. Shak. *Much Ado*, i. 1. 76.

FAST, *adj.* firmly fixed. Ps. 33. 9; 65. 6. *Fast by*, close by. Ruth 2. 8, 21.
A vessel rides *fast by*. Shak. *Wint. Tu.* iv. 4. 512.

FAT, *s.* a vat, a vessel. Joel 2. 24; 3. 13. So also *winefat*, Mark 12. 1.
Fattys, tunnes, &c. *Richard Coer de Lion*, 1491.

FAT, *v.* to fatten. Lu. 15. 23.
Ere this
I should have *fatted* all the region kites
With this slave's offal. Shak. *Haml.* ii. 2. 607.

FAUCHION, *s.* falchion, curved sword. Judith 13. 6; 16. 9.
I fear'd by Tarquin's *falchion* to be slain. Shak. *Lucrece*, 1046.

FAVOUR, *s.* kind regard, kind aspect (where the original signifies 'face'). Ps. 45. 12; 119. 58; Pr. 19. 6.
Defeat thy *favour* [disfigure thy face] with an usurp'd beard.
Shak. *Oth.* i. 2. 346.

FEAR, *s.* object of fear. Gen. 31. 42, 53; Prov. 1. 26.
Invironed with all these hideous *fears*. Shak. *Rom.* iv. 3. 50.

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FEAR, *v.* to terrify. Wisdom 17. 9 (ed. 1611).
This aspect Hath *feared* the valiant. Shak. *Mer. Ven.* ii. 1. 9.

FEARFUL, *adj.* timid, timorous. Deut. 20. 8; Judg. 7. 3; Matt. 8. 26.
I see you *fearful*. Shak. *Meas.* iv. 2. 201.

FELLOES, *s. pl.* the curved pieces of wood composing the rim of a wheel. 1 Kings 7. 33.
He fongede faste on the *felyghes* [caught hold of them].
Morte Arthure. 3309

FELLOW, *s.* companion. Ju. 11. 37; Ps. 45. 15 (*P.B.*).
She reprocheth her *fellow*. Baruch 6. 43.
Some roving robber calling to his *fellows*. Milton, *Com.* 485.

FERVENT, *adj.* burning. 2 Pet. 3. 10.
Fervent, fervent, hot, ardent, scaulding, scorching, burning.
Cotgrave, *F. Dict.*

FILL, *s.* enough to satisfy one. Deut. 23. 24.
Gaze your *fill*. Shak. *Tam. Shrew*, i. 1. 73.

FINE, *v.* to refine. Job 28. 1. (R.V. refine.) Hence *finer*, a refiner. Prov. 25. 4. Also *fining-pot*, a refining-pot. Prov. 17. 3; 27. 21.
Finer, to end ... also, to try, cleanse, *fine*. Cotgrave, *F. Dict.*

FIRMAMENT, *s.* sky. Gen. 1. 6; &c.
Over their heads a crystal *firmament*. Milton, *P. L.* vi 757.

FIRSTLING, *s.* the first offspring, esp. of animals. Gen. 4. 4; Ex. 13. 12.
And often have you brought the wily fox
To suffer for the *firstlings* of the flocks.
Dryden, *Epist. to my honoured Kinsman*, 55.

FITCHES, *s. pl.* vetches. Isa. 28. 25 (where the R.V. has in the margin 'black cummin'); Ezek. 4. 9. (R.V. spelt.) (See p. 461.)
Vesce, the pulse called *fitch* or *vitch*. Cotgrave, *F. Dict.*

FLAG, *s.* a kind of iris. Exod. 2. 3 (where it means the papyrus); Job 8. 11; Isa. 19. 6. (See p. 461.)
Germander; *Flanges*; Orenge-trees, &c. Bacon, *Essay* 46.

FLAGON, *s.* a large flask or bottle. 2 Sam. 6. 19; Isa. 22. 24; Hos. 3. 1.
A' poured a *flagon* of Rhenish on my head once.
Shak. *Haml.* v. 1. 197.

FLOOD, *s.* river. Josh. 24. 2 (of the Euphrates).

FLUX, *s.* an issue; 'bloody *flux*' is dysentery. Acts 28. 8. Spelt *flixe* in 1611.
Dysenterie, the bloudy *flix*. Cotgrave, *F. Dict.*

FOOTMEN, *s. pl.* foot-soldiers. Nu. 11. 21; Jer. 12. 5.
Infanterie, the infantry, or *footmen* of an army.
Cotgrave, *F. Dict.*

FOR WHY, *conj.* because (wrongly followed by a note of interrogation). Ps. 16. 11 (*P.B.*); 105. 41 (*P.B.*).
He saw me nought *For-why* he heng [hung] his head [head] adoun.
Chaucer, *Book of Duchesse*, 461.

FOREFRONT, *s.* the front of a battle; the front. 2 Sam. 11. 15; 2 Chr. 20. 27; Lev. 8. 9.
Forefront of a battell. Minsheu, *Dict.* ed. 1627.

FOREKNOWLEDGE, *s.* previous knowledge. Acts 2. 23; 1 Pet. 1. 2.
Pronostique, a presage, or presaging; a *foreknowledge*, or foreseeing of. Cotgrave, *F. Dict.*

FORESHIP, *s.* the fore part of a ship, the bow of a ship. Acts 27. 30. So also *forepart* in Acts 27. 41.
Prone, the prow, or *forepart* of a ship. Cotgrave, *F. Dict.*
Forechippe, devant de navire. Palsgrave, *Dict.*

FOURSQUARE, *adj.* square. Ex. 27. 1; Rev. 21. 16.
The saide cittie ... is *foure-square*. Hackluyt, *Voyages*, ii. 1. 201.

FOWL, *s.* a bird (of any kind). Gen. 15. 11 (of birds of prey).

FRAME, *v.* to contrive. Judg. 12. 6.
The nations ... all shall *frame*
To bow them low before thee, Lord. Milton, Ps. 86, l. 30.

FRANKLY, *adv.* freely. Lu. 7. 42.
Speak *frankly* as the wind. Shak. *Troil.* i. 3. 253.

FRAY, *v.* to frighten. Dt. 28. 26; Jer. 7. 33; Zec. 1. 21.
As if she were *frayed* with a sprite. Shak. *Troil.* iii. 2. 31.

FREELY, *adv.* gratuitously. Nu. 11. 5; Mt. 10. 8; Rev. 22. 17. Myself ... *freely* give unto you this young scholar.
Shak. *Tam. Shrew*, ii. 1. 79.

FRET, *v.* to devour, corrode; hence, to eat in, as an ulcer does. Pres. pt. *fretting*. Lev. 13. 51; 14. 44. Pp. *fret*, eaten in. Lev. 13. 55. Cp. Ps. 39. 12 (*P.B.*). *Fret* is for the old pp. *freten*.
Till the fleshe of that faire [fair one] was *fret* of [eaten off] the bones. *Destruction of Troy* (E. E. T. S.), 13228.

FRONTLETS, *s. pl.* fillets, head-bands over the forehead. Ex. 13. 16; Deut. 6. 8; 11. 18.
What makes that *frontlet* on? Shak. *K. Lear*, i. 4. 208.

FROWARD, *adj.* perverse, untoward, self-willed. Dt. 32. 20; 2 Sam. 22. 27; 1 Pet. 2. 18.
That wench is stark mad or wonderful *froward*.
Shak. *Tam. Shrew*, i. 1. 69.

FROWARDNESS, *s.* perverseness. Prov. 2. 14; 6. 14; 10. 32.
Of *frowardnes* and of strivyng. Hampole, *Pr. Consc.* 1173.

FULLER, *s.* a bleacher or cleaner of cloth. Mal. 3. 2; Mark 9. 3. The *fullaris* assembleden hem alle.
Political songs, ed. Wright, p. 188.

FURNITURE, *s.* equipment. Gen. 31. 34; Ex. 35. 14.
See the barge be ready; And fit it with such *furniture* as suits
The greatness of his person. Shak. *Hen. VIII.* ii. 1. 99.

GAD, *v.* to rove about restlessly, as a gossip does. Jer. 2. 36.
Give the water no passage; neither a wicked woman liberty to *gad* abroad. Eccius. 25. 26.

GAINSAY, *v.* to speak against, contradict. Lu. 21. 15; cf. Tit. 1. 9.
You are too great to be by me *gainsaid*. Shak. *2 Hen. IV.* i. 1. 91.

GALLANT, *adj.* splendid. Isa. 33. 21.
The enemy comes on in *gallant* show. Shak. *J. Cæs.* v. 1. 12.

GALLEY, *s.* a rowing-boat with a low deck. Isa. 33. 21.
Antonius ... reserved only the best and greatest *galleys*, from three banks unto ten banks of oars. *Sh. Plut.*, p. 210.

GARDEN-HOUSE, *s.* a summer-house. 2 Ki. 9. 27.
And thy old wife ... [shall] wear a hood. Nay, keep my *garden-house*. Beaumont and Fletcher, *Love's Cure*, iii. 1.

GARNISH, *v.* to adorn, deck. 2 Ch. 3. 6; Lu. 11. 25; &c.
Garnished With such bedecking ornaments of praise.
Shak. *L. L. L.* ii. 1. 78.

GAZING-STOCK, *s.* an object to gaze at in wonder. Nah. 3. 6; Heb. 10. 33.
So that we were not onely a *gasyng-stocke* to the worlde, ... but also to the deve.s themsel.es.
Udall, *On Corinthians*, c. 4. (Richardson.)

GENDER, *v.* to produce, engender. Job 38. 29; 2 Tim. 2. 23. Also, to copulate. Lev. 19. 19. *Gendereth to*, Gal. 4. 24; where the R.V. has 'bearing children unto bondage.'
How winter *gendereth* snow. N. Grimoald, *Death of Zoroas*, 33.

GENERATION, *s.* (1) an offspring, brood. Matt. 3. 7; Lu. 3. 7. (2) lifetime, age. Ex. 17. 16.
Is love a *generation* of vipers? Shak. *Troil.* iii. 1. 146.

GHOST, *s.* spirit. Hence, *to give up the ghost*, to die. Matt. 27. 50; Acts 5. 10.
Hold the bye wey, and lat thy *gost* thee lede. Chaucer, *Truth*, 20.

GIFT, *s.* a bribe. Deut. 16. 19; 2 Chr. 19. 7.
Here right-hond is hepid ful of *geftis* [their right-hand is heaped full of bribes]. Langland, *P. Pl. A.* 3. 244.

GIN, *s.* snare, trap. Job 18. 9; Isa. 8. 14; Am. 3. 5.
I know thy trains, Though dearly to my cost, thy *gins*, thy toils.
Milton, *Samson*, 933.

GIVE PLACE, *v.* (1) to make room for. Lu. 14. 9. (2) to give way, yield. Gal. 2. 5; Eph. 4. 27.
Let all the rest *give place*. Shak. *Tw. Nt.* ii. 4. 82.

GLASS, *s.* a looking-glass, mirror. 1 Cor. 13. 12; 2 Cor. 3. 18; Jam. 1. 23.
Pray still for me, and for my *Glasse* of steele.
Gascoigne, *Steel Glas*, 1124.

GLISTERING, *adj.* glittering, bright. 1 Chr. 29. 2; Lu. 9. 29.
With *glistering* spires and pinnacles adorn'd. Milton, *P. L.* iii. 550.

GO ABOUT, *v.* to endeavour, try. Jn 7. 20; Ro. 10. 3.
So Cicero *went about* to prove the secte of the Academiques ... for to be the best. Bacon, *Colours of Good*, sec. 1.

GO BEYOND, *v.* to overreach. 1 Thess. 4. 6.
We must be wary, else he'll *go beyond* us.
Life of T. Cromwell (1602), iv. 5. 120 (Murray's Dict.).

GO TO, *interj.* come now! Gen. 11. 3; Jam. 4. 13; 5. 1.
Go to: away! Shak. *Temp.* v. 297.

GOOD, *s.* goods, property. 1 Chr. 29. 3.
He yafe [gave] hem with his hondes Of his *goode* passyngly.
Hocclève, *De Regimine Principum*, st. 349.

GOODLY, *adj.* fair, handsome, valuable. Gen. 39. 6; Ex. 2. 2; Matt. 13. 45.
The *goodly* furniture of their horses and armour. Bacon, *Essay* 37.

GOODMAN, *s.* master of the house. Matt. 20. 11; 24. 43; Lu. 12. 39.
Paterfamilias, the *good man* of the house. Cooper, *Thes.* (1565).

GOVERNOR, *s.* steersman. Jam. 3. 4.
Gubernator, a mayster of a shippe; a *governour* or ruler; a guider. Cooper, *Thesaurus* (1565).

GRACIOUS, *adj* full of grace, graceful. Prov. 11. 16.
Decent and *gracious* motion. Bacon, *Essay* 43.

GRAFF, *v.* to graft. Rom. 11. 17—24 (ed. 1611).
I'll *graff* it with you, and then I shall *graff* it with a medlar.
Shak. *As You Like It*, iii. 2. 124.

GRAVE, *v.* to carve. Exod. 20. 4; 2 Chron. 2. 7.

GREAT WOMAN, *s.* a woman of rank and influence. 2 Kings 4. 8.
High'st queen of state, *Great* Juno. Shak. *Temp.* iv. 102.

GREAVES, *s. pl.* pieces of armour protecting the legs. 1 Sam. 17. 6. See *Habergeon*.
Greves, boots; also, *greaves*, or armour for the leeg.
Cotgrave, *F. Dict.*

GRECIANS, *s. pl.* Greek-speaking Jews. Acts 6. 1; 9. 29. So also *Grecia*, Greece; Dan. 8. 21.

GRIEVOUS, *adj.* burdensome, painful, severe. Gen. 12. 10; Jer. 10. 19.
Or much more *grievous* pain. Milton, *P. L.* x. 501.
Hence *grievously*, severely; Matt. 8. 6.

GRIN, *s.* a snare. Job 18. 9; Ps. 141. 9 (in correct editions).

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GRISLED, *adj.* of a grey colour. Gen. 31. 10; Zec. 6. 3.
His beard was *grizzled*. Shak. *Hamt.* i. 2. 240.

GRUDGE, *v.* to grumble, murmur. Ps. 59. 15; Jas. 5. 9.
And yif the gomes *gruccha* [and if the men murmur].
Langland. *P. Pl.* B. 6. 219.

GUILTY OF, worthy of. Matt. 26. 66; Mark 14. 64. (R.V. worthy of.) He is *gilti of* deeth; Matt. 26. 66; in Wyclif's version.

HABERGEON, *s.* a smaller kind of *hauberk*, a coat of mail covering the neck and breast. Ex. 28. 32; 39. 23; Job 41. 26.
Thy broad *habergeon*, Vant-brace, and greaves, and gauntlet.
Milton, *Samson*, 1120.

HAFT, *s.* handle. Judg. 3. 22. *Manche*, the *haft*, helve, or hand'e of a toole. Cotgrave, *F. Dict.*

HALE, *v.* to haul, drag, pull forcibly. Lu. 12. 58; Acts 8. 3.
With the streight cordes wherwith they *haled* him.
Surrey, *tr. of Virgil*, ii. 349.

HALT, *adj.* lame, crippled. Matt. 18. 8; Mark 9. 45; Lu. 14. 21.
Whom I made blynde, *halt*, or mesele [leprous].
Cursor Mundi. 17989.

HALT, *v.* to limp, go lamely. Gen. 32. 31; Ps. 38. 17.
Speak of my lameness, and I straight will *halt*. Shak. *Sonnet* 89.

HANDLE, *v.* to treat of (a matter). Prov. 16. 20; 2 Cor. 4. 2.
We will *handle*, what persons are apt to envy others.
Bacon, *Essay* 9.

HANDMAID, HANDMAIDEN, *s.* a female servant. Gen. 16. 1; Lu. 1. 38.
But from her *handmaid* do return this answer.
Shak. *Tw. Nt*, i. 1. 25.

HANDYWORK, *s.* workmanship. Ps. 19. 1.
As proper men as ever wore neat's leather have gone upon my *handiwork*. Shak. *J. Cæs.* i. 1. 30.

HAP, *s.* chance, fortune. Ruth 2. 3.
And, as your *hap* is, shul ye winne or lese [lose].
Chaucer, *Pard. Soules*, 402.
Hence *haply*, perchance. Mark 11. 13; Lu. 14. 29.

HARDLY, *adv.* with difficulty. Matt. 19. 23; Mark 10. 23; Lu. 18. 24.
[He] was *hardly* won. Milton, *P. R.* i. 279.

HARDNESS, *s.* hardship. 2 Tim. 2. 3. (R.V. hardship.)
He did so exercise his body to *hardness*. *Sh. Plutarch*, p. 2.

HARNESS, *s.* body-armour for a man. 1 Kings 20. 11; 22. 34; 2 Chr. 9. 24; 18. 33.
Shall we never be without *harness* on our backs?
Sh. Plutarch, p. 76.

HARNESSED, *pp.* armed; covered with armour. Ex. 13. 18; Ps. 78. 9 (*P. B.*). (R.V. armed.) See above.

HAUNT, *v.* to frequent, resort to. 1 Sam. 30. 31; Ezek. 26. 17.
And love to *haunt* Her sacred shades. Milton, *P. L.* vii. 330.

HEAD-TIRE, *s.* a head-dress. 1 Esdras 3. 6. See *Tire*.

HEADY, *adj.* headstrong. 2 Tim. 3. 4. (R.V. headstrong.)
The filthy and contagious clouds Of *heady* murder.
Shak. *Hen. V.* iii. 3. 33.

HEALTH, *s.* healing. Isa. 58. 8 (R.V. healing). Hence *saving health*, salvation. Ps. 67. 2. And art so far from my *health* (i.e. from saving me). Ps. 22. 1 (*P.B.*; R.V. from helping me).
God of our saving *health* and peace. Milton, *Ps.* 85.

HEAVY, *adj.* sad. 1 Kings 14. 6; Prov. 25. 20. Hence *heavily*, sadly. Ps. 42. 11 (*P.B.*). Also *heaviness*, sadness. 1 Pet. 1. 6.
The glade night is worth an *heavy* morow.
Chaucer, *Complaint of Mars*, 12.

HELL, *s.* (1) the unseen world. Ps. 16. 10; 139. 8; (2) death. Ps. 116. 3; (3) the grave. Hab. 2. 5; (4) the place of torment. Matt. 10. 28; Lu. 16. 23. In Ps. 16. 10; 116. 3; 139. 8, the R.V. retains the Heb. word *Sheol*.

HELVE, *s.* the handle of an ax. Dt. 19. 5. See *Haft*.

HIGHMINDED, *adj.* haughty. Rom. 11. 20; 1 Tim. 6. 17; 2 Tim. 3. 4 (R.V. puffed up).
Hautain, hauty, loft), stately, proud, *high-minded*.
Cotgrave, *F. Dict.*

HIRELING, *s.* a hired servant. Job 7. 1; Mal. 3. 5; John 10. 12.
So since into his church lewd *hirelings* climb. Milton, *P. L.* iv. 193.

HIS, its. Ex. 25. 31 (R.V. its); 1 Cor. 15. 38 (R.V. a body of its own).
But if it [choler] be stopped, and cannot have *his* way.
Bacon, *Essay* 36.
(A. S. *his*, his, its. The A.V. has *his* or *it* for 'its' in every instance in the edition of 1611.) See *Its*.

HOISE, *v.* to hoist. Acts 27. 40.
We *hoyse* up mast and sayle. Sackville, *Induction*, st. 71.

HOLD, *v.* to consider, esteem, account. Ex. 20. 7; Job 9. 28; Matt. 21. 26.
We will *hold* it as a dream. Shak. *Much Ado*, i. 2. 21.
Holden, *pp.* held, closed. Lu. 24. 16.

HOLD TO, *v.* to cleave to, cling to. Matt. 6. 24; Lu. 16. 13. *Hold with*, to side with. Acts 14. 4. *Hold of*, to regard, pay regard to. Ps. 31. 7 (*P.B.*).
It is a desperate case, if those that *hold with* the proceeding of the state, be full of discord. Bacon, *Essay* 15.

HOLPEN, *pp.* helped. Ps. 83. 8; 86. 17; Lu. 1. 54.
He that is *holpen*, takes it for a fortune. Bacon, *Essay* 24.

HONEST, *adj.* honourable, comely. Rom. 12. 17; 2 Cor. 13. 7; Phil. 4. 8.
[He] rewarded him very *honestly* for his pains. *Sh. Plut.* p. 296.

HONESTY, *s.* honourable conduct. 1 Tim. 2. 2.
Thinkest thou not it *honesty* for thee to grant thy mother's request? *Sh. Plutarch*, p. 37.

HOSEN, *s. pl.* hose, which originally meant a covering for the legs, not merely stockings. Dan. 3. 21.
Hauede neyther *hosen* ne shon [he had neither hose nor shoes].
Havelok, 860.

HOST, *s.* army. Gen. 21. 22; Ex. 14. 4.
For forth he goes and visits all his *hosts*.
Shak. *Hen. V.* Iv. *Chor.* 32.

HOUGH, *v.* to cut the *houghs* or hamstrings of animals, so as to disable them. Josh. 11. 6; 2 Sam. 8. 4. Cf. 'the camel's *hough*'; 2 Esdras 15. 36.
Thou art a coward, Which *hoxes* honesty behind.
Shak. *Wint. Tu.* i. 2. 244.

HOWBEIT, *adv.* nevertheless. Judg. 4. 17; Isa. 10. 7.
Howbeit then, the great haste he made, caused him to put his men to so great pains. *Sh. Plutarch*, p. 196.
(For *how be it*.)

HUNGERBITTEN, *pp.* famished. Job 18. 12.
Lost in a desert here, and *hunger-bit*. Milton, *P. R.* ii. 416.

HUSBANDMAN, *s.* a farmer. Gen. 9. 20; Mt. 21. 33.
Sike lay the *husbond-man* whos that the place is.
Chaucer, *C. T.* 7330.

HUSBANDRY, *s.* tillage of the soil. 2 Chr. 26. 10; 1 Cor. 3. 9.
Choke the herbs for want of *husbandry*.
Shak. 2 *Hen. VI.* iii. 1. 33.

IDOL, *adj.* where the original signifies 'worthless.' Zech. 11. 17. (R.V. worthless.) So also *idols*, *s. pl.* things of no value. Lev. 19. 4; Ps. 96. 5; Hab. 2. 18.

IF SO BE, if it be so, if. Josh. 14. 12; 1 Cor. 15. 15.
But *if so be* Thou dar'st not this. Shak. *Cor.* iv. 5. 96.

ILL-FAVOURED, *adj.* ill-looking. Gen. 41. 3; see *evil-favouredness*, in Deut. 17. 1. See *Favour*.
That makes the world full of *ill-favoured* children.
Shak. *As You Like It*, iii. 5. 53.

ILLUMINATE, *v.* to enlighten. Heb. 10. 32. (R.V. after ye were enlightened.)
Hem that oonys ben *illumyned*; (*later version*)—thei that ben onys *lightned*. Wyclif, *Heb.* 6. 4.

IMAGERY, *s.* decoration; *chambers of* t., rooms with walls decorated with paintings. Ezek. 8. 12.
They that cut and grave seals, and are diligent to make great variety, and give themselves to counterfeit *imagery*. Ecclus. 38. 27.

IMPORTABLE, *adj.* insufferable. Prayer of Manasses.
For it were *importable*, though they wolde.
Chaucer, *Clerk. Ta. C. T.* Group F. 1144.

IMPOTENT, *adj.* powerless, invalid, strengthless. John 5. 3; Acts 4. 9; 14. 8.
Enforce the pained *impotent* to smile. Shak. *L. L. L.* v. 2. 864.

INCONTINENT, *adj.* intemperate, unrestrained. 2 Tim. 3. 3.
Or else be *incontinent* before marriage.
Shak. *As You Like It*, v. 2. 43.

INCREASE, *s.* (1) produce of the earth. Gen. 47. 24; Lev. 26. 4. (2) interest of money. Lev. 25. 36.
The teeming autumn, big with rich *increase*. Shak. *Sonnet* 97.

INDIFFERENT, *adj.* impartial, fair. Ecclus. 42. 5.
Weighing *indifferently* the state o' th' question.
Beaum. and Fletcher, *Elder Brother*, ii. 1.

INDITE, *v.* to compose (originally, to dictate). Ps. 45. 1. (R.V. overfloweth with a goodly matter.)
So yif me might to ryme and to *endyte!*
Chaucer, *Parl. Foules*, 119.

INFLUENCE, *s.* the power formerly thought to be exerted by the heavenly bodies. (A remnant of the old belief in astrology.) Job 38. 31.
As if we were . . drunkards, liars, and adulterers, by an enforced obedience of planetary *influence*. Shak. *K. Lear*, i. 2. 126.

INFORM, *v.* to instruct. Dan. 9. 22. (R.V. instructed.)
I will *inform* thee, and teach thee. Ps. 32. 9 (*P.B.*).

INJURIOUS, *adj.* spiteful, insolent. 1 Tim. 1. 13.
Rise not up [in anger] in the presence of an *injurious* person.
Ecclus. 8. 11.

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INKHORN, *s.* a vessel of horn for containing ink. Ezek. 9. 2.
Bid him bring his pen and *inkhorn* to the gaol.
Shak. *Much Ado*, iii. 5. 62.

INN, *s.* a lodging. Gen. 42. 27; 43. 21; Exod. 4. 24.
The ghastlie owle her grievous *ynne* doth keepe.
Spenser, *Shep. Kal. Dec.* 72.

INNOCENCY, *s.* innocence, harmlessness. Gen. 20. 5; Ps. 26. 6.
Yet shall not thy black Vulcan make . . . my *innocencie* faultie.
Lyly, *Euphues* (ed. Arber), pp. 350, 351.

INNOCENTS, *s. pl.* innocent persons. Jer. 2. 34.
Some *innocents* scape not the thunderbolt. Shak. *Ant.* ii. 5. 77.

INQUISITION, *s.* search. Deut. 19. 18; Ps. 9. 12.
And left me to a bootless *inquisition*. Shak. *Temp.* i. 2. 35.

INSTANT, *adj.* urgent, importunate. Lu. 23. 23; Rom. 12. 12; 2 Tim. 4. 2.
For there, in that *instant* and extreme danger, he shewed more valiauntness, &c. *Sh. Plutarch*, p. 67.

INSTANTLY, *adv.* urgently, without ceasing. Lu. 7. 4; Acts 26. 7.
In the evening, and morning, and at noonday, will I pray, and that *instantly*. Ps. 55. 18 (*P. B.*).

INTEND, *v.* to meditate, plan, plot. Ps. 21. 11.
The king hath note of all that they *intend*. Shak. *Hen. V.* ii. 2. 6.

INTERMEDDLE, *v.* to meddle, mix. Pr. 14. 10; 18. 1.
But by occasion hereof many other adventures are *intermedled*.
Spenser, *Introd. to F. Q.*

INWARD, *adj.* intimate. Job 19. 19.
Who is most *inward* with the royal duke?
Shak. *Rich. III*, iii. 4. 8.

ISSUE, *s.* a discharge of blood. Mt. 9. 20; Lu. 8. 43.
And stop the *issues* of their wasting blood.
Dryden, *Annus Mirabilis*, st. 263.

ITS, *poss. pron.* Lev. 25. 5. (The word *its* does not occur in the edition of 1611, which here reads—'That which groweth of *it* owne accord.') See *His*.
Doe, childe, goe to *yt* grandame, childe.
Shak. *K. John*, ii. 1. 160 (ed. 1623).

JACINTH, *s.* a precious stone. Rev. 9. 17; 21. 20.
The yellow *jacynth*. Drayton, *Muses' Elysium. Nymph* 9.

JANGLING, *s.* foolish talking, idle tattling. 1 Tim. 1. 6.
Walkyng homward they *iangled* fast, and speke [spake] &c.
Hoccleve, *De Regimine Principum*, st. 611.

JEOPARD, *v.* to hazard, risk. Judg. 5. 18; 2 Mc. 11. 7.
I am compelled . . . to *jeopard* the liberty of our country to the hazard of a battle. *Sh. Plutarch*, p. 139.

JEOPARDY, *s.* risk. 2 S. 23. 17; Lu. 8. 23; 1 Cor. 15. 30.
Or bide the chance at thine owne *jeopardee*.
Spenser, *F. Q.* ii. 4. 39.

JEWRY, *s.* Judæa. Dan. 5. 13; John 7. 1; Ps. 76. 1 (*P. B.*; where the A.V. has 'Judah').
Herodes, king of *Jewry*. *Sh. Plutarch*, p. 207.

JOT, *s.* a very small quantity; literally, a very small letter. Matt. 5. 18.
Nor bate a *jot* Of heart or hope. Milton, *Sonnet* 17.

JOY, *v.* to rejoice. Ps. 21. 1; Ro. 5. 11; 2 Cor. 7. 13.
For there is no man, that imparteth his Joyes to his Frend, but he *joyeth* the more. Bacon, *Essay* 27.

JUDGE, *v.* to condemn. Lu. 19. 22.
Thou shalt *judge* Bad men and angels. Milton, *P. L.* iii. 330.

JUSTIFY, *v.* to acquit. Deut. 25. 1; Isa. 5. 23.
To *justifie* this worthy nobleman So vulgarly and personally accused. Shak. *Meas.* v. 1. 159.

KERCHIEF, *s.* a cloth worn so as to cover the head. Ezek. 13. 18, 21.
To wear a *kerchief*. Shak. *J. Cæs.* ii. 1. 315.
Milton has *kercheft*. *Il Pens.* 125.

KIND, *s.* nature; *after his kind*, according to its nature. Gen. 1. 11.
Nature should bring forth, Of its own *kind*, all foison, all abundance. Shak. *Temp.* ii. 1. 163.
Hence *kindly*, natural.

KINE, *s. pl.* cows. Gen. 32. 15, &c.
The smell of grain, or tedded grass, or *kine*. Milton, *P. L.* ix. 450.

KNOP, *s.* a bud, esp. a rosebud; hence, a knob. Ex. 25. 31, 33. G. Douglas speaks of 'Royss *knoppys*,' i.e. rosebuds. *Tr. of Virgil*, book xii. prol. 123.

LACE, *s.* a band. Ex. 28. 28, 37.
That for lescape [to escape] out of your *lace* I mente.
Chaucer, *Compt. Venus*, 80.

LADE, *v.* to load. Gen. 42. 26; Acts 28. 10. Pp. *laden*. Matt. 11. 28; 2 Tim. 3. 6.
Like the fair Hesperian tree *Laden* with blooming gold.
Milton, *Com.* 294.

LATCHET, *s.* a lace, thong. Isa. 5. 27; Mark 1. 7; Lu. 3. 16.
The lest [least] *lachet* outher loupe [or loop].
Sir Gawain and Grene Knight, 861.

LAUD, *v.* to praise. Rom. 15. 11.
I *laud* them, I praise them. Shak. *1 Hen. IV*, iii. 2. 215.

LAVER, *s.* a vessel to wash in, a kind of cistern or basin. Ex. 30. 18; 38. 8; 1 Kings 7. 38.
With *lauoures* of latun [lavers of a kind of brass].
Peres the Ploughmans Crede, 196

LAY AT, *v.* to strike at. Job 41. 26.

LEASING, *s.* falsehood. Ps. 4. 2; 5. 6.
I am no Italian lady, who commonly are woed [wooed] with *leasings*. Lyly, *Euphues* (ed. Arber), p. 360.

LEAVE, *v.* to leave off, cease. Gen. 29. 35; Ac. 21. 32.
But I *leave* to name thy sinnes. Lyly, *Euphues*, p. 317.

LEAVEN, *s.* sour dough which causes new dough to ferment and become light. Ex. 12. 15; Mt. 13. 33; Lu. 13. 21.
Salt to those that are unsauorie, *leauen* to such as are not seasoned. Lyly, *Euphues*, p. 433.

LEES, *s. pl.* sediment, dregs. Isa. 25. 6; Jer. 48. 11; Zeph. 1. 12.
Yet 'tis but the *lees* And settlings of a melancholy blood.
Milton, *Comus*, 809.

LESSER, *adj.* smaller. Gen. 1. 16; Isa. 7. 25.
The lesser thing should not the greater hide. Shak. *Lucrece*, 663.
(A double comparative.)

LET, *v.* to hinder, prevent. Ex. 5. 4; Isa. 43. 13; Rom. 1. 13; 2 Thess. 2. 7.
And all the while their malice they did whet With cruel threats his passage through the ford to *let*. Spenser, *F. Q.* iii. 5. 17.

LEWD, *adj.* (1) ignorant, unlearned. Acts 17. 5. (R.V. vile.)
But little ease of thy *lewd* tale I tasted.
Spenser, *Shep. Kal. Feb.* 245.
(2) vicious. Esek. 16. 27.

LIEN, *pp.* lain. Gen. 26. 10; Ps. 68. 13.
This skull has *lain* [quarto editions, *lien*] in the earth three and twenty years. Shak. *Hamlet*, v. 1. 190.
(An inferior form; *lain* is better.)

LIFT, *pp.* lifted. Gen. 14. 22; Ps. 93. 3. Also *pt. t.* Gen. 21. 16.
The soldier, being afraid, *lift* up his sword to strike at Cæsar.
Sh. Plutarch, p. 78.

LIGHT, *adj.* idle, worthless. Num. 21. 5; Judg. 9. 4.
Light vanity, insatiate cormorant. Shak. *Rich. II*. ii. 1. 38.

LIGHT ON, *v.* to settle upon, to come upon accidentally. Ruth 2. 3; 2 Sam. 17. 12.
If I can . . . *light on* a fit man. Shak. *Tam. Shrew*, i. 1. 112.

LIGHTEN, *v.* to enlighten, illuminate. 2 Sam. 22. 29; Lu. 2. 32; Rev. 21. 23.
A precious ring, that *lightens* all the hole.
Shak. *Titus And.* ii. 3. 227.

LIGHTLY, *adv.* easily, carelessly. Gen. 26. 10; Mark 9. 39.
[She] will not *lightly* trust the messenger.
Shak. *Com. Errors*, iv. 4. 5.

LIGHTNESS, *s.* fickleness, levity. Jer. 23. 32; 2 Cor. 1. 17.
Neither suspect me of *lyghtnesse* in yeelding so lyghtly.
Lyly, *Euphues*, p. 62.

LIKE, *adj.* likely. Jer. 38. 9.
For then he is *like* to advise him, and not to feede his humour.
Bacon, *Essay* 20.
Like as, like unto. Matt. 12. 13.

LIKE, *v.* (1) to please. Dt. 23. 16; Est. 8. 8; Amos 4. 5.
Enquire no farther then [than] beseemeth you, least you beare that which cannot *like* you. Lyly, *Euphues*, p. 265.
(2) to approve of. 1 Chr. 28. 4.

LIKING, *s.* condition, plight. Job 39. 4.
If one be in better plight of bodie, or better *liking*.
Baret, *Alvearie*, L. sec. 475.

LIKING, *adj.* plump; *worse liking*, less plump, i.e. in worse condition. Dan. 1. 10. Cf. *well-liking*, in good condition. Ps. 92. 13 (*P. B.*).

LIST, *v.* to please, like. Matt. 17. 12; Mark 9. 13; John 3. 8; Jam. 3. 4.
Women will beleeue but what they *lyst*. Lyly, *Euphues*, p. 368.

LIVELY, *adj.* full of life, vigorous, strong. Ex. 1. 19; Ps. 38. 19; Acts 7. 38; 1 Pet. 1. 3; 2. 5.
Another Florimel, in shape and looke So *lively* and so like, that many it mistooke. Spenser, *F. Q.* iii. 8. 5.

LIVING, *s.* possessions, property. Mark 12. 44; Lu. 8. 43.
What soever it cost, how small soever his *living* be, gotten it must be. Ascham, *Schoolmaster* (ed. Arber), p. 54.

LODGE, *s.* a hut. Isa. 1. 8.
Thus, at their shady *lodge* arrived, both stood.
Milton, *P. L.* iv. 730.

LODGE, *v.* to pass the night. Gen. 24. 23; 2 Sam. 17. 16; Job 24. 7.
Show'd him his room where he must *lodge* that night.
Milton, *Epitaphs on Hobson*, i. 15.

LOFT, *s.* an upper room. 1 Kings 17. 19; Acts 20. 9.
Tabulatum, a floore bourded in a solar or chamber; a *lofte*.
Cooper, *Thesaurus* (1565).

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LOFTY, *adj.* haughty. Ps. 131. 1; Prov. 30. 13; Isa. 2. 11.
And *lofty* proud encroaching tyranny. Shak. *2 Hen. VI.* iv. 1. 96.

LOOK, *v.* to expect. Isa. 5. 2; Acts 28. 6.
When one *looketh* it [soft wool] should keepe him warme, it fetcheth blood. Lyly, *Euphues*, p. 388.

LOOK TO, *v.* to look upon. 1 Sam. 16. 12.

LOVER, *s.* a close friend. 1 Kings 5. 1; Ps. 88. 18.
The grave... Hung with the trophies of my *lovers* gone.
Shak. *Sonnet* 31.

LUCRE, *s.* gain, profit; *filthy lucre*, base gain. 1 Tim. 3. 3; Titus 1. 7; 1 Pet. 5. 2.
Who all the sacred mysteries of heaven To their own vile advantages shall turn Of *lucre* and ambition. Milton, *P. L.* xii. 511.

LUST, *s.* desire, pleasure. 1 John 2. 16. So also in Ps. 10. 2 (*P.B.*); 92. 10 (*P.B.*).
Where, in *lust* and love, With a kinges sonne, my childisbe yeres did passe. Surrey, *Prisoned in Windsor*, 2.

LUSTY, *adj.* vigorous, strong. Judg. 3. 29; Ps. 73. 4 (*P.B.*).
A breeding jennet, *lusty*, young, and proud. Shak. *Venus*, 260.
Hence *lustily*, vigorously; Ps. 33. 3 (*P.B.*).

MAGNIFICAL, *adj.* magnificent. 1 Chr. 22. 5.
O parent, these are thy *magnific* deeds. Milton, *P. L.* x. 354.

MAGNIFY, *v.* make great. Jos. 3. 7; Job 7. 17; 19. 5.
Thee that day Thy thunders *magnified* [see the context].

MAKE, *v.* (1) to do. Judg. 18. 3. Milton, *P. L.* vii. 606.
Now, sir! what *make* you here? Shak. *As You Like It*, i. 1. 31.
(2) to pretend, feign. 2 Sam. 13. 6. *To make as if*, to pretend. Josh. 8. 15; 9. 4. *To make as though*, to pretend. Lu. 24. 28. *To make for*, to be for the advantage of. Ezek. 17. 17; Rom. 14. 19.
For Greatness, it *maketh* to be still [continually] in Armes.
Bacon, *Essay* 29.
To make mention, to announce, proclaim. Jer. 4. 16. *To make mention of*, to mention. Gen. 40. 14.

MALICIOUSNESS, *s.* wickedness. Rom. 1. 29; 1 Pet. 2. 16.
He opened [disclosed] to them the *malitiousness* of the Londoners. Stow, *Chron.* an. 1301.

MAN OF WAR, *s.* a warrior. Ex. 15. 3; Lu. 23. 11.
It is an usuall thing... to conceale the Death of the Great Turk from... the *men of War*. Bacon, *Essay on Fame*.

MANDRAKE, *s.* a plant, *Atropa mandragora*, used in love-charms, and supposed to ensure conception. Gen. 30. 14; Song 7. 13. (See p. 464.)
Swallowe the luyce of *Mandrake*, which maye cast thee into a dead sleepe. Lyly, *Euphues*, p. 315.

MANNER, *s.* (1) kind, sort; *all manner vessels*, all kinds of vessels. Rev. 18. 12.
He saide a lay, *a maner song*. Chaucer, *Book of Duchesse*, 471.
(2) custom, habit. John 19. 40.
It was ever his *manner* to do so. Shak. *Meas.* iv. 2. 138.

MANNER, TAKEN WITH THE, caught in the very act. Numb. 5. 13.
To be *taken with the manour* is to be taken with the thing stolen about him. Blount, *Nomolexicon*, s. v. *Mainour*.

MANSIONS, *s. pl.* dwelling-places, homes, resting-places. John 14. 2.
Th' immortal mind, that hath forsook Her *mansion* in this fleshly nook. Milton, *Il Pens.* 92.

MANY ONE, *pl.* many persons. Ps. 3. 2 (*P.B.*). (In Middle English *many oon* is used both as a singular and a plural.)
Lordes *many oon*; i.e. lords many in number.
Chaucer, *C. T.*, *Clerk. Tale*, E. 775.
(Mod. E. *many a one* = 'many one one,' and is a redundant expression.)

MARISH, *s.* a marsh. Ezek. 47. 11.
For Antonius... was gotten into the next *marish*.
Sp. Plutarch, pp. 141, 142.

MASTERY, *s.* superiority. Ex. 32. 18; Dan. 6. 24; 1 Cor. 9. 25.
So shall Nature be cherished, and yet taught *Masteries*.
Bacon, *Essay* 30.

MATRIX, *s.* womb. Ex. 13. 12; 34. 19. (R.V. womb.)
See Sir T. Browne, *Vulgar Errors*, b. iii. c. 17, § 8.

MATTER, *s.* fuel for fire. Jam. 3. 5. (R.V. how much wood.)
Bacon recommends to 'take away the *matter*' of seditions; 'for if there be *fuell* prepared, it is hard to tell, whence the spark shall come, that shall set it on fire.' *Essay* 15.

MAUL, *s.* a heavy mallet, or hammer. Prov. 25. 18. (Better *mall*.)
He likewise took a *mall*, and, having hollowed the handle, &c.
Addison, *Spectator*, no. 195.

MAW, *s.* the stomach. Deut. 18. 3.
Hireling wolves, whose gospel is their *maw*.
Milton, *Sonnet to Oromwell*.

MEAN, *adj.* lowly, of low rank (but not vile). Prov. 22. 29; Isa. 2. 9; 5. 15.
Thy rude stile will bewray thy *meane* estate. Lyly, *Euphues*, p. 353.

MEAT, *s.* food (of any kind). Gen. 1. 29; Deut. 20. 20; Matt. 3. 4.
With pease and beanes, you may begin;... because they serve for *meat*. Bacon, *Essay* 33.

MEET, *adj.* fit, suitable. Ex. 8. 26; Matt. 3. 8; 15. 26.
To see how thou couldst judge of fit and *meet*.
Milton, *P. L.* viii. 448.

MERCHANTMAN, *s.* a merchant. Matt. 13. 45.
Craftes-men, *marchaunt menne*, husbandmen, landelordes and tennauntes. Lever, *Serm.* p. 150.

MESS, *s.* a dish of food. Gen. 43. 34; 2 Sam. 11. 8.
At their savoury dinner set Of herbs and other country *messes*.
Milton, *L'All.* 85.

METE, *v.* to measure. Ex. 16. 18; Ps. 60. 6; Mt. 7. 2.
For the same mesures that ye *mete*, &c. Langland, *P. Pl.* B. i. 175.

METEYARD, *s.* a measuring-rod. Lev. 19. 35.
How shall I be sure of the length of the *mete-yarde*?
Tyndale, *Works* (1572), p. 103, col. 1.

ME THINKETH, it seems to me. 2 Sam. 18. 27.
Madam, *me thinks* I see him living yet. Milton. *Sonnet* 5.

MILCH, *adj.* giving milk (as cows). Gen. 32. 15; 1 Sam. 6. 10.
And make *milch* kine yield blood. Shak. *M. Wives*, iv. 4. 33.

MINCING, *pres. pt.* walking delicately, with short steps. Isa. 3. 16.
Hold up your head and *mince*. Shak. *M. Wives*, v. 1. 9.

MIND, *v.* (1) to care for, attend to. Phil. 3. 19. (2) to intend. Acts 20. 13.
I shortly *mind* to leave you. Shak. *3 Hen. VI.* iv. 1. 64.

MINDED, *adj.* disposed, determined. Ruth 1. 18; Matt. 1. 19; 2 Cor. 1. 15.
Were I so *minded*. Shak. *Temp.* v. 126.

MINISH, *v.* to diminish, make smaller. Ex. 5. 19; Ps. 107. 39.
The paw yet mixed not his *minisht* might. Spenser, *F. Q.* i. 11. 43.

MINISTER, *v.* to supply. 2 Cor. 9. 10. (R.V. supply.)
Unless you laugh, and *minister* occasion to him.
Shak. *Tw. Nt.* i. 5. 93.

MISCARRY, *v.* to fail, to suffer defeat. Ps. 21. 7 (*P.B.*). The A.V. has 'he shall not be moved.'
Garding him continually, as it were for feare he should *miscarry*. Lyly, *Euphues*, p. 262.

MITE, *s.* a very small coin; half a farthing. Mark 12. 42. (See p. 417.)
I shall not needs to disburse one *myte*. Lyly, *Euphues*, p. 279.

MOCK, *s.* ridicule; *to make a mock*, to jest at. Prov. 14. 9.
True louers, receiuing a floute for their fayth, and a *mocke* for their good meaning. Lyly, *Euphues*, p. 353.

MOLTEN, *pp.* melted. Job 28. 2; Mic. 1. 4.
Mine own tears Do scald like *molten* lead. Shak. *K. Lear*, iv. 7. 48.

MORE, *adj.* greater. Nu. 33. 54; Acts 19. 32; 27. 12.
A man cannot tell, whether Apelles or Albert Durer were the *more* trifler. Bacon, *Essay* 43.

MORTIFY, *v.* to destroy, make dead, subdue. Rom. 8. 13; Col. 3. 5.
Thou, like an exorcist, Hast conjured up my *mortified* spirit.
Shak. *J. Cæs.* ii. 1. 324.

MOTE, *s.* a small particle, as of dust. Matt. 7. 3; Lu. 6. 41.
Somwhat curious in carping, and searching for *moats* with a pair of bleard eies. Gosson, *Schoole of Abuse*, p. 27.

MOTIONS, *s. pl.* emotions. Rom. 7. 5. (R.V. the sinful passions.)
The wanton stings and *motions* of the flesh. Shak. *Meas.* i. 4. 59.

MOUNT, *s.* a mound, or bank of earth. Jer. 6. 6; 32. 24; Ezek. 4. 2.
A *mount* of Turfe cast up. Bacon, *Nat. Hist.* sec. 205.

MOVE, *v.* to stir, incite, excite. Deut. 32. 21; Judg. 13. 25.
That laymen liue by *mouing* mischief still.
Gascoigne, *Steel Glas*, 200 (p. 55).

MUFFLER, *s.* a wrapper for the lower part of the face and the mouth. Isa. 3. 19.
And there's her thrummd hat and her *muffler* too.
Shak. *M. Wives*, iv. 2. 81.

MUNITION, *s.* (1) a fortress. Isa. 29. 7 (R.V. stronghold); 33. 16; Nah. 2. 1. (2) ammunition. 1 Macc. 14. 10.
To view the artillery and *munition*. Shak. *1 Hen. VI.* i. 1. 168.

MURRAIN, *s.* a mortality among cattle. Ex. 9. 3.
God on hem sendeth... *Moreyne*, other [or] othere meschaunce.
Langland, *P. Pl.* C. 4. 97.

MUSE, *v.* to meditate. Ps. 39. 3; 143. 5; Lu. 3. 15.
Passing awhile, thus to herself she *mused*. Milton, *P. L.* ix. 744.

NAPKIN, *s.* a handkerchief. Lu. 19. 20; John 11. 44; 20. 7.
Look, York; I stain'd this *napkin* with the blood, &c.
Shak. *3 Hen. VI.* i. 4. 79.

NAUGHT, *adj.* worthless. 2 Ki. 2. 19; Prov. 20. 14.
If it [praise] be from the common people, it is commonly false and *naught*. Bacon, *Essay* 53.

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NAUGHTY, *adj.* bad, worthless. Prov. 6. 12; Jer. 24. 2 (R.V. bad).
A good drum, but a *naughty* orator. Shak. *All's Well*, v. 3. 234.
Hence *naughtiness*, wickedness. 1 Sam. 17. 28; Prov. 11. 6; Jam. 1. 21.

NECROMANCER, *s.* one who pretends to raise the dead for purposes of incantation. Deut. 18. 11.
You may boldly assault the *necromancer's* hall. Milton, *Com.* 649.

NEEDS, *adv.* of necessity. Gen. 17. 13; 19. 9; 31. 30.
And hir office [duty] *needes* do mote she [must she].
Hoccleve, *De Regimine Principum*, st. 301.

NEESING, *s.* sneezing. Job 41. 18.
I will make you take *neesing*-powder.
Menæchmus, in *Six Plays*, i. 149 (Nares).

NEPHEW, *s.* a grandson. Judg. 12. 14; Job 18. 19; 1 Tim. 5. 4.
But from the grandyre to the *nephewes* sonne, And all his sendre the curse doth often cleave. Spenser, *F. Q.* ii. 8. 2).

NETHER, *adj.* lower. Ex. 19. 17; Deut. 24. 6.

NETHERMOST, lowest. 1 Kings 6. 6.
Ye powers
And spirits of this *nethermost* abyss. Milton, *P. L.* ii. 96).

NITRE, *s.* 'natron,' native carbonate of soda (not saltpetre). Prov. 25. 20 (R.V., *in the margin*, soda); Jer. 2. 22 (R.V. lye).
Nitre, m. *niter*, a salt-resembling substance of colour light-ruddy or white, and full of holes like a spunge; divers late writers ignorantly mistake it for salt-peter. Cotgrave, *F. Dict.*

NOISE, *s.* a loud or alarming sound. Matt. 9. 23; Rev. 6. 1. Hence, *to noise abroad*, to report, spread a report everywhere. Lu. 1. 65; Acts 2. 6.

NOISOME, *adj.* annoying, noxious, hurtful. Ps. 91. 3; Ezek. 14. 21; Rev. 16. 2.
Keeping all *noysome* things away from it. Spenser, *F. Q.* vi. 10. 7.

NOTABLE, *adj.* (1) conspicuous. Dan. 8. 5. (2) remarkable, notorious. Matt. 27. 26; Acts 4. 16. (3) glorious. Acts 2. 20.
Let them begynne betyme to kyue vs a *notable* sygne and token. Lever, *Serm.* p. 75.

NOTHING, *adv.* not at all. 1 Kings 10. 21; 1 Tim. 4. 4; Jam. 1. 6.
Diuers speaches were vttered, which to reste were *nothing* necessary. Lyly, *Euphues*, p. 250.

NOVICE, *s.* one newly admitted into the Christian body. 1 Tim. 3. 6.
O, you are *novices!* Shak. *Tam. Shrew*, ii. 313.

NURTURE, *s.* education, bringing up, discipline. Eph. 6. 4. (R.V. but nurture them in the *chastening* and admonition of the Lord.)
Now whereas you seeme to loue my nature, and loath my *nurture*, you bewraye your owne weakenesse. Lyly, *Euphues*, p. 41.

OBEISANCE, *s.* an outward act of homage, prostration. Gen. 37. 7; Ex. 18. 7; 2 Chr. 24. 17.
This ypocryte Doth so his cerimonies and *obeisaunces*.
Chaucer, *Squi. Tale*, F. 515.

OBLATION, *s.* an offering, anything offered in sacrifice. Lev. 7. 38; Numb. 18. 9; Jer. 14. 12.
And take thou my *oblation*, poor but free. Shak. *Sonn.* 125.

OBSERVE, *v.* to treat with due respect. Mark 6. 20.
I shall *observe* him with all care and love. Shak. *2 Hen. IV.* iv. 4. 49.

OCCUPY, *v.* to use, employ; also, to trade with, to trade. Ex. 38. 24; Judg. 16. 11; Lu. 19. 13; Heb. 13. 9. *Occupy business*, do business. Ps. 107. 23 (*P. B.*).
The brasse that they *occupy* is brought in from beyond sea.
Lyly, *Euphues*, p. 247.

OCCURRENT, *s.* chance, occurrence. 1 Kings 5. 4.
My five years' absence hath kept me a stranger So much to all th'occurrents of my country, &c.
Beaumont and Fletcher, *Beggar's Bush*, i. 1. 8.

OF, *prep.* used where we should now use other prepositions or none at all. (1) *by*; to be seen *of* them. Matt. 6. 1. (2) *for*; zealous *of* the law. Acts 21. 20. (3) *from*; *of* a child. Mark 9. 21. (4) *on*; ye had compassion *of* me. Heb. 10. 34. (5) *over*; the wife hath not power *of* her own body. 1 Cor. 7. 4. (6) *with*; he had provided the king *of* sustenance; 2 Sam. 19. 32.

OFFENCE, *s.* a cause of stumbling. Gal. 5. 11; 1 Pet. 2. 8. *Offences*, pl. Matt. 18. 7; R.V. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

OFFEND, *v.* to cause to stumble. Matt. 5. 29; R.V. And if thy right eye causeth thee to stumble, pluck it out. So Matt. 5. 30; 18. 8, 9; Mark 9. 43, 45, 47.

OFTEN, *adj.* frequent. 1 Tim. 5. 23.
He will be too kind, and weary thee With *often* welcomes.
Beaum. and Fletcher, *Maid's Tragedy*, i. 1. 18.

OINTMENT, *s.* unguent, perfume. Song 1. 3; Amos 6. 6. Formerly *oynement*.
And made fet [made men fetch] sondry *oynements*.
Lydgate, *Storie of Thebes*, pt ii. l. 1355.

ON, *prep.* (1) of. 1 Sam. 27. 11.
Such stuff as dreams are made *on*. Shak. *Temp.* iv. 157.
(2) in. Gen. 32. 19; Matt. 1. 18. *On a day*, on a certain day. 2 Kings 4. 8. *On sleep*, asleep. Acts 13. 36.
But fell *on slepe*. Barbour, *Bruce*, 7. 192.

ONCE, *adv.* at some time or other. Ger. 13. 27.
Let us *once* lose our oaths to find ourselves. Shak. *L. L. L.* iv. 3. 361.

OPEN, *v.* to explain. Acts 17. 3.
[She] *opened*, in despite Of heaven and men, her purposes.
Shak. *Cymb.* v. 5. 86.

OR, *conj.* ere, before. *Or ever*, before ever, before at all. Ps. 90. 2; Prov. 8. 23; Dan. 6. 24; Acts 23. 15.
He knew all things *ere ever* they were created. Ecclus. 23. 20.

OTHER, *pl.* others. Job 24. 24; Lu. 23. 32; Phil. 2. 3.
And ever it [change] mends some, and pairs *other* [impairs others]. Bacon, *Essay* 24.

OUCHES, *s. pl.* sockets in which precious stones are set. Ex. 28. 11; 39. 6. Formerly *nouches*.
Nouches Fulle of the fynest stones faire. Chaucer, *Ho. Fame*, 1350.

OUTGOINGS, *s. pl.* goings out, furthest limits. Josh. 17. 9. (R.V. goings out.) Also, goings forth, boundaries (used of the *east* and *west*). Ps. 65. 8.
If I should ask thee... which are the *outgoings* [limits] of paradise. 2 Esdras, 4. 7.

OUTLANDISH, *adj.* foreign. Neh. 13. 26.
So many hollow compliments and lies, *Outlandish* flatteries.
Milton, *P. R.* iv. 123.

OUTWENT, *pt t.* outstripped. Mark 6. 33.
The cutter... *outwent* her (i.e. the carver surpassed nature).
Shak. *Cymb.* ii. 4. 84.

OVERCHARGE, *v.* to overburden. Lu. 21. 34; 2 Cor. 2. 5. See CHARGED.
If the ground be *overcharged* (i.e. if the pasture be too full of cattle). Shak. *Two Gent.* i. 1. 107.

OVERFLOW, *v.* to flood. Deut. 11. 4. Also, to submerge, drown. Ps. 69. 15.
And now by fortune it [i.e. the ford] was *overflowne*.
Spenser, *F. Q.* iii. 5. 17.

OVERLIVE, *v.* to survive. Josh. 24. 31.
Why do I *overlive?* Milton, *P. L.* x. 773.

OVERPASS, *v.* to pass over. Ps. 57. 1; Isa. 26. 20; Jer. 5. 28.
All the beauties of the East He slightly view'd, and slightly *overpass'd*. Milton, *P. R.* ii. 198.

OVERSEE, *v.* to overlook, superintend. 1 Chr. 9. 29; 2 Chr. 2. 2.
Peres let the plowe stonde To *oversen* hem hymself.
Langland, *P. Pl.* B. 6. 115.

PADDLE, *s.* a sort of 'spud' or small spade. Deut. 23. 13.
Paddle, an instrument for digging up thistles. *Paddle-staff*, a long staff with an iron bit at the end thereof, like a small spade, much used by molecatchers.
Britten, *Old Country Words* (E. D. S.), pp. 36, 86.

PAINFUL, *adj.* laborious, difficult. Ps. 73. 16.
By *painefull* dyligence to do good, thou mayest be a faythfull stewarde. Lever, *Serm.*, p. 109.
Hence *painfulness*, toil. 2 Cor. 11. 27. (R.V. travail.)

PALMER-WORM, *s.* a caterpillar. Joel 1. 4; 2. 25; Amos 4. 9. (See p. 453.)
Palmer (*eruca*), a worm with many feet, so called from the *palm-tree*, which it gnaws and eats; a caterpillar.
Blount, *Glossographia* (1681).

PARCEL, *s.* piece. Gen. 33. 19; Ruth 4. 3; Joh. 4. 5.
'Tis as it were a *parcel* of their feast. Shak. *Cor.* iv. 5. 231.

PARTAKER, *s.* an accomplice. Ps. 50. 18.
Participant, a partner, *partaker*, or sharer with; a complice.
Cotgrave, *F. Dict.*

PARTICULARLY, *adv.* in detail, as to particulars, one by one. Acts 21. 19; Heb. 9. 5.
Give me *particulars*. Shak. *Ant.* i. 2. 57.

PASS, *v.* to exceed, surpass. Eph. 3. 19; Phil. 4. 7.
It did *pas* The wealth of th' East, and pompe of Persian kings.
Spenser, *F. Q.* iii. 4. 21.

PASSAGE, *s.* (1) a mountain-pass. (R.V. pass) 1 S. 13. 23; Isa. 10. 29. (R.V. passes) 1 S. 14. 4. (R.V. Abarim) Jer. 22. 20. (2) a ford. Judg. 12. 6; Jer. 51. 32.
Whenas they to the *passage* gan to draw. Spenser, *F. Q.* v. 2. 11.

PASTOR, *s.* a shepherd. Jer. 23. 1.
Of the shepheards or *pastorall* Poesie.
Puttenham, *Arte of Poesie*, bk i. c. 18.

PATE, *s.* head. Ps. 7. 16.
1... Can nowhere fynd to shroude my luckelesse *pate*.
Spenser, *Sh. Kal. June*, 16.

PECULIAR, *adj.* one's very own, used of private property. Ex. 19. 5; Deut. 14. 2.
Not I, for love and duty, But seeming so, for my *peculiar* end.
Shak. *Oth.* i. 1. 60.

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PEELED, *pp.* stripped of the skin. Ezek. 29. 18. Also (apparently) stripped of the hair. (R.V. smooth.) Isa. 18. 2, 7.
Peel'd [tonsured] priest. Shak. *1 Hen. VI.* i. 3. 30.

PEEP, *v.* to chirp, as a young bird, to utter low sounds. Isa. 8. 19; 10. 14.
Pepier, to *peep*, cheep, or pule, as a young bird in the neast; also, to lisp. Cotgrave, *F. Dict.*

PERADVENTURE, *adv.* perhaps. Gen. 31. 31; Ex. 32. 30.
As he on hunting rood *paraventure* [by chance].
Chaucer, *Clerk. Tale*, E. 234.

PERSECUTE, *v.* to pursue. Ps. 7. 1; 71. 11. (R.V. pursue.)
His arrows purposely made he For them that *persecute*.
Milton, Ps. 7 (l. 50).

PHYLACTERIES, *s. pl.* charms, amulets fastened on the forehead, or on the left arm. They were small strips of parchment inscribed with texts (Exod. 13. 1—10 and 11—16; Deut. 6. 4—9 and 11. 13—21), and inclosed in leathern cases. Matt. 23. 5.

PIETY, *s.* filial affection. 1 Tim. 5. 4.
Of *Pietie* or kindenesse. Holland, *tr. of Pliny*, b. vii. c. 36.

PILL, *v.* to peel. Gen. 30. 37. (R.V. peel.)
Rushes to *pille* (to peel rushes). Langland, *P. Pl.* C. 10. 81.

PLACE, *s.* a passage in a book. Acts 8. 32.
Al be it this is one of the *places* that hath ben racked.
Latimer, *Serm. on the Ploughers*, ed. Arber, p. 17.

PLAT, *s.* a plot, small patch of ground. 2 Ki. 9. 26.
Oft. on a *plat* of rising ground. Milton, *Il Pens.* 73.

PLATTER, *s.* a dish. Matt. 23. 25; Lu. 11. 39.
That clensen the cuppe and the *plater*. Wyclif, *Matt.* 23. 25.

PLAY, *v.* (1) to sport. Ex. 32. 6; 1 Cor. 10. 7. (2) to fence, fight with weapons. 2 Sam. 2. 14.
Playing at sword and dagger with a master of fence.
Shak. *M. Wives*, i. 1. 294.

POLL, *s.* the head. Numb. 1. 2; 1 Chr. 23. 3.
All flaxen was his *poll*. Shak. *Haml.* iv. 5. 196.

POLL, *v.* to cut the hair of the head. 2 Sam. 14. 26; Ezek. 44. 20.
Tondre, to sheer, clip, cut, *poule*, pare round. Cotgrave, *F. Dict.*

POMMEL, *s.* a knob. 2 Chr. 4. 12.
The penounes [banners] and the *pomels*, and poyntes of scheldes. *Perce the Ploughman's Crede*, 562.

PORT, *s.* gate. Neh. 2. 13. (R.V. gate.)
And from their ivory *port* the cherubim Forth issuing, &c.
Milton, *P. L.* iv. 778.

POST, *s.* a runner or messenger who carries letters. 2 Chr. 30. 6; Job 9. 25; Jer. 51. 31.
I am no fee'd *post*, lady. Shak. *Tw. Nt*, i. 5. 303.

POTTAGE, *s.* broth. Gen. 25. 29; 2 Kings 4. 38.
A potful of *potage*. Langland, *P. Pl.* C. 9. 182.
(So called because made in a *pot*.)

POURTRAY, *v.* to draw, depict. Ezek. 4. 1; 8. 10.
That was with royall arras richly dight, In which was nothing *pourtrahed* nor wrought. Spenser, *F. Q.* ii. 9. 33.

PRESENTLY, *adv.* instantly. 1 S. 2. 16; Matt. 26. 53.
If the usurer... keepe backe his money, there will ensue *presently* a great stand of trade. Bacon, *Usury* 41.

PRESS, *s.* a throng, crowd. Mark 2. 4; Lu. 8. 19. Also, as *v.* to crowd, throng, hasten eagerly. Mark 3. 10; Lu. 8. 45; Phil. 3. 14.
Far from all peoples *preace*, as in exile. Spenser, *F. Q.* i. 3. 3.

PRESSFAT, *s.* the vat of a winepress. Hagg. 2. 16. (R.V. winefat.) See FAT.

PRESUMPTUOUS, *adj.* presuming, wilful. Ps. 19. 13; 2 Pet. 2. 10. Hence *presumptuously*, wilfully. Ex. 21. 14; Numb. 15. 30.
'Tis not thy southern power... Which makes thee thus *presumptuous* and proud. Shak. *3 Hen. VI.* i. 1. 157.

PREVENT, *v.* to go or come before, to anticipate. Ps. 18. 5; 119. 148; 1 Thess. 4. 15.
That it might be known, that we must *prevent* the sun to give thee thanks. Wisdom, 16. 28.

PREY, *s.* booty, spoil. Numb. 31. 12, 26.
The French might have a good *prey* of us. Shak. *Hen. V.* iv. 4. 81.

PRICK, *v.* to sting, pierce. Ps. 73. 21; Acts 2. 37.
That ye ne *prikke* with no tormenting This tendre mayden.
Chaucer, *Clerk. Tale*, E. 1098.

PRICKS, *s. pl.* goads. Acts 9. 5; 26. 14.
An I thus min honde ayein the *prikke* I hurte. Gower, *C. A.* i. 283.

PRIVILY, *adv.* secretly. Judg. 9. 31; 1 Sam. 24. 4; Matt. 1. 19. See below.

PRIVY, *adj.* secret; hence, cognisant of a secret. Acts 5. 2.
If therefore you will make me *privie* to all your deuises, &c.
Lyly, *Euphues*, p. 296.

PROFESS, *v.* to declare openly. Deut. 26. 3; Matt. 7. 23; Tit. 1. 16.
Hear me *profess* sincerely. Shak. *Cor.* i. 3. 24.

PROGNOSTICATOR, *s.* a prophet who foretells the weather. Isa. 47. 13.
What? is't a *prognostication* raps him so? B. Jonson, *Every Man out of his Humour*, i. 1 (see the context).

PROPER, *adj.* (1) one's own, peculiar to one. Acts 1. 19; 1 Cor. 7. 7. (2) fair, comely. (R.V. goodly.) Heb. 11. 23.
As *proper* a man as ever went on four legs.
Shak. *Temp.* ii. 2. 63.

PROPHESY, *v.* (sometimes) to explain or expound. 1 Cor. 11. 5; 14. 3, 4. Also, to speak out, tell aloud. Matt. 26. 68. (Meetings at which passages of Scripture were expounded were, in the time of Elizabeth, called *exercises* or *prophesyings*. See Richardson's *Dict.*)

PROPHET, *s.* (1) a speaker, spokesman. Ex. 7. 1. (2) a teacher. Tit. 1. 12; especially, an inspired teacher. Matt. 10. 41. (3) one who foretells future events. Matt. 1. 22.
The habitation which your *prophet* the Nazarite conjured the devil into. Shak. *Mer. Wives*, i. 3. 35.

PROSELYTE, *s.* a convert to Judaism. Matt. 23. 15; Acts 2. 10; 6. 5; 13. 43. (Also, any convert.)
[She might] make *proselytes* Of who she but bid follow.
Shak. *Wint. Tg.* v. 1. 108.

PROVE, *v.* to try, test, put to the proof. Ex. 16. 4; 1 S. 17. 39; Lu. 14. 19; Joh. 6. 6; 1 Thess. 5. 21; &c. The exception *proves* [i.e. tests] the rule. *Common proverb* (commonly misunderstood and misapplied).

PROVENDER, *s.* provisions for cattle or beasts. Gen. 24. 25; Judg. 19. 19; Isa. 30. 24.
Wears out his time, much like his master's ass, For nought but *provender*. Shak. *Oth.* i. 1. 48.

PROVIDE, *v.* to consider beforehand, take thought for. (R.V. take thought for.) Rom. 12. 17; 2 Cor. 8. 21. Hence, *providence*, forethought. Acts 24. 2.
To hold what distance His wisdom can *provide*.
Shak. *Macb.* iii. 6. 45.

PROVOKE, *v.* to stir up, incite. 2 Cor. 9. 2 (R.V. hath stirred up); Heb. 10. 24.
The heaving of my lungs *provokes* me to ridiculous smiling.
Shak. *L. L. L.* iii. 78.

PSALTERY, *s.* a stringed instrument to sing to. 1 Sam. 10. 5; Ps. 33. 2; Dan. 3. 5.
The cheerful *psaltery* bring along. Milton, Ps. 81 (l. 7).

PUBLICAN, *s.* a farmer of the taxes; a collector of revenues for the Romans. Matt. 5. 46; Lu. 3. 12.
Publicain, a *publ'ican*, a tole-gatherer; a farmer, or levier of publike revenue. Cotgrave, *F. Dict.*

PUFF AT, *v.* to blow at contemptuously, to deride (a Hebraism). Ps. 10. 5; 12. 5.

PUFF UP, *v.* to inflate, as with pride. 1 Cor. 4. 6; 8. 1.
Such of the cleargy as be fatlings *puft* up with pluralities.
Lever, *Serm.* p. 141.

PULSE, *s.* leguminous plants, such as beans, peas, &c. 2 Sam. 17. 28; Dan. 1. 12. (See p. 467.)
Or as a guest with Daniel at his *pulse*. Milton, *P. R.* ii. 278.

PURCHASE, *v.* to win, acquire. 1 Tim. 3. 13.
Thy rash attempt will *purchase* thine overthrow.
Lyly, *Euphues*, p. 354.

PURGE, *v.* to purify, clear away. 2 Chr. 34. 3; Isa. 4. 4; Heb. 1. 3.
My heart is *purged* from grudging hate. Shak. *Rich. III.* ii. 1. 9.

PURTENANCE, *s.* lit. the belongings; hence, the intestines of an animal. (R.V. inwards.) Ex. 12. 9.
With al the *purtenances* [belongings] of purgatorie. Langland, *P. Pl.* B. 2. 103, where one MS. has *apurtenaunces*.
(Short for *appurtenance*.)

PUT TO, *v.* to apply, use. Ezra 6. 12; Eccl. 10. 10.
Zelmane would have *put to* her helping hand.
Sir P. Sidney. (Johnson's *Dict.*)

QUAKE, *v.* to shake, tremble. Ex. 19. 18; Matt. 27. 51; Heb. 12. 21.
I *quaked* for fear. Shak. *Mer. Wives*, iii. 5. 104.

QUARREL, *s.* a complaint. Col. 3. 13; Ps. 35. 23 (*P.B.*).
Thrice is he arm'd that hath his *quarrel* just.
Shak. *2 Hen. VI.* iii. 2. 233.

QUATERNION, *s.* a party of four. Acts 12. 4.
Quaternio, a cater [four] in dice-playing, a quier of foure sheetes. Cooper, *Thesaurus*.

QUESTION, *v.* to argue. Mark 1. 27; 9. 16.
Let your reason with your choler *question*.
Shak. *Hen. VIII.* i. 1. 130

QUICK, *adj.* (1) alive. Lev. 13. 10; Numb. 16. 30; Ps. 55. 15; Acts 10. 42. (2) lively. Heb. 4. 12.
I had rather an enemy shoulde bury me *quicke*, then [than] a friende belyve me when I am dead. Lyly, *Euphues*, p. 323.

QUICKEN, *v.* to revive, make alive. Ps. 119. 50; Rom. 8. 11; 1 Cor. 15. 36.
Self-raised By our own *quickening* power. Milton, *P. L.* v. 861.

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QUIT, *v.* to acquit oneself, behave. 1 Sam. 4. 9; 1 Cor. 16. 13. *Quit, pp.* set free, acquitted. Ex. 21. 19; Josh. 2. 20.
Till from her cursed foe thou have her freely *quit*.
Spenser, *F. Q.* i. 10. 63.

RAGGED, *adj.* rugged. Isa. 2. 21.
His goodly corps, on *ragged* cliffs yrent, Was quite dismembred.
Spenser, *F. Q.* i. 5. 38.

RAISE, *v.* to rouse, stir up. Job 14. 12 (R.V. roused); Joel 3. 7 (R.V. stir them up).
I'll *raise* all Windsor. Shak. *M. Wives*, v. 5. 223.

RANGE, *v.* to roam in search of prey. Prov. 28. 15.
That destruction wide may *range*. Milton, *P. L.* ix. 134.

RANGES, *s. pl.* (1) chimney-racks. Lev. 11. 35 (R.V. range). (2) ranks of soldiers. 2 Kings 11. 8, 15 (R.V. ranks).
What though you fled From that great face of war, whose several *ranges* Frighted each other? Shak. *Ant.* iii. 12. 5.

RASE, *v.* to lay level with the ground. Ps. 137. 7.
When the Jewes were idle, their walles were *rased*, and the Romans entred. Gosson, *Schoole of Abuse*, p. 49.

RAVIN, *v.* to seize on prey. Gen. 49. 27.
Everye one that sucketh a wolfe is not *rauening* [rapacious].
Lyly, *Euphues*, p. 316.
As *s.* plunder. Nah. 2. 12; cf. Lu. 11. 39.

REASON, *s. used for adj.* reasonable. Ac. 6. 2 (R.V. fit).
Neither is it *reason*, that he having sowed with payne, that I should reape the pleasure. Lyly, *Euphues*, p. 302.

REASON, *v.* to discourse, talk. Acts 24. 25.
And *reason* coldly of your grievances. Shak. *Rom.* iii. 1. 55.
Hence *reasoning*, *s.* talk, discussion. Lu. 9. 46.

RECEIPT (spelt *receit* in the earliest editions of A.V.), *s.* place of receipt; a place for receiving. Matt. 9. 9; Mark 2. 14; Lu. 5. 27.
The most convenient place that I can think of For such *receipt* of learning is Blackfriars. Shak. *Hen. VIII.* ii. 2. 159.

RECKON, *v.* to take into consideration, consider, compute. Rom. 8. 18.
She *reckoned* it At her life's rate. Shak. *All's Well*, v. 3. 90.

RECORD, *v.* to bear record of, commemorate (used of a public service of commemoration of benefits). 1 Chron. 16. 4.
Here can I ... *record* my woes. Shak. *Two Gent.* v. 4. 6.
Hence *recorder*, a keeper of the records. 2 Sam. 8. 16.

RECORD, *s.* witness. 2 Cor. 1. 23; Phil. 1. 8.
Heaven be the *record* to my speech! Shak. *Rich. II.* i. 1. 20.

RECOVER, *v.* to cause to recover, to cure. 2 Kings 5. 7.
But when they had *recovered him*, he fell at Judith's feet.
Judith, 14. 7.

REFRAIN, *v.* to restrain, keep back, put a check upon. Prov. 10. 19; Ps. 76. 10 (*P.B.*).
Scarce can I *refrain* The execution of my big-swoln heart.
Shak. *3 Hen. VI.* ii. 2. 110.

REFUSE, *v.* to reject. Ps. 118. 22; Prov. 10. 17; Isa. 7. 15; 8. 6.
I do *refuse* you for my judge. Shak. *Hen. VIII.* ii. 4. 118.

REHEARSE, *v.* to recite, tell, recount, speak of. Judg. 5. 11; 1 Sam. 17. 31.
What *rehearseth* he [why does he speak of] no more but houses and fyelds? Lever, *Serm.* p. 114.

REINS, *s. pl.* the kidneys; spoken of by the Jews as if they were the seat of joy and pain, and of knowledge. Job 16. 13; Ps. 7. 9; 26. 2; &c.
As cold as if I had swallowed snowballs for pills, to cool the *reins*. Shak. *M. Wives*, iii. 5. 94.

RELIGIOUS, *adj.* making an outward profession of religion. Jam. 1. 26.
Where meeting with an old *religious* man [i.e. an old man belonging to a religious order]. Shak. *As You Like It*, v. 4. 166.

RENDER, *v.* to give (a reason). Prov. 26. 16.
Claudio shall *render* me a dear account. Shak. *Much Ado*, iv. 1. 327.

RENT, *v.* to tear. 1 K. 11. 31.

REPLENISH, *v.* to fill, fill full. Gen. 1. 28; 9. 1; Isa. 23. 2.
A paine full of pleasure, a loye *replenished* with misery.
Lyly, *Euphues*, p. 304.

REPROBATE, *adj.* refuse. Jer. 6. 30. (R.V. refuse.)
The *reprobate* vesselles of dyshonoure.
Bale, *Image*, pt ii. (Richardson).

REPROVE, *v.* to disprove. Job 6. 25.
What have you urged, that I cannot *reprove*? Shak. *Venus*, 787.

REQUIRE, *v.* to ask. 2 Sam. 12. 20; Ezra 8. 22; Ps. 38. 16, *P.B.*
In humblest manner I *require* your highness That it shall please you to declare, &c. Shak. *Hen. VIII.* ii. 4. 144.

REREWARD, *s.* (old spelling of *rear-ward*). rear-guard. 1 Sam. 29. 2; Isa. 52. 12; 58. 8. (R.V. rear-ward.)
Or els salle we die, that ere [are] in this *rereward*.
Rob. of Brunne, *tr. of Langtoft*, p. 190.

RESEMBLE, *v.* to compare. Lu. 13. 18.
And th' other... He did *reassemble* to his lady bright.
Spenser, *F. Q.* iii. 10. 21.

RESIDUE, *s.* the rest, remainder. Ex. 10. 5; Isa. 44. 17; Ezek. 34. 18.
The *residue* of your fortune. Shak. *As You Like It*, ii. 7. 196.

REVEREND, *adj.* to be revered. Ps. 111. 9.
A virtuous and a good man, *reverend* in conversation.
2 Macc. 15. 12.

REVIVE, *v.* to come to life again. 1 Kings 17. 22; Rom. 14. 9.
Henry is dead and never shall *revive*. Shak. *1 Hen. VI.* i. 1. 18.

RID, *v.* to remove, clear away. Lev. 26. 6.
I must *Rid* all the seas of pirates. Shak. *Ant.* ii. 6. 36.

RID, *v.* to deliver. Gen. 37. 22; Ex. 6. 6.
And soon I'll *rid* you from the fear of them. Sh. *R. III.* iv. 2. 78.

RINGSTRAKED, *adj.* streaked with rings. Gen. 30. 35; 31. 8.
That all the eanlings which were *streak'd* and pied Should fall as Jacob's hire. Shak. *Mer. Ven.* i. 3. 80.

RIOT, *s.* dissolute living. Tit. 1. 6; 1 Pet. 4. 4. Also, as *v.*, to live dissolutely. 2 Pet. 2. 13.
It [love] shall be sparing and too full of *riot*. Shak. *Venus*, 1146.

RIOTOUS, *adj.* dissolute, wanton. Prov. 23. 20; Lu. 15. 13.
The *riotous* knights That tend upon my father.
Shak. *K. Lear*, ii. 1. 98.

RISING, *s.* a swelling. Lev. 13. 2.
Biles [boils], and *risings* in the groin.
Holland, *tr. of Pliny*, b. xxi. c. 20.

ROAD, *s.* a raid, a plundering excursion, inroad. 1 Sam. 27. 10. (R.V. raid.)
That, when they heard my name in any *road*, They fled away.
Greene, *George-a-Greene*, Scene 2.

ROOM, *s.* space, place. Ps. 31. 8. Esp. a place at table. Matt. 23. 6; Mark 12. 39; Lu. 14. 8 (R.V. the chief seat).
Then who can degyre... a hyther *rowme* then [than] a stewardshyppe in the house of Christ. Lever, *Serm.* p. 107.

RUNAGATE, *s.* a corruption of *renegate*, the old form of *renegade*, by confusion with *gate* in the sense of way or road. Ps. 68. 6, *P.B.*
Where that same banished *runagate* doth live.
Shak. *Rom.* iii. 5. 90.

SACKBUT, *s.* a wind-instrument, like the trombone. Dan. 3. 5.
Sacabuche, an instrument of music called the *sackbut*.
Minsheu, *Span. Dict.* (1623).

SACKCLOTH, *s.* coarse cloth for sacks, worn in a time of mourning. Gen. 37. 34; Isa. 3. 24; &c.
Not in ashes and *sack-cloth*. Shak. *2 Hen. IV.* i. 2. 222.

SAINT, *s.* a holy person, a member of the church. Ps. 106. 16; Acts 9. 32; Rom. 1. 7.
Methought I saw my late espoused *saint*. Milton, *Sonnet* 18.

SAVE, SAVING, *adv.* except. 1 Kings 3. 18; Neh. 4. 23; Matt. 5. 32.
But Eve, undeck'd *save* with herself, &c. Milton, *P. L.* v. 380.

SAVOUR, *s.* taste, flavour, scent. Ex. 5. 21; Lev. 26. 31; Matt. 5. 13.
For as the tree *Ebenus*... burneth with sweete *sauors*.
Lyly, *Euphues*, p. 299.

SAVOUR, *v.* to understand. Matt. 16. 23; Mark 8. 33. (R.V. mindest not.)
Sauour no more than thee bihoue shal. Chaucer, *Truth*. 5.

SCALL, *s.* an eruption of the skin of the head or face. Lev. 13. 30.
Will you be so good, *scauld* [i.e. scall'd] knave, as eat it?
Shak. *Hen. V.* v. 1. 31.

SCANT, *adj.* scanty, deficient. Mic. 6. 10.
For their victuals fail them, and all their water is *scant*.
Judith, 11. 12.

SCARCE, *adv.* scarcely. Gen. 27. 30; Ac. 14. 18; 27. 7.
He *scarce* had ceased. Milton, *P. L.* i. 283.

SCARCENESS, *s.* scarcity. Deut. 8. 9; Ps. 68. 6 (*P.B.*).
For feare that... *skarsenes* of victualles... should chaunce.
Sir T. More, *Utopia*, p. 75.

SCORN, *s.* mockery; *to think scorn*, to disdain, contemn. Esth. 3. 6; Ps. 28. 1 (*P.B.*). *To laugh to scorn*, to deride. 2 Chr. 30. 10; Job 22. 19; Matt. 9. 24.
I *think scorn* to sigh. Shak. *L. L. L.* i. 2. 66.

SCRABBLE, *v.* to scrawl, scratch marks. 1 Sam. 21. 13.

SCRIP, *s.* a bag used by shepherds or by travellers. 1 Sam. 17. 40; Matt. 10. 10.
Horn tok burdon and *scrippe*. *King Horn*, 1073.

SEAR, *v.* to scorch. 1 Tim. 4. 2.
The scorching flame... all his body *sear'd*.
Spenser, *F. Q.* i. 11. 26.

SEASON, *s.* a time, while. Gen. 40. 4; Deut. 16. 6.
In the meane *season* we thank you. Lyly, *Euphues*, p. 308.

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SECURE, *adj.* void of care, free from care. Judg. 8. 11; 18. 7; Job 11. 18; 12. 6. *Securely*, *adv.* carelessly. Prov. 3. 29.
Let not the overcomming one tempest make you *secure*.
Gosson, *Schoole of Abuse*, p. 50.

SECURE, *v.* to free from anxiety. Matt. 28. 14.
Secure thy heart. Shak. *Tim.* ii. 2. 185.

SEE TO, *v.* to look upon. Josh. 22. 10.

SEEM, *v.* to appear; *seemeth you*, appears to you: 1 Sam. 1. 23; 2 Sam. 18. 4. *Seemed to be*, were accounted to be. Gal. 2. 9.
Me seemeth then it is no policy. Shak. 2 *Hen. VI.* iii, 1. 23.

SEETHE, *v.* to boil. Ex. 16. 23. Pt t. *sod*. Gen. 25. 29. Pp. *sodden*. Ex. 12. 9.
Can *sodden* water... Decoct their cold blood to such valiant heat?
Shak. *Hen. V.* iii. 5. 18.

SELFSAME, *adj.* very same. Matt. 8. 13; 1 Cor. 12. 11.
For we were nurs'd upon the *selfsame* hill. Milton, *Lyc.* 23.

SERVITOR, *s.* a serving-man, man-servant. (R.V. servant.) 2 Kings 4. 43.
Your trusty and most valiant *servitor*. Shak. *Oth.* i. 3. 40.

SET, *pp.* fixed, appointed. *Set time*. Gen. 17. 21; 21. 2. *Set day*. Acts 12. 21.
So be Christen rulers... *set* and ordeyned of God.
Lever, *Serm.* p. 75.

SET BY, *pp.* esteemed. 1 Sam. 18. 30; Ps. 15. 4 (*P.B.*).
Men of understanding that are not *set by*. Ecclus. 26. 28.

SET FORWARD, *v.* (1) to forward, promote. 1 Chr. 23. 4; 2 Chr. 34. 12; Job 30. 13. (2) to set out on a journey, advance. Numb. 2. 17; 4. 15.
Avancer, to forward, *set forward*. Cotgrave, *F. Dict.*
And dares him to *set forward* to the fight.
Shak. *Rich. II.* i. 3. 109.

SET ON, *v.* to attack. Acts 18. 10. *Set upon*, to attack. Judg. 9. 33.
Let them *set on* at once. Shak. *J. Cæs.* v. 2. 3.

SET TO, *v.* to affix. John 3. 33. *Hath set to his seal*, has affixed his seal to, has attested the fact. (R.V. hath set his seal to this.)
But he that takith his witnessyng, hath *confermyd* that God is sothefast. John 3. 33 (Wyclif's version).

SETTLE, *s.* a bench, seat. Ezek. 43. 14; 45. 19.
A common *settle* drew for either guest.
Dryden, *Baucis and Philemon*, 44.

SEVERAL, *adj.* separate. Numb. 28. 13; 2 Kings 15. 5; Matt. 25. 15.
As to the body, there are many members, serving to *severall* uses. Gosson, *Schoole of Abuse*, p. 51.

SEVERALLY, *adv.* separately. 1 Cor. 12. 11.
For what they all had *severally*, all that and more do I feele formally. Lyly, *Euphues*, p. 341.

SHAMEFACEDNESS, *s.* modesty. 1 Tim. 2. 9; R.V. and A.V. (1611) both have *shamefastness*, the correct form.
It is not good to retain all *shamefacedness*. Ecclus. 41. 16.

SHEEPMASTER, *s.* sheep-owner. 2 Kings 3. 4.
Such vengeaunce God toke... sendinge amonge the shepe that pestiferous morrein, which much more justely shoulde have fallen on the *shepemasters* owne heades. More's *Utopia*, p. 42.

SHERD, *s.* a shred, fragment, broken piece. Isa. 30. 14; Ezek. 23. 34.
Who thrust beneath the limping leg a *sherd*.
Dryden, *Baucis and Philemon*, 86.

SHIPMASTER, *s.* captain of a ship. Jonah 1. 6; Rev. 18. 17.
Two good *shippes*... and the *Masters* of them were, &c.
Hackluyt, *Voyages*, ii. 2. 23.

SHIPMEN, *s. pl.* sailors. 1 Kings 9. 27; Acts 27. 27.
All the quarters that they know I' the *shipman's* card.
Shak. *Macb.* i. 3. 17.

SHOELATCHET, *s.* a shoe-lace. Gen. 14. 23. See LATCHET.

SHRED, *v.* to cut up into small pieces. 2 Kings 4. 39.
Wortes or other herbes... The whiche she *shredde* and seeth [boiled] for hir livinge. Chaucer, *Clerk. Ta.* E. 227.

SHROUD, *s.* a cover, shelter. Ezek. 31. 3.
A fruitfull Sermon made in Poules churche at London in the *shroudes* [covered space]. Lever, *Serm.* p. 19.

SIGNET, *s.* a seal. Gen. 38. 18; Ex. 28. 36; 39. 6.
Here is the hand and seal of the duke;... and the *signet* is not strange to you. Shak. *Meas.* iv. 2. 203.

SILLY, *adj.* innocent, simple. Job 5. 2; Hos. 7. 11; 2 Tim. 3. 6.
A *silly* man, in simple weede forworne. Spenser, *F. Q.* i. 6. 35.

SILVERLING, *s.* a piece of silver. Isa. 7. 23.
Here have I purs'd their paltry *silverlings*.
Marlowe, *Jew of Malta*, i. 1. 6.

SIMILITUDE, *s.* comparison, parable. Hos. 12. 10.
Similitude, a likeness, comparison. Cotgrave, *F. Dict.*

SIMPLE, *adj.* guileless. Rom. 16. 19. Hence *simpleness*, folly (A. V. foolishness). Ps. 69. 5 (*P. B.*).
Modest evidence To witness *simple* virtue.
Shak. *Much Ado*, iv. 1. 39.
What *simpleness* is this? Shak. *Rom.* iii. 3. 77.

SINCERE, *adj.* pure. 1 Pet. 2. 2.
Wicklife was... of a very *sincere* life. Frith, *Works*, p. 117.

SINGULAR, *adj.* for a special purpose. Lev. 27. 2.
Some villain, ay, and *singular* in his art. Shak. *Cymb.* iii. 4. 194.

SITH, *conj.* since. Ezek. 35. 6.
Not so, quoth she, but *sith* that heaven's king, &c.
Spenser, *F. Q.* i. 5. 43.

SKILL, *v.* to understand, shew skill in. 1 Kings 5. 6; 2 Chr. 2. 7; 34. 12.
I *skill* not what it is.
Beaumont and Fletcher, *Love's Cure*, ii. 2 (near end).

SLACK, *adj.* negligent, slow. Deut. 7. 10; 2 Pet. 3. 9. Also *v.* to slacken, make slow, Josh. 10. 6; to slow, delay, Deut. 23. 21.
So *slack*, so slow. Shak. *Per.* iv. 2. 68.

SLEIGHT, *s.* artifice. Eph. 4. 14.
Feyned sighes were but *sleyghtes*. Lyly, *Euphues*, p. 469.

SLIME, *s.* mud; bitumen. Gen. 11. 3; 14. 10; Ex. 2. 3.
The fire, That quickens Nilus' *slime*. Shak. *Ant.* i. 3. 69.

SOD, SODDEN; see SEETHE.

SOJOURNER, *s.* a temporary resident. Lev. 25. 23.
While with perfidious hatred they pursued The *sojourners* of Goshen. Milton, *P. L.* i. 369.

SOMETIME, SOMETIMES, *adv.* once. Col. 1. 21; 3. 7; 1 Pet. 3. 20; Eph. 2. 13.
I *sometime* lay here in Corioli. Shak. *Cor.* i. 9. 82.

SOOTHSAYER, *s.* a diviner, one who professes to foretell the future. Josh. 13. 22; Isa. 2. 6; Dan. 2. 27.
What greater villany... then [than] to enquire of sorcerers, *south-sayers*, conjurers, &c. Lyly, *Euphues*, p. 333.

SOOTHSAYING, *s.* divination. Acts 16. 16.

SORCERER, *s.* a fortune-teller; one who foretells events by casting lots. Ex. 7. 11; Jer. 27. 9; Ac. 13. 6.
Immur'd in cypress-shades a *sorcerer* dwells. Milton, *Comus*, 521.

SORE, *adj.* heavy, severe. 2 Chr. 21. 19; Job 2. 7. Also *adv.* severely, grievously. Gen. 19. 9.
We have... seene how *sore* God was therwith offended.
Lever, *Serm.* p. 75.

SORT, *s.* condition of life, degree, kind, manner. Acts 17. 5; 2 Cor. 7. 11; 2 Tim. 3. 6; 3 John 6.
The vengeaunce of God... destroyed Baalam and Balaac, and al theyr *sort*. Lever, *Serm.* p. 118.

SOTTISH, *adj.* foolish. Jer. 4. 22.
I am [not]... so *sottish* to mislike your good counsayle.
Lyly, *Euphues*, p. 40.

SPACE, *s.* an interval of time. Exra 9. 8; Acts 5. 34; 19. 8, 10, 34; 20. 31. *By the space*, for the space; Rev. 14. 20.
And stay here in your court for *three years' space*.
Shak. *L. L. L.* i. 1. 52.

SPECIALLY, *adv.* especially. 1 Tim. 4. 10; Tit. 1. 10.
Happiness By virtue *specially* to be achiev'd.
Shak. *Tam. Shr.* i. 1. 20.

SPED, *pp.* succeeded. Judg. 5. 30.
And *sped* you, sir? Shak. *M. Wives*, iii. 5. 67.

SPEED, *s.* fortune. Gen. 24. 12.
And little prays'd his labour's evill *speed* [bad fortune].
Spenser, *F. Q.* iv. 5. 22.

SPICERY, *s.* spices. Gen. 37. 25. (See p. 468.)
Of *spicerye*, of leef, and bark, and rote Shal been his sauce ymaked by delyt. Chaucer, *Pard. Tale*, C. 544.

SPITEFULLY, *adv.* contumeliously, disgracefully. Matt. 22. 6; Lu. 18. 32. (Short for *despitefully*.)
Despiteusement, despightfully, most angrily, moodily, maliciously. Cotgrave, *F. Dict.*

SPOKEN FOR, asked in marriage. Song 8. 8.
What says he to your daughter? Have you *spoke* [conferred]?
Shak. *All's Well*, v. 3. 98.

SPORT, *v.* (*used reflexively*), to disport oneself, to amuse oneself. Isa. 57. 4; 2 Pet. 2. 13.
Even where I list to *sport me*. Shak. *Ven.* 154.

SPRING, *v.* to dawn. Judg. 19. 25. Hence *spring*, *s.* dawn. 1 Sam. 9. 26. Cf. *day-spring*.
Ar the day *sprynge* [before the day dawned].
Langland, *P. Plowman*, C. 22. 150.

SPY, *v.* to see, perceive, behold. Ex. 2. 11; 2 Kings 9. 17; 13. 21; 23. 16.
I alone first undertook To wing the desolate abyss, and *spy* This new-created world. Milton, *P. L.* iv. 926. (See ESPY.)

STABLISH, *v.* to establish, confirm, make sure, or stable. 2 Sam. 7. 13; 1 Chr. 17. 12.
Which more esteme the present pleasures here Then *stablishing* of God his holy worde. Gascoigne, *Steel Glas*, 906.

STAGGER, *v.* to stumble, hesitate. Rom. 4. 20.
Without any pause or *staggering* take this basket.
Shak. *M. Wives*, iii. 3. 12.

STAND, *v.* (1) to stand fast. Eph. 6. 13. (2) to consist. 1 Cor. 2. 5.
For thy power *stand-eth* not in multitude, nor thy might in strong men. Judith, 9. 11.

STAND TO, *v.* to agree to, abide by. Deut. 25. 8; 2 Kings 23. 3.
Stand to me in this cause. Shak. *Cor.* v. 3. 199.

STAND UPON, *v.* to attack. 2 Sam. 1. 9, 10.

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STAY, *s.* a support. Ps. 18. 18; Isa. 3. 1.
What surety of the world, what hope, what *stay!*
Shak. *K. John*, v. 7. 68.
To be at a stay, to stop. Lev. 13. 5.

STAY, *v.* (1) to support. Song 2. 5. (2) to stop, hold back. 2 Sam. 24. 16; Job 37. 4; 38. 37.
[He] struck me, that sought to *stay* him, overboard.
Shak. *Rich. III.* i. 4. 19.
Stay your thanks awhile. Shak. *Wint. Tale*, i. 2. 9.

STEAD, *s.* place; *in their steads*, in place of them (R. V. in their stead). 1 Chr. 5. 22.
And *in their steads* do ravens, crows, and kites Fly o'er our heads. Shak. *J. Cæs.* v. 1. 55.

STIR, *s.* tumult, commotion. Acts 12. 18; 19. 23.
What halloing and what *stir* is this to day?
Shak. *Two Gent.* v. 4. 12.

STOMACHER, *s.* part of a woman's dress, a covering worn over the bosom. Isa. 3. 24.
Golden quoifs and *stomachers*. Shak. *Wint. Tale*, iv. 4. 226.

STONE-BOW, *s.* a cross-bow, used for throwing stones or bullets. Wisdom 5. 22. Used by Shakespeare, *Tw. Nt*, ii. 5. 51.

STORE, *s.* abundance, plenty. Gen. 26. 14.
Great *store* of wedding-cheer. Shak. *Tam. Shrew*, iii. 2. 183.

STOUT, *adj.* strong; hence bold, stubborn. Job 4. 11; Isa. 10. 12; Mal. 3. 13.
Stout Guendolen. Spenser, *F. Q.* iii. 3. 54.

STOUTNESS, *s.* boldness, stubbornness. Isa. 9. 9.
Hir [queen Elizabeth's] clemencie to those that submit, her *stoutnesse* to those that threaten. Lyly, *Euphues*, p. 490.

STRAIT, *adj.* (1) small, contracted, narrow. 2 Kings 6. 1; Matt. 7. 13; Lu. 13. 24. (2) strict. Acts 26. 5.
Your sute, which is no more pleasaunt to me then [than] the wringing of a *straight* [miswritten for *strait*] shoe.
Lyly, *Euphues*, p. 387.

STRAIT, *s.* a narrow passage, pass. Job 36. 16.
They went forth by bands unto the *straits* of the mountain.
Judith, 14. 11.

STRAITLY, *adv.* strictly, closely. Gen. 43. 7; Josh. 6. 1; Mark 1. 43.
His majesty hath *straitly* given in charge, &c.
Shak. *Rich. III.* i. 1. 85.

STRAITNESS, *s.* narrowness; hence, distress. Deut. 28. 53; Job 36. 16; Jer. 19. 9. See above.

STRAWED, *pt t.* strewed. Matt. 21. 8; 25. 24.
The top *o'er straw'd* With sweets that shall the truest sight beguile. Shak. *Venus*, 1143.

STRICKEN IN AGE, advanced in age. Gen. 18. 11.
Stricken in years; Josh. 13. 1; 1 K. 1. 1; Lu. 1. 7.
When one seeth a woman *stricken in age* to looke amiable, he saith she hath eaten a snake. Lyly, *Euphues*, p. 368.

STRIKE, *v.* to stroke, rub. Ex. 12. 7; 2 Kings 5. 11.
Stryke wel theron blak sope [rub black soap well over it].
Reliquiæ Antiquæ, i. 108.

STRIKE HANDS, to clasp hands; hence, to conclude a compact, to become surety for any one. Job 17. 3; Prov. 17. 18; 22. 26. (A Hebraism.)

STRIPLING, *s.* a youth, lad. 1 Sam. 17. 56.
And now a *stripling* [young] cherub he appears.
Milton, *P. L.* iii. 636.

STUFF, *s.* furniture, baggage of an army. Gen. 31. 37; Ex. 22. 7; Josh. 7. 11; 1 Sam. 30. 24; &c.
Come to the Centaur; fetch our *stuff* from thence.
Shak. *Com. Err.* iv. 4. 153.

SUCCOUR, *v.* to help, assist, aid. 2 Sam. 8. 5; 2 Cor. 6. 2; Heb. 2. 18.
The more I stay, the more I'll *succour* thee.
Shak. 3 *Hen. VI.* iii. 3. 41.

SUCKLING, *s.* an infant at the breast. Deut. 32. 25; 1 Sam. 15. 3.
To feare the cries of giltles *suckling* babes.
Gascoigne, *Steel Glas*, 313.

SUFFICE, *v.* to be sufficient for, to satisfy. Numb. 11. 22; Ruth 2. 14; John 14. 8.
Suffices, that to me strength is my bane. Milton, *Samson*, 63.

SUFFICIENCY, *s.* power, adequate ability. Job 20. 22; 2 Cor. 3. 5; 9. 8.
A substitute of most allow'd [approved] *sufficiency*.
Shak. *Oth.* i. 3. 224.

SUNDER, *v.* to sever, separate. Job 41. 17.
That vile wall which did these lovers *sunder*.
Shak. *M. Nt. Dr.* v. 133.
In sunder, asunder. Ps. 46. 9.

SUNDRY, *adj.* separate, different. Heb. 1. 1.
For *sundry* weighty reasons. Shak. *Macb.* iii. 1. 126.

SUPPLE, *v.* to make pliant. Ezek. 16. 4.
The flesh therewith shee *suppled* and did steepe.
Spenser, *F. Q.* iii. 5. 33.

SURE, *adj.* secure. 1 Sam. 2. 35; Prov. 11. 15; Matt. 27. 65. Hence *surely*, securely. Prov. 10. 9.
To guard *sure* their master. Shak. *Tim.* iii. 3. 40.

SURFEITING, *s.* gluttony. Lu. 21. 34.
This amorous *surfeiter* [glutton]. Shak. *Ant.* ii. 1. 33.

SWADDLE, *v.* to swathe, bandage. Lam. 2. 22; Ezek. 16. 4. Hence *swaddling-band*, a bandage for swathing infants. Job 38. 9. Also *swaddling-clothes*. Lu. 2. 7.
Our Babe... Can in his *swaddling-bands* controul the damned crew. Milton, *Ode on Nativity*, 228.

SWEAR, *v.* to make to swear. Ex. 13. 19.
Swear me to this. Shak. *L. L. L.* i. 1. 60.

SWELLING, *adj.* inflated, haughty, arrogant. 2 Pet. 2. 18; Jude 16.
These *swelling* wrong-incensed peers. Shak. *Rich. III.* ii. 1. 51.

SWINE, *s.* a pig (in the *singular*). Lev. 11. 7; Prov. 11. 22.
Pearl enough for a *swine*. Shak. *L. L. L.* iv. 2. 91.

TABER, *v.* to beat as upon a tabor, or drum; to drum upon. Nah. 2. 7.
Before them yode a lusty *tab[e]rere*. Spenser, *Sh. Kal. May*, 22.

TABERNACLE, *s.* a tent, a moveable dwelling; especially the sacred tent in which the ark of the covenant was kept. Ex. 26. 1; Matt. 17. 4; 2 Cor. 5. 1; &c.

TABLE, *s.* a writing-tablet, tablet to write on. Hab. 2. 2; Lu. 1. 63; 2 Cor. 3. 3.
Who art the *table* wherein all my thoughts Are visibly character'd. Shak. *Two Gent.* ii. 7. 3.

TABLET, *s.* an ornament appended to a necklace, a locket. Ex. 35. 22. (R.V. armlets, *or* necklaces.)
Monilles, necklaces, *tablets*, brouches, or ouches; any such ornaments for the neck. Cotgrave, *F. Dict.*

TABRET, *s.* a kind of tambourine or small tabor. Gen. 31. 27; Job 17. 6; Isa. 5. 12. See TABER.

TACHE, *s.* an attachment or fastening. Ex. 26. 6, 11; 36. 13; 39. 33.
The *taches*, snuffers, snuff-dishes, besoms... of that sacred fabric. Bp Hall, *Serm.* 1 *Cor.* 11. 10 (in Richardson, s. v. *Tatch*).
To *tache*, or *tacke*, F. attacher. Minsheu, *E. Dict.* (1627).

TAKE, *v.* to entrap, ensnare, catch. Prov. 6. 2. *Take up*, to obtain on credit. Nehem. 5. 2. *Take wrong*, to endure wrong. 1 Cor. 6. 7.
As is the osprey to the fish, who *takes* it By sovereignty of nature. Shak. *Cor.* iv. 7. 34.

TALE, *s.* number. Ex. 5. 8; 1 S. 18. 27; 1 Chr. 9. 28.
He hath even the veral heares of your heades noumbred out by *tale*. Udall, *Erasmus; Luke*, c. 12 (Richardson).

TARGET, *s.* a shield. 1 Sam. 17. 6; 1 Kings 10. 16.
He would come with his sword and *target* both. *Sh. Plutarch*, p. 54.

TAVERNS, *s. pl.* shops. The 'Three Taverns' was a station on the Appian Road, between Rome and Appii Forum. Acts 28. 15.

TEIL-TREE, *s.* lime-tree, linden. Isa. 6. 13. (R.V. Terebinth.)
Tilot, the line, linden, or *teylet* tree. Cotgrave, *F. Dict.*
Of the *Tillot* or Linden-tree. Holland, *tr. of Pliny*, b. xxiv. c. 8.

TELL, *v.* to count. Gen. 15. 5; Ps. 22. 17; Jer. 15. 2.
Every shepherd *tells* his tale. Milton, *L'Allegro*, 67.

TEMPER, *v.* to mix, compound. Ex. 29. 2; 30. 35.
It is a poison *temper'd* by himself. Shak. *Hamlet*, v. 2. 338.

TEMPERANCE, *s.* self-restraint, moderation. Acts 24. 25; Gal. 5. 23; 2 Pet. 1. 6.
Temperance, modestie, mildeneese, sobrietie.
Lyly, *Euphues*, p. 444.

TEMPT, *v.* to try, test, put to the test. Gen. 22. 1; Ex. 17. 7; Matt. 4. 7; &c.
Tempt not the Lord thy God. Milton, *P. R.* iv. 561.

TEMPTATION, *s.* trial. Deut. 4. 34. See above.

TESTAMENT, *s.* a will. Heb. 9. 16. Also, a covenant; as in the *Old Testament*, and *New Testament*. 2 Cor. 3. 6, 14.
They... told him where the *testament* was that Antonius had made. *Sh. Plutarch*, p. 2 3.

TETRARCH, *s.* a ruler over the fourth part of a country. Matt. 14. 1; Luke 3. 1; Acts 13. 1.
Tetrarchs of fire, air, flood, and on the earth. Milton, *P. R.* iv. 201.

THOUGHT, *s.* anxiety, excess of care; *to take thought*, to be very anxious. 1 Sam. 9. 5; Matt. 6. 25 (R.V. Be not anxious).
Take to you no hard *thoughts*. Shak. *Ant.* v. 2. 116.

THROUGHLY, *adv.* thoroughly. Matt. 3. 12.
For they were all *throughly* persuaded, and did certainly believe, that the ladies only were... the saving of the city.
Sh. Plutarch, p. 38.

THYINE WOOD, a sweet-smelling wood, the citrum wood of the Romans (see p. 469). Rev. 18. 12.
Of the tree *Thya*, what it is.
Holland, *tr. of Pliny*, b. 13, c. 16 (heading of the chapter).

TIMBREL, *s.* a tambourine, or small tabor. Ex. 15. 20; Judg. 11. 34.
The *timbrel* hither bring. Milton, Ps. 81. 2.

TIRE, *s.* a head-dress. Isa. 3. 18; Ezek. 24. 17, 23.
For she... anointed her face with ointment, and bound her hair in a *tire*. Judith, 16. 8.
(Short for *attire*; not the same word as *tiara*.)

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TIRE, *v.* to attire, to adorn with a *tire* or head-dress. 2 Kings 9. 30.
Women *tyre* them-selves with gold and silke to please their lovers. Tyndall, *Works*, p. 72 (Richardson).

TITHE, *v.* to contribute the tithe, or tenth part, of. Deut. 14. 22; Lu. 11. 42.
Dismé, tythed, whereof tythe is taken. Cotgrave, *F. Dict.*

TITTLE, *s.* something very minute. Matt. 5. 18; Lu. 16. 17.
Tittre, a tittle, a small line drawn over an abridged word. Cotgrave, *F. Dict.*

TO, *prep.* for. Judg. 17. 13; Matt. 3. 9; Lu. 3. 8.
Having an honest man *to* your husband. Shak. *M. Wives*, iii. 3. 107.

TO-BRAKE, *pt. t.* broke in pieces. Ju. 9. 53. See *All-to*.

TONGUE, *s.* language. Gen. 10. 20; Isa. 66. 18. *Tongues*, various languages. Acts 2. 4; 10. 46; 19. 6.
Have you the *tongues*? Shak. *Two Gent.* iv. 1. 33.

TORMENTOR, *s.* a torturer. Matt. 18. 34. See Chaucer's use of *tormentour* in the *Sec. Nonnes Tale*; G. 373, 376, 527, 532.

TOUCHING, concerning. Num. 8. 26. *As touching*, with regard to. Gen. 27. 42; Matt. 18. 19.
As touching my residence and abiding heere in Naples. Lyly, *Euphues*, p. 42.

TO-WARD, as in '*to us-ward*.' See WARD.

TRANSLATE, *v.* to transfer, move from one place to another. 2 Sam. 3. 10; Col. 1. 13. To take up to heaven; hence *translation*, removal. Heb. 11. 5.
So may'st thou be *translated* to the skies. Milton, *Com.* 242.

TRAVAIL, *s.* toil, labour, labour of childbirth. Gen. 38. 27; Ps. 48. 6; Isa. 53. 11.
Such is the nature of these novises, that thinke to have... treasure without *travaile*. Lyly, *Euphues*, p. 47.

TRAVAIL, *v.* to be in labour. Gen. 35. 16; 38. 28.
He stode in the seconde chamber where the quene *travayled*. Fabyan, *Chron.* an. 1465—6.

TREASURE, *s.* a store house, treasury. 1 Chron. 26. 26.

TRESPASS, *v.* to transgress, offend. 1 Kings 8. 31; 2 Chr. 19. 10. Hence *trespass*, *s.* transgression, sin. Gen. 31. 36; &c.
The fatal *trespass* done by Eve. Milton, *P. L.* ix. 889.

TROW, *v.* to suppose, believe. Lu. 17. 9.
So much is more then [than] just to *trow*. Spenser, *F. Q.* v. 2. 34.

TRUMP, *s.* trumpet. 1 Cor. 15. 52; 1 Thess. 4. 16.
The wakeful *trump* of doom must thunder through the deep. Milton, *Hymn on Nativ.* 156.

TURTLE, *s.* a turtle-dove. Song 2. 12. (See p. 456.)
We'll teach him to know *turtles* from jays. Shak. *M. Wives*, iii. 3. 44.

TUTOR, *s.* a guardian. Gal. 4. 2.
And kynde witte be wardeyne, yowre welthe to kepe, And *tutour* of youre tresore. Langland, *P. Plowm.* B. 1. 86.

TWAIN, *adj.* two. 1 S. 18. 21; Ezek. 21. 19; Mt. 5. 41.
Both find each other, and I lose both *twain*. Shak. *Sonn.* 42.

UNADVISEDLY, *adv.* without forethought, without due consideration. Ps. 106. 33.
At that time certain priests... were slain in battle, for that they went out to fight *unadvisedly*. 1 Macc. 5. 67.

UNAWARES, AT, unexpectedly. Numb. 35. 11; Josh. 20. 9; Ps. 35. 8.
Or by his foe surpri'd *at unawares*. Shak. 3 *Hen. VI.* iv. 4. 9.

UNCOMELY, *adj.* unbecoming. 1 Cor. 12. 23. Also *adv.* in an unbecoming manner. 1 Cor. 7. 36.
Or why, my well-graced words among, With an *uncomely* silence falls my tongue? Ben Jonson, *tr. of Horace*, i. 4. 26.

UNCTION, *s.* an anointing. 1 John 2. 20. (R.V. anointing.) The A.V. has 'anointing' in verse 27.
Lay not that flattering *unction* [anointing salve] to your soul. Shak. *Haml.* iii. 4. 145.

UNDERGIRD, *v.* to strengthen a ship by passing ropes under and round her. Acts 27. 17.
They usiden helpis, *girdinge togidere* the schippe. Wyclif's (later) version.

UNDERSETTERS, *s. pl.* supports. 1 Ki. 7. 30, 34.
That they the werk shuld *undersette* With timber. Gower, *Conf. Amant.* (b. 5), ii. 199.

UNDERSTANDING, *adj.* intelligent. Deut. 1. 13; 1 Kings 3. 9.
Or nicely charge your *understanding* soul With opening titles miscreate, &c. Shak. *Hen. V.* i. 2. 15.

UNDERTAKE, *v.* to be surety for. Isa. 38. 14. (R.V. be thou my surety.)
On mine honour dare I *undertake* For good lord Titus' innocence. Shak. *Tit. And.* i. 436.

UNEQUAL, *adj.* unjust. Ezek. 18. 25, 29.
To lay a heavy and *unequal* hand Upon our honours. Shak. 2 *Hen. IV.* iv. 1. 102.

UNGODLY, *adv.* in an ungodly manner. 2 Pet. 2. 6.
Do not murmour so *ungodly*. Lever, *Serm.* p. 77.

UNICORN, *s.* properly, a one-horned animal; but the bison seems to be meant. Numb. 23. 22; 24. 8. (See pp. 456 *f.*)
I w.ll believe That there are *unicorns*. Shak. *Temp.* iii. 3. 22.

UNJUST, *adj.* dishonest. Lu. 16. 8.
This is the time that the *unjust* man doth thrive. Shak. *Wint. Ta.* iv. 4. 668.

UNPERFECT, *adj.* imperfect. Ps. 139. 16.
As an *unperfect* actor on the stage. Shak. *Sonn.* 23.

UNSAVOURY, *adj.* without savour, hence without wisdom, foolish. 2 S. 22. 27. (See R.V., text and marg.) With the froward thou wilt shew thyself *froward*, Ps. 18. 26. Cf. Mt. 5. 13.

UNTOWARD, *adj.* obstinate, perverse, intractable. Acts 2. 40.
What means this scorn, thou most *untoward* knave? Shak. *K. John*, i. 243.

UNWITTINGLY, *adv.* without knowing, unknowingly. Lev. 22. 14; Josh. 20. 3.
If ther be any that hath disobeyed his commaundements, eyther of purpose, or *unwittingly*, &c. Lyly, *Euphues*, p. 263.

USE, *v.* (1) to be accustomed. Ex. 21. 36. (2) to practise, make use of. Lev. 19. 26; 2 Kings 17. 17.
The Romans *use*... to give names of mockery. Sir. *Plutarch*, p. 11.

USURY, *s.* interest paid for money (at no exorbitant rate). Ex. 22. 25; Lev. 25. 36; Matt. 25. 27.
That use is not forbidden *usury* Which happies those that pay the willing loan. Shak. *Sonn.* 6.

UTMOST, *adj.* outermost. Numb. 22. 36, 41.
Within the *utmost* bound. Spenser, *F. Q.* ii. 12. 20.

UTTER, *v.* to disclose, make known. Lev. 5. 1.
Simon *uttereth* what treasures are in the temple. 2 Macc. iii. (heading of chapter).

UTTER, *adj.* outer. Ezek. 10. 5; 42. 1.
Drive them out From all heav'n's bounds into the *utter* deep. Milton, *P. L.* vi. 718.

UTTERMOST, *adj.* last. Matt. 5. 26.
Air, diffused In circuit to the *uttermost* [furthest] convex Of this great round. Milton, *P. L.* vii. 263.

VAGABOND, *adj.* fugitive, wandering. Acts 19. 13. As *s.* a fugitive, exile. Gen. 4. 12, 14; Ps. 109. 10.
To heaven their prayers Flew up, nor missed the way, by envious winds Blown *vagabond* or frustrate. Milton, *P. L.* xi. 16.

VAIN, *adj.* worthless, unprofitable. Ex. 5. 9; Judg. 9. 4; Jam. 1. 26.
Most wretched men, whose dayes depend on thrids [threads] so *vain*. Spenser, *F. Q.* iv. 2. 48.

VALIANTLY, DO, *v.* to behave gallantly or bravely. Numb. 24. 18; Ps. 60. 12; 118. 15.
Fight *valiantly* today. Shak. *Hen. V.* iv. 3. 12.

VANITIES, LYING, *s.* falsehoods. Ps. 31. 6.
I must Bestow upon the eyes of this young couple Some *vanity* [illusion] of mine art. Shak. *Temp.* iv. 1. 41.

VAUNT ONESELF, *v. reflex.* to boast. Judg. 7. 2; 1 Cor. 13. 4.
For vertu ne no victori ne *vant* noght *thi-selfe*. *Wars of Alexander*, ed. Skeat, 2713.

VEHEMENT, *adj.* violent. Song 8. 6; Jonah 4. 8.
A *vehement* thought is more amyeable then [than] the vertue of our figures, formes, or characters. Lyly, *Euphues*, p. 340.

VENISON, *s.* flesh of beasts taken in hunting. Gen. 25. 28; 27. 3.
He fet hym al with *venssoun*; i. e. he [the cat] feeds himself wholly with what he can catch. Langland, *P. Pl.* B. prol. 194.

VENTURE, AT A, at hazard, at random. 1 Kings 22. 34; 2 Chr. 18. 33.
Ye have made but an estimate of these landes of Conaughte *at a verye venture*, so as it shoulde be harde to builde any certaynte of charge to be raysed upon the same. Spenser, *State of Ireland* (Globe ed.), p. 668.
(Miswritten for *at aventure*, at adventure.)

VERITY, *s.* truth. Ps. 111. 7; 1 Tim. 2. 7.
In sincere *verity*. Shak. *K. Lear*, ii. 2. 111.

VERY, *adj.* true. Gen. 27. 21; Prov. 17. 9; Joh. 7. 26.
Thou art *very* Trinculo indeed. Shak. *Temp.* ii. 2. 109.

VESTURE, *s.* clothing, apparel. Gen. 41. 42; Ps. 22. 18.
Kiss her sacred *vesture's* hem. Milton, *Arcad.* 83.

VEX, *v.* to harass, torment. Matt. 15. 22; Acts 12. 1.
Air, less *vexed* with tempest loud. Milton, *P. L.* iii. 429.

VILE, *adj.* worthless. Jer. 29. 17; Phil. 3. 21; Jas. 2. 2.
Wonderfull *vyle* and of small pryce to many that must nedes ...sell. Lever, *Serm.* p. 130.

VINE, *s.* Applied to any trailing plant. 2 K. 4. 39.

VIOL, *s.* a kind of guitar, usually with six strings. Isa. 5. 12; Amos 5. 23; 6. 5.
Softer strings Of lute, or *viol*. Milton, *Ode on the Passion*, 23.

VIRTUE, *s.* might, efficacy. Mark 5. 30; Lu. 6. 19.
The sun... Shoots invisible *virtue* even to the deep. Milton, *P. L.* iii. 596.

VOCATION, *s.* calling. Eph. 4. 1. (R.V. calling.)
Pray, pray that you .. Make walke vpright in your *vocation*. Gascoigne, *Steel Glas*, 963.

VOID, *adj.* empty. Gen. 1. 2; 1 Kings 22. 10.
See how many... offyces, prebends, and benefices ye finde *voyde*. Lever, *Serm.* p. 89.

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WAIT, *s.* an ambush; as in 'lay a wait.' Jer. 9. 8; Ps. 41. 9, *P. B.*
Many wykl beastes *liggen in waite* [lie in wait].
Spenser, *Shep. Kal. May*, 226.

WANT, *v.* to be in want. Ps. 23. 1; Prov. 13. 25; 2 Cor. 11. 9.
Why should you *want?* Shak. *Tim.* iv. 3. 420.

WANTONNESS, *s.* licentiousness, riotous living. Rom. 13. 13; 2 Pet. 2. 18.
Till *wantonness* and pride Raise out of friendship hostile deeds in peace. Milton, *P. L.* xi. 795.

WARD, *s.* guard, prison. Gen. 40. 3; Ezek. 19. 9.
[It] was ordeyned, that what prysoner that ... was commytted to *warde*, and after wylfully brake or escaped the same, &c.
Fabyan, *Chron.* an. 1423–4.

WARD, *adv.* in the phrases *to us-ward*, Ps. 40. 5; Eph. 1. 19; *to thee-ward*, 1 S. 19. 4; *to you-ward*, 2 Cor. 13. 3; Eph. 3. 2; *to the mercy-seat-ward*, Ex. 37. 9; i.e. towards us, towards thee, &c.
To Caunterbury-*ward*; i. e. towards Canterbury.
Chaucer, *Prol.* 793.

WARE, *s.* merchandise. Neh. 10. 31; 13. 16.
They bye cornes and *wares* to make other paye more dere for it.
Lever, *Serm.* p. 142.

WARE, *adj.* aware. Acts 14. 6; 2 Tim. 4. 15.
He was not *ware* that he was compassed in. *Sh. Plut.* p. 191.

WARE, *pt. t.* wore. Lu. 8. 27.
He *ware* ever a long purple gown. *Sh. Plut.* p. 295.

WASHPOT, *s.* vessel for washing in. Ps. 60. 8; 108. 9.

WATCH, *s.* (1) a portion of the night, during which the same guard was on duty. *First watch*, Lam. 2. 19; *middle watch*, Judg. 7. 19; *morning watch*, Ex. 14. 24; *fourth watch*, Mt. 14. 25.
At this odd-even and dull *watch* o' the night.
Shak. *Oth.* i. 1. 124.

(2) body of men on guard. Judg. 7. 19.

WATCHING, *s.* wakefulness. 2 Cor. 6. 5; 11. 27.
I am for you, though it cost me ten nights' *watchings*.
Shak. *Much Ado*, iii. 1. 268.

WAX, *v.* to grow. Ex. 32. 24; Mt. 13. 15; Lk. 1. 80.
Whose hot love *waxed* soone colde. Lyly, *Euphues*, p. 48.

WAYFARING, *adj.* travelling. Judg. 19. 17; 2 Sam. 12. 4; Is. 33. 8.
Passengers or *waifaring* men. Holland, *tr. of Plutarch*, p. 789.

WAYMARK, *s.* a guide-post. Jer. 31. 21.
To stand a *way-mark* in the road to bliss.
Cowper, *Progress of Error*, 117.

WEALTH, *s.* weal, welfare. 2 Chr. 1. 12; Ps. 112. 3.
In all time of our *wealth*. P. B. *Litany*.

WELL, *adv.* very; *well nigh*, very near; Ps. 73. 2.
They swore that you were *well nigh* dead for me.
Shak. *Much Ado*, v. 4. 81.

WELL-FAVOURED, *adj.* handsome, of pleasing appearance. Gen. 29. 17; 39. 6; 41. 2.
She was neither faire nor fortunate, and yet wise and *well favoured*. Lyly, *Euphues*, p. 280.
See FAVOUR.

WELLSPRING, *s.* a fountain. Prov. 16. 22; 18. 4.
The fond peticion of the two, and the disdainful wrath of the others, issued both out of one *welspring*.
Udall; *on Mark*, c. 10 (Richardson).

WENCH, *s.* a girl. 2 S. 17. 17.
Temperance was a delicate *wench*. Shak. *Temp.* ii. 1. 53.

WHAT, *pron.* why. Lu. 22. 71.
What shall I need to draw my sword? Shak. *Cymb.* iii. 4. 34.

WHEN AS, *conj.* when. Mt. 1. 18.
When as they wandered in the mountains and dens like beasts.
2 Macc. 10. 6.

WHETHER, *pron.* which (of two). Mt. 21. 31.
[She] bad me go do-wel Or wycke, yif I wolde, *whether* me lyked. Langland, *P. Plowm.* A. 12. 87.

WHILES, *adv.* while. Mt. 5. 25.
Whiles Hunger was her maister. Langland, *P. Plowm.* B. 6. 320.

WHIRLPOOL, *s.* a kind of great whale. Job 41. 1 (margin).
Sedenette, the Sea-monster called a *Whirlpool*. Cotgrave, *F. Dict.*

WHIT, *s.* a thing; *every-whit*, wholly. 1 S. 3. 18; Jn 7. 23. *Not a whit*, not at all. 2 Cor. 11. 5.
Not a whit. Shak. *M. Wives*, i. 1. 27.

WHITE, *v.* to whiten. Mark 9. 3.

WHITED, *pp.* whitened. Mt. 23. 27; Acts 23. 3.
Your passion hath sufficiently *whited* your face.
Ben Jonson, *Cynthia's Revels*, iii. 3.

WHOLESOME, *adj.* health-giving, salutary. Prov. 15. 4; 1 Tim. 6. 3.
That so the Parliament May, with their *wholesome* and preventive shears, Clip your phylacteries.
Milton, *On the New Forcers of Conscience*, 16.

WILL, *v.* to desire, wish. Mk 6. 25; Rom. 7. 18; Tit. 3. 8. *Will reveal*, wishes to reveal; Mt. 11. 27 (R.V. willeth to reveal). *Will kill*, wishes to kill; Lu. 13. 31 (R.V. would fain kill). *Will do* (R.V. willeth to do); Jn 7. 17. *Will marry* (R.V. desire to marry); 1 Tim. 5. 11.
They sent unto him to *will* him to retire. *Sh. Plut.* p. 191.

WILL-WORSHIP, *s.* willing worship, a worship of one's own choosing. Col. 2. 23. Wyclif has 'supersticioun, or vein religioun.'

WIMPLE, *s.* a covering for the neck. Is. 3. 22.
And, as she ran, her *wimpel* leet she falle.
Chaucer, *Legend of Good Women*, 813.

WINEBIBBER, *s.* a wine-drinker, drunkard. Prov. 23. 20; Mt. 11. 19; Lk. 7. 34.
Of whom that one can sit and *bybbe* his fil.
Gascoigne, *Steel Glas*, 563.

WINEFAT, *s.* wine-vat. Is. 63. 2; Mark 12. 1. See FAT.

WINK AT, to connive at. Acts 17. 30.
For if ye *winke at* suche matters, God wyl scoule upon you.
Lever, *Serm.* p. 81.

WISE, *s.* guise, manner, way. Mt. 1. 18.
To love her in my beste wyse. Chaucer, *Book of the Duchess*, 1097.

WIST, *pt. t.* knew. Ex. 16. 15; Mk 9. 6. See WIT, *v.*
His heed was of, or that he *wiste* [his head was off, before he knew it]. Chaucer, *Monkes Tale*, B. 3748.

WIT, *v.* to know. Gen. 24. 21; Ex. 2. 4. *We do you to wit*, we cause you to know. 2 Cor. 8. 1.
Wite ye nat wher ther stant [stands] a litel toun, &c.
Chaucer, *Manciple's Prologue*, 1.
(A. S. *witan;* pres. tense *ic wát*, I wot; past t. *ic wiste*, I wist.) See WIST, WOT.

WIT, *s.* knowledge, understanding. Ps. 107. 27.
If thy wealth wast[e], thy *wit* will give but small warmth.
Lyly, *Euphues*, p. 45.

WITCH, *s.* a wizard (used of a man). Dt. 18. 10.
I warrante hym a *wicche*. Langland, *P. Plowm.* B. 16. 10.

WITH, *s.* a pliant twig, used for a band. Judg. 16. 7.
Thou shalt ... doe that with a slender twist, that none can doe with a tough *with*. Lyly, *Euphues*, p. 267.

WITHAL, *adv.* (1) besides. 1 K. 19. 1; Ps. 141. 10; Acts 25. 27. (2) with. Lev. 11. 21; Job 2. 8.
[He] was by chance met *withal* by one of Aurelia's maids.
Sh. Plut. p. 50.

WITHOUT, *prep.* beyond. 2 Cor. 10. 13.
Their friends that were *without* the chamber ... were both amazed and afraid. *Sh. Plut.* p. 194.

WITTINGLY, *adv.* knowingly. Gen. 48. 14. See WIT, *v.*
To take and hange all the rulers of the people that have *wittyngly* suffred ... these Popysh abuses. Lever, *Serm.* p. 125.

WITTY, *adj.* skilful, clever. Prov. 8. 12.
Thou art both beautiful in thy countenance, and *witty* in thy words. Judith, 11. 23.

WOE WORTH THE DAY, evil be to the day. Ezek. 30. 2.
Tomorwe *worth* y-made [shall be made] the maydenes bruydale [bridal]. Langland, *P. Plowm.* B. 2. 43.

WONT, *pp. as adj.* accustomed. Ex. 21. 29; Mk 10. 1; Acts 16. 13.
As he was *wonted* ride [as he was accustomed to ride].
King Horn, 31.

WORSHIP, *s.* honour, reverence. Lk. 14. 10 (R.V. glory); Ps. 47. 4, *P. B.*
That good man of *worship*, Anthony Woodville.
Shak. *Rich. III.* i. 1. 66.

WORTHY, *adj.* deserving. Dt. 25. 2; Lk. 12. 48; Rom. 1. 32. As *sb.*, a man of renown, hero. Na. 2. 5.
By reason of some notable act *worthy* memory. *Sh. Plut.* p. 11.

WOT, *pres. tense*, 1 *pers. sing.* (1) know. Gen. 21. 26; Ac. 3. 17; Phil. 1. 22. Improperly used with *ye* (in place of *wit*). Gen. 44. 15; Rom. 11. 2. Also with *we* (in place of *wit*). Ex. 32. 1; Ac. 7. 40. *Wotteth*, used for *wot* (with *he*). Gen. 39. 8.
But *wotte ye* not what the scripture sayth? Lever, *Serm.* 117.
(A. S. *wát*, I know, he knows; *witon*, we know, ye know.) See WIT.

WREATHEN, *pp.* twisted. Ex. 28. 14; 2 K. 25. 17.
The *wrythen* fusto [the closed fist]. Langland, *P. Plowm.* B. 17. 174.

WREST, *v.* to pervert. Ex. 23. 2; Dt. 16. 19; 2 Pet. 3. 16.
Lette us not *wrest* the places of Paule and of other scriptures unto a wrong purpose. Lever, *Serm.* p. 138.

YEARN, *v.* to feel emotion, to be moved with grief or sadness. Gen. 43. 30; 1 Kings 3. 26.
I must do that my heart-strings *yearn* [grieve] to do.
Beaum. and Fletcher, *Bonduca*, ii. 4.

YOKEFELLOW, *s.* a comrade, partner. Phil. 4. 3. Cf. 2 Cor. 6. 14.
[He] thinks himself oblized to fall in with all the passions and humours of his *yoke-fellow*. *Spectator*, no. 7.

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INDEX OF PROPER NAMES
FOUND IN THE CANONICAL BOOKS

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INTRODUCTION.

The numerous passages of Holy Scripture in which reasons for bestowing a particular name on any person are given show that the Hebrews attached great importance to the *meanings* of their names; *cp.* Gen. 17. 5, 19, 21. 3, 6, 30. From Lu. 1. 59, 2. 21, it appears that names were often given at circumcision. An index of names requires a brief introduction explaining the principles on which Hebrew names are formed.

In many cases, the name is composed of (1) one of the names or titles of God, (2) a verb or adjective, forming together a simple sentence, as, The Lord hath helped. See *Azariah*. Hence it is important to note:—

How the names and titles of God occur as parts of names.

Two names are chiefly used: (1) El, which occurs separately as El Elyon in Gen. 14. 18, 19 (*cp.* R.V. marg. and Ps. 78. 35); Gen. 33. 20 (El-Elohe-Israel and *cp.* marg.). This is found as El-, Eli- at the beginning of a word, and as -el, -eel, -iel at the end of it.

(2) Jah[1], which occurs separately in Ps. 68. 4, is found as Jo-, Jeho-[2] at the beginning of a word, and as -iah[1], -jah[1], -ia[1] (and probably shortened to -i in some cases) at the end of it.

Thus the same idea may be expressed in four ways, according as one or the other name of God is placed either at the beginning or end of the compound name, *e.g.*

Elnathan, Nathaniel, Jonathan, Nethan-iah[3] all express the same idea, God or the Lord gives (or has given). The name Nathan alone probably implies the same: He (*i.e.* God) has given[3].

That these two names for God were not identical in meaning follows from 2 K. 23. 34, where the change of Eliakim's name to Jehoiakim by the king of Egypt is recorded. In the Index the first of these names is rendered by *God*, the second by *the Lord*. The second indicates the Divine Being as one keeping His covenant with Israel, who will prove Himself in all respects that which He has promised to be to them[4].

Another name of God is Shaddai (see Index). The names compounded with this are Zurishaddai, Ammishaddai and (?) Shedeur. The Index shews that these occur only in the early chapters of Numbers.

Many titles of God occur as parts of names: Ab, Abi, father; Ahi, brother; Zur, a rock. The names Abijah and Ahijah shew that father and brother are titles of God, and the combinations of Abi, Ahi with other words, in the same manner as El, are evidence that the prefixes are in every case used in equivalent senses: *cp.* Abimelech, Ahimelech and Elimelech; Abiezer, Ahiezer and Eliezer; Abinadab and Jehonadab. Am, Ammi, occur also in similar combinations, as Amminadab; and though Ammiel may be interpreted people or kinsfolk of God, yet as a person bearing this name 1 Ch. 3. 5 has also the name Eliam 2 S. 11. 3 the more probable interpretation is that which gives the same meaning to both forms, *God is a kinsman*. A similar ambiguity in meaning attaches to Abidan; the meaning *father-judge* given in the Index renders the word, but the preceding considerations tend to show that *the Father* (*i.e. God*) *is judge* is a more probable meaning than *father of the judge*.

The frequent use of 'nathan' to give, 'hanan' to graciously bestow, and other words of similar import, in composition with the names of God, throws light on the view taken by the Israelite as to God's providential care of the household, and may be considered in connexion with Job 1. 21; Gen. 30. 2, 33. 5; Ps. 127. 3. The use (very frequent) of Azar to help, and Padah to redeem, may point to a belief in God's fostering care of the nation as well as of the individual.

The use of Baal as part of a word deserves notice. The names Bealiah, and Beeliada as equivalent to Eliada, shew that at one time Baal was used in a good sense (note Elijah's challenge, 1 K. 18. 21; and the passage in Hos. 2. 8—17); while Ishbosheth as a substitute for Eshbaal indicates a desire to avoid further use of the word Baal, when it had become associated with idolatrous worship.

It would be interesting to inquire when and where names of a particular form were most used. Nearly 200 names occur compounded with Jah in one of the forms given above in (2), and these are found frequently from the time of Isaiah onwards.

The preceding are but a few of the ideas and problems which a study of the meanings of names may suggest. As regards the names themselves an attempt has been made to give a *complete* list of passages where they occur, and though in the case of names occurring very often, as Abraham, David, Nebuchadrezzar, not all the references are given, it is hoped that no passage conveying special information has been omitted.

Certain lists of names, and genealogies, occur in more than one place. The lists of Genesis 4. 17 ff., 5, 10, 25, 36, 46. 8—27, Num. 26, Jos. 15—21 should be compared with one another and with the lists in 1 Ch. 1—8. (Note also the references under *Tribes* in Index of Subjects.) A list of David's mighty men is found both in 2 S. 23 and 1 Ch. 11. A list of those who returned from captivity is in Ezra 2 and Neh. 7. A comparison of the names as recorded in different lists and in the parallel accounts contained in the books of Kings and Chronicles shows that their form varies considerably in some cases. As references are not *always* given to both of such duplicate lists and parallel accounts in the Index, the reader should note the passages referred to in this paragraph, and compare them on all occasions.

For the spelling of proper names, the R.V. should always be consulted, as the Hebrew names are there rendered more uniformly into English. Important differences between R.V. and A.V. are noted in the Index[5], but for want of space others have been omitted. A variation such as -a or -ah in the ending of words is shown by the addition of (h) at the end; S(h)almai indicates that the word is spelt with and without h[5]; and (s) at the end of a word as in Amorite(s) shews that passages containing the words Amorite and Amorites are mixed together. Other cases in which a bracket is similarly used will be easily understood.

NOTE. To save space, many abbreviations of words are used in this Index, *e.g.* n. for name, agt. against, prob. probably, f., ff. following, s. son, f. father, k. king, Gk. Greek, &c. A reference to a preceding name will often explain the abbreviation, especially in the meanings of the words. A.V. and R.V. stand for the Author-

[1] All these should be pronounced yah. The iah at the end of words should be pronounced thus, and not as two syllables. In the Index this is indicated by a dot thus, Azar·iah, pr. A-zar-yah.

[2] In Hebrew the *consonants* form the essential part of the word, and the vowels vary according to certain rules with the position of the word. This accounts for the change from *a* to *e*, and for the form Jeho- from Jah-.

[3] The reader can by the help of the Index make a list of such variations.

[4] This is the most probable explanation of the words "I am that I am," Exod. 3. 14: or, "I will be that I will be," as marg. of R.V.

[5] In some cases the spelling in later editions of A.V. varies from that of 1611. The interchange of "a" and "ah," "s" and "sh" is very common in A.V.

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ized and Revised Versions. m., mg. or marg. refers to the marginal readings of either version. q.v. [quod vide] following a word refers the reader to that word. cf., cp., the passage to be compared with that or those preceding. VS., VSS., version or versions of the Holy Scriptures in other languages, for details concerning which see pp. 56—59. LXX., see p. 40.

Where the same name denotes more than one object, (1), (2) are used to distinguish persons or places about which *anything is recorded*, but if the name *only* occurs, as in lists and genealogies, the passages are given without such distinction. A mark) is sometimes used to show that the passages on either side of it refer to different objects; 'others,' '5 persons,' '5 men' are prefixed to lists of references where it may be left to the reader to distinguish between them. *Cp.* Abdon, Akkub, Arah, Azareel. When a name is written differently in different passages, or two names belong to the same object, the sign = or 'same as' is used to connect the two forms, *e.g.* cp. Alemeth and Almon. Where the identity of the two forms is doubtful, ? is added.

N.B. The verses immediately preceding and following any reference should be consulted, and where the chapter *only* is given the whole or at least a considerable part of it should be read carefully. The meanings of names are given in italics, and when a rendering of A.V. or R.V. is given in italics, such rendering indicates the meaning of the name: *cp.* Abaddon.

AARON, appointed to assist Moses, Ex. 4. 14; elder brother of M., 7. 7; meets M. and children of Israel, 4. 27—30; with M. before Pharaoh, 5. 1—7. 7; his share in the plagues, 7. 8—12. 50; manna and quails, 16. 2, 6, 9, 10, 33, 34; with Hur stayed up Moses' hands, 17. 10; with Hur, 24. 14; with Jethro, 18. 12; at Sinai, 19. 24; 34. 30; with 70 elders, 24. 1, 9; A. and his sons anointed, 40. 12—15; makes the calf, 32. 1—6, 21, 25, 35; Dt. 9. 20; sedition of Miriam and A., Nu. 12. 1—12; makes atonement in Korah's rebellion, 16; his rod buds, kept in ark, 17; at Meribah, punished, 20. 2—12; buried, 20. 23—29; 33. 38; Dt. 10. 6; 32. 50; 123 years old, Nu. 33. 39; his parents and family, Ex. 6. 20, 23; Nu. 3. 2; 26. 59; 1 Ch. 6. 3, 4, 50; 23. 13; 24. 1; for priestly action see Sec. VII. p. 402; *Levites*, p. 405; joint action of M. and A., Ex. 29; reff. to A., Ps. 77. 20; 105. 26; 106. 16; 135. 19; M. and A. among his priests, 99. 6; house of A., 115. 10, 12; 118. 3; A.'s beard, 133. 2; I sent before thee M., A., and Miriam, Mic. 6. 4;—Lu. 1. 5; Ac. 7. 40; Heb. 5. 4; 7. 11; 9. 4. See *Moses*.

AARONITES, 1 Ch. 12. 27, the house of Aaron, R.V.; 27. 17, Aaron, R.V.

ABADDON, Job 26. 6; Pro. 15. 11; 27. 20, R.V., *destruction*, A.V.; another name of Apollyon, Rev. 9. 11.

ABAGTHA, Est. 1. 10: a Persian word.

ABANA, a river of Damascus, 2 K. 5. 12; marg. *Amana*, q.v.

ABARIM, *parts beyond* [Jordan], mountains of A. from which Moses viewed the land, Nu. 27. 12; 33. 47; Dt. 32. 49; Jer. 22. 20, R.V., passages, A.V.

ABBA, *father*, Mk. 14. 36; Ro. 8. 15; Gal. 4. 6.

ABDA, *servant*, (1) 1 K. 4. 6; (2) Neh. 11. 17; same as Obadiah, 1 Ch. 9. 16.

ABDEEL, Jer. 36. 26, and **ABDIEL**, 1 Ch. 5. 15, *servant of God*.

ABDI, *servant of the Lord*, 1 Ch. 6. 44; 2 Ch. 29. 12; Ezr. 10. 26.

ABDON, *servant*, (1) one of the judges, Ju. 12. 13; (2) 2 Ch. 34. 20, in VSS. Achbor as in 2 K. 22. 12; others in 1 Ch. 8. 23, 30; 9. 36; (3) a city of Asher, Jos. 21. 30; same as Hebron, Jos. 19. 28.

ABED-NEGO, *servant of Nego*=? *Nebo*, q.v.; one of three saved in furnace, Dan. 3. 12—30. See *Azariah*.

ABEL, *breath, vanity*, his offering—accepted—killed by Cain, Gen. 4;—reff. in N. T., blood of *righteous* A., Mt. 23. 35; cf. Lk. 11. 51; 1 Jn. 3. 12; by *faith* A., Heb. 11. 4; he..being dead yet *speaketh*, Heb. 11. 4; cf. Heb. 12. 24, A. & R.V.

ABEL, *meadow*, 1 S. 6. 18; the great stone, marg. and R.V. with VSS. (reading Eben for Abel). In 2 S. 20. 14, 18 it is the same as

ABEL-BETH-MAACHAH, *m. of Beth-Maachah*, 2 S. 20. 15; 1 K. 15. 20; 2 K. 15. 29; also called

ABEL-MAIM, *m. of waters*, 2 Ch. 16. 4; cf. 1 K. 15. 20.

ABEL-CHERAMIM, *m. of the vineyards*, Ju. 11. 33, R.V.; plain of the vineyards, A.V.

ABEL-MEHOLAH, *m. of the dance*, Ju. 7. 22; 1 K. 4. 12; 19. 16.

ABEL-MIZRAIM, *m. of Egypt*, Gen. 50. 11; the place of the mourning (Heb. *Ebel*, R.V. marg.) of Egyptians.

ABEL-SHITTIM, *m. of the acacias*, Nu. 33. 49; elsewhere *Shittim*.

ABEZ, Jos. 19. 20. [2 Ch. 29. 1.

ABI, mother of Hezekiah, 2 K. 18. 2; same as Abijah,

ABIA, **ABIAH**, **ABIJAH** (*The Lord (is) father*),
(1) Son of Rehoboam, 1 Ch. 3. 10; Mt. 1. 7; same as Abijah (2).
(2) Lk. 1. 5; same as Abijah (3).
(1) Son of Samuel, 1 S. 8. 2; 1 Ch. 6. 28.
(-) 1 Ch. 2. 24. (3) 1 Ch. 7. 8.
(1) Son of Jeroboam, 1 K. 14. 1, 17.
(-) Son of Rehoboam, 2 Ch. 11. 20, 22; 12. 16; 13. 1—22; called Abijam in 1 K. 15. 1—8. (3) 1 Ch. 24. 10. (4) 2 Ch. 29. 1; see *Abi*.
Also, Neh. 10. 7; 12. 4, 17. R.V. has Abijah throughout, except in 1 Ch. 2. 24.

ABIALBON, *father of strength*, 2 S. 23. 31; same as Abiel, 1 Ch. 11. 32.

ABIASAPH, *the Father* (God) *gathers*, Ex. 6. 24; same as ? Ebiasaph, 1 Ch. 6. 23.

ABIATHAR, *father of excellence*, or *plenty*, escapes Saul, 1 S. 22. 20; abides with David, 23. 6, 9; 30. 7; brings ark to Jerusalem, 2 S. 15. 24—36; 17. 15; 19. 11; takes part in Adonijah's rebellion, 1 K. 1. 7; thrust out from the priesthood, 2. 27, 35;—Mk. 2. 26. Ahimelech and Abiathar probably interchanged in 2 S. 8. 17; 1 Ch. 18. 16; 24. 3, 6, 31; cf. 2 S. 20. 25.

ABIB, an ear of corn, a green ear, see p. 410.

ABIDAH, *the Father knows*, Gen. 25. 4; 1 Ch. 1. 33.

ABIDAN, *father-judge*, Nu. 1. 11; 2. 22; 7. 60; 10. 24.

ABIEL, *God (is) father* or *f. of strength*, (1) 1 S. 9. 1; 14. 51; (2) A. the Arbathite, 1 Ch. 11. 32; cf. 2 S. 23. 31.

ABIEZER, **ABIEZRITE**, *father of help*, (1) a family in Manasseh, Jos. 17. 2; 1 Ch. 7. 18; called Abiezrites, Ju. 6. 11, 24, 34; 8. 32; to which Gideon belonged, written Jeezer, Nu. 26. 30; *vintage* of A., Ju. 8. 2; (2) 2 S. 23. 27; 1 Ch. 11. 28; 27. 12.

ABIGAIL, *f. of rejoicing*, (1) wife of Nabal, 1 S. 25. 3; became David's wife, 25. 42; 27. 3; 30. 5; 2 S. 2. 2; mother of Chileab, 2 S. 3. 3, or Daniel, 1 Ch. 3. 1; (2) sister of David, 1 Ch. 2. 16, called in R.V. ABIGAL, 2 S. 17. 25.

ABIHAIL, *father of strength*, Nu. 3. 35; 1 Ch. 2. 29; 5. 14; 2 Ch. 11. 18; Est. 2. 15; 9. 29.

ABIHU, *Father (is) He* (God), son of Aaron, Ex. 6. 23; 24. 1, 9; 28. 1; offered strange fire and died, Lev. 10. 1; Nu. 3. 2, 4; 26. 60, 61;—1 Ch. 6. 3; 24. 1, 2.

ABIHUD, *f. of splendour*, 1 Ch. 8. 3.

ABIJAH, ABIJAM. See *Abia*.

ABILENE, a district near Lebanon, Lk. 3. 1.

ABIMAEL, *f. of Mael*, Gen. 10. 28; 1 Ch. 1. 22.

ABIMELECH, *father-king*, (1) takes Sarah, Gen. 20. 2; warned in a dream, reproves Abraham for denying her, and is healed, 20. 3—18; 21. 22—32; (2) reproves Isaac for denying his wife, 26. 7—11; makes covenant with I., 26. 16, 26—33; (3) son of Gideon, Ju. 8. 31; murders his brethren and is made king, 9. 1—6; overcomes conspiracy and sows Shechem with salt, 9. 22—49; slain by a millstone, 9. 50—55; 2 S. 11. 21; (4) 1 Ch. 18. 16, Ahimelech VSS., see *Abiathar*; (5) in title of Ps. 34 same as Achish, 1 S. 21. 11.

ABINADAB, *noble father*, (1) ark rests in house of A. 20 years, 1 S. 7. 1; 2 S. 6. 3; 1 Ch. 13. 7; (2) second son of Jesse, 1 S. 16. 8; 17. 13; (3) son of Saul, 1 S. 31. 2; 1 Ch. 10. 2; (4) 1 K. 4. 11, cf. marg. and R.V.

ABINOAM, *father of pleasantness*, or *grace*, Ju. 4. 6.

ABIRAM, *father, high*, (1) with Dathan in Korah's rebellion, Nu. 16. 1—27; 26. 9; Dt. 11. 6; Ps. 106. 17, see *Korah*; (2) 1 K. 16. 34; cf. Jos. 6. 26.

ABISHAG, *f. of error*, the Shunammite, 1 K. 1. 3, 15; 2. 17—22.

ABISHAI, *f. of a gift*, son of Zeruiah, renders great services to David; 1 S. 26. 6—9; 2 S. 2. 18, 24; 3. 30;

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10. 10, 14; 16. 9; 18. 2, 5; 19. 21; 20. 6, 10; 21. 17; 23. 18; 1 Ch. 2. 16; 18. 12; 19. 11 (Heb. Abshai), 15.
ABISHALOM, *f. of peace*, 1 K. 15. 2, 10, called Absalom, 2 Ch. 11. 20.
ABISHUA, *f. of safety*, 1 Ch. 6. 4; Ezr. 7. 5;) 1 Ch. 8. 4.
ABISHUR, *father-wall*, 1 Ch. 2. 28.
ABITAL, *father-dew*, 2 S. 3. 4; 1 Ch. 8. 3.
ABITUB, *f. of goodness*, 1 Ch. 8. 11.
ABIUD, Mt. 1. 13.
ABNER, *f. of Ner*, or *light*—once ABINER, captain of Saul's army, 1 S. 14. 50; 17. 55; 20. 25; 26. 5—15; makes Ish-bosheth king, 2 S. 2. 8; defeated by Joab, slays Asahel, 2. 12—31; revolts to David, 3. 6—21; killed by Joab, 3. 27; David's lament over A., 3. 33; 4. 1, 12; 1 K. 2. 5, 32; 1 Ch. 26. 28; 27. 21.
ABRAM, *exalted father*, Gen. 11. 26—17. 5 and
ABRAHAM, *f. of a multitude*, Gen. 17. 5—25. 10; called, 12. 1; goes to Canaan, and Egypt, 12. 4—10; represents his wife to be his sister, 12. 11—20; 20; parts from Lot, 13. 5—13; rescues him, 14. 14; blessed by Melchizedek, 14. 19 (Heb. 7. 1—10); blessings and promises to, 12. 2; 13. 14; 15. 1, 5, 13; 18. 10; 21. 12; 22. 16; covenant with, 15. 18; renewed with change of name and circumcision, 17; entertains three angels and intercedes for Sodom, 18; casts forth Hagar, 21. 10; cf. Gal. 4. 22; offers up Isaac, 22 (Heb. 11. 17); purchases Machpelah, 23; 49. 30; 50. 13; death and burial, 25. 8;—God's promises to A., Gen. 26. 3; 28. 4; to A. and Isaac, 35. 12; to A., I. and Jacob, 50. 24; Ex. 2. 24; 6. 3—8; 32. 13; 33. 1; Lev. 26. 42; Nu. 32. 11; Dt. 1. 8; 6. 10; 9. 5, 27; 29. 13; 30. 20; 34. 4; 2 K. 13. 23; 1 Ch. 16. 16; Neh. 9. 7; Ps. 105; Mic. 7. 20;
the God of A., Gen. 26. 24; of A. and Isaac, 28. 13; 32. 9; cf. 31. 42, 53; 48. 15; of A., I. and Jacob, Ex. 3. 6, 15; 4. 5; cf. Mt. 22. 32; Mk. 12. 26; Lk. 20. 37;—1 K. 18. 36, L. God of A., I. and Israel; 1 Ch. 29. 18; 2 Ch. 30. 6;
A. the friend of God, 2 Ch. 20. 7; Is. 41. 8; Jas. 2. 23.—Jos. 24. 2; Ps. 47. 9; Is. 29. 22; 51. 2; 63. 16; Jer. 33. 26; Ez. 33. 24;
sons of A., Gen. 25. 1—18; 1 Ch. 1. 27—34; Mt. 1. 1—17; Lk. 3. 34; cf. Heb. 2. 16.
Reff. in N.T.: *promises* to A., Lk. 1. 55, 73; Ac. 3. 25; 7. 2—17; Ro. 9. 7; Heb. 6. 13; *A.'s faith*, Ro. 4; Gal. 3; Heb. 11. 8, 17; Jas. 2. 21;
A. father of the Jews, Lk. 13. 16; 19. 9; Ac. 13. 26; Ro. 11. 1; 2 Cor. 11. 22; and of them that believe, cf. Matt. 3. 9; Lk. 3. 8; Jn. 8. 33—58 with Ro. 4. 16; Gal. 3. 7, 29; 4. 22, 28; A. and Hagar, Gal. 4; A. and Melchizedek, Heb. 7. 1—10; A.'s bosom, Lk. 16. 22—30; A., I. and Jacob, Mt. 8. 11; Lk. 13. 28; Ac. 3. 13; 7. 32.—1 Pet. 3. 6.
ABRONAH, Nu. 33. 34, R.V.; Ebronah, A.V.
ABSALOM, *f. of peace*, 3rd son of David, 2 S. 3. 3; kills his brother Amnon, 13. 20—39; 14. 21—33; conspires against David, who flees from Jerusalem, 15—17; hanging in the oak is slain by Joab, 18. 9—17; David wept for A., 18. 33; 19. 1—6, 9, 10;—20. 6; 1 K. 1. 6; 2. 7, 28; 1 Ch. 3. 2; 2 Ch. 11. 20; Ps. 3, title.
ACCAD, Gen. 10. 10.
ACC(H)O, Ju. 1. 31, same as Ptolemais, Ac. 21. 7.
ACELDAMA, *field of blood*, Mt. 27. 8; Ac. 1. 19.
ACHAIA, Ac. 18. 12, 27; 19. 21; Ro. 15. 26; 16. 5; 1 Cor. 16. 15; 2 Cor. 1. 1; 9. 2; 11. 10; 1 Thes. 1. 7, 8.
ACHAICUS, *belonging to Achaia*, 1 Cor. 16. 17.
ACHAN, stoned for taking the "accursed" thing, Jos. 7; 22. 20. See *Achor*.
ACHAR, *troubler*, 1 Ch. 2. 7; cf. Jos. 7. 25.
ACHAZ, N. T. form of Ahaz, Mt. 1. 9.
ACHBOR, *mouse*, (1) Gen. 36. 38; (2) 2 K. 22. 12, same as *Abdon*, q.v.; (3) Jer. 26. 22; 36. 12.
ACHIM, short form of Jehoiachin; Mt. 1. 14.
ACHISH, king of Gath, receives David kindly, 1 S. 21. 10; 27; 28. 1; 29. 3—10; 1 K. 2. 40; called Abimelech, Ps. 34, title, prob. by change of letters.
ACHMETHA, Ezr. 6. 2, the city Ecbatana.
ACHOR, *trouble* (valley of), Achan stoned there, Jos. 7. 24, 26; 15. 7; Is. 65. 10; Hos. 2. 15.
ACHSAH, *ankle-ring*, daughter of Caleb, given to Othniel to wife, receives upper and lower springs, Jos. 15. 15—19; Ju. 1. 11—15; 1 Ch. 2. 49.
ACHSHAPH, *magic*, Jos. 11. 1; 12. 20; 19. 25.
ACHZIB, *a lie*, (1) Jos. 15. 44; Mic. 1. 14; (2) Jos. 19. 29; Ju. 1. 31.
ADADAH, Jos. 15. 22. [2—16.
ADAH, *ornament*, (1) Gen. 4. 19—23; (2) Gen. 36.
ADA'IAH, *the L. hath adorned*, name of 8 or 9 persons, 2 K. 22. 1; 1 Ch. 6. 41; 8. 21; 9. 12; 2 Ch. 23. 1; Ezr. 10. 29, 39; Neh. 11. 5, 12. See *Iddo*.
ADAL'IA, Est. 9. 8.
ADAM, *man?*, in Eden, Gen. 2. 15; names the creatures and woman, 19—23; cf. 3. 20; fall of, 3; 4. 1, 25; 5. 1—5; cf. R.V. wh. often translates "the man": 1 Ch. 1. 1; son of God, Lk. 3. 38; sons of A., Dt. 32. 8, children of men R.V.; Job 31. 33, cf. marg.; Ro. 5. 14; 1 Tim. 2. 13; Jude 14; contrasted with CHRIST the last A., 1 Cor. 15. 22, 45.
ADAM, name of a city; Jos. 3. 16.
ADAMAH, Jos. 19. 36.
ADAMI, Jos. 19. 33; A.-NEKEB, R.V., see *Nekeb*.
ADAR, (1) Jos. 15. 3; ADDAR, R.V., same as Hazar-addar, Nu. 34. 4; (2) the 12th month, Est. 3. 7.
ADBEEL, *miracle of God*, Gen. 25. 13; 1 Ch. 1. 29.
ADDAN, Ezr. 2. 59, same as ADDON, Neh. 7. 61.
ADDAR, 1 Ch. 8. 3, same as *Ard*, Nu. 26. 40, q.v.
ADDI, Lk. 3. 28.
ADER, *flock*, 1 Ch. 8. 15; Eder, R.V.
ADIEL, *ornament of God*, 1 Ch. 4. 36; 9. 12; 27. 25.
ADIN, *pleasant*, same root as Eden, Ezr. 2. 15; Neh. 7. 20;—10. 16;—Ezr. 8. 6.
ADINA, *pleasant*, 1 Ch. 11. 42. [see *Jashobeam*.
ADINO, the Eznite, 2 S. 23. 8; cf. 1 Ch. 11. 11, and
ADITHAIM, *double ornament*, Jos. 15. 36.
ADLAI, 1 Ch. 27. 29.
ADMAH, always with Zeboim, Gen. 10. 19; 14. 2, 8; Dt. 29. 23; Hos. 11. 8.
ADMATHA, Est. 1. 14.
ADNA, *pleasure*, Ezr. 10. 30;) Neh. 12. 15.
ADNAH, *pleasure*, 1 Ch. 12. 20;) 2 Ch. 17. 14.
ADONI-BEZEK, *lord of Bezek*, Ju. 1. 3—7.
ADONIJAH, *the L. is my Lord*, (1) 4th son of David, 2 S. 3. 4; usurps the kingdom, pardoned, afterwards slain, 1 K. 1. 5—53; 2. 13—28;—1 Ch. 3. 2; (2) 2 Ch. 17. 8; (3) Neh. 10. 16, prob. same as
ADONIKAM, Ezr. 2. 13; 8. 13; Neh. 7. 18.
ADONIRAM, *lord-high*, 1 K. 4. 6; 5. 14; = Adoram.
ADONIS, Is. 17. 10, R.V. marg. See p. 366, Tammuz.
ADONI-ZEDEK, *lord of righteousness*, king of Jerusalem, Jos. 10. 1; one of 5 kings who war against Gibeon, 3—5; put to death, 22—27.
ADORAIM, 2 Ch. 11. 9. [2 Ch. 10. 18.
ADORAM, 2 S. 20. 24; 1 K. 12. 18=Hadoram,
ADRAMMELECH, *splendour of the king* or *fire-king*; n. of idol prob. representing the sun, 2 K. 17. 31; son of Sennacherib, 2 K. 19. 37; Is. 37. 38.
ADRAMYTTIUM, Ac. 27. 2.
ADRIA, a part of the Mediterranean, Ac. 27. 27.
ADRIEL, *flock of God*, 1 S. 18. 19; 2 S. 21. 8.
ADULLAM, Jos. 12. 15; 15. 35; 2 Ch. 11. 7; Neh. 11. 30; Mic. 1. 15; ADULLAMITE, Gen. 38. 1, 12, 20; cave of A., 1 S. 22. 1; 2 S. 23. 13; 1 Ch. 11. 15.
ADUMMIM (the going up of, or to), (*the pass of*) *the red* [red-haired men?], Jos. 15. 7; 18. 17, on the road from Jerusalem to Jericho.
ÆNEAS, healed by St Peter at Lydda, Ac. 9. 33.
ÆNON, *springs*, where John baptized, Jn. 3. 23.
AGABUS foretells famine, Ac. 11. 28; and Paul's imprisonment, 21. 10. [Samuel, 1 S. 15. 8—33.
AGAG, Nu. 24. 7; spared by Saul, cut in pieces by
AGAGITE, Haman the, Est. 3. 1, 10. See *Haman*.
AGAR, Gal. 4. 24, same as *Hagar*, q.v.
AGEE, one of David's mighty men, 2 S. 23. 11.
AGRIPPA, Paul brought before A. answers, Ac. 25. 13; —26. 32; almost persuaded, 26. 28, cf. R.V.
AGUR, (one of the) *gathering* (of wise men?), his prophecy, oracle R.V., Pro. 30.
AHAB, (1) king of Israel, 1 K. 16. 28—33; Elijah sent to, 17. 1; 18; 19. 1; 21. 18; smites Syrians, 20; the prophet's rebuke, 20. 35—42; takes Naboth's vineyard, 21; spared on repenting, 21. 29; seduced by false prophets is slain at Ramoth-gilead, 22; 2 Ch. 18;—2 K. 8—10; 21. 3, 13; Mic. 6. 16. (2) a lying prophet, Jer. 29. 21.
AHARAH, 1 Ch. 8. 1, called Ahiram, Nu. 26. 38. See
AHARHEL, 1 Ch. 4. 8. [*Aher, Ehi*.

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AHASAI, Neh. 11. 13, called Jahzerah 1 Ch. 9. 12.
AHASBAI, *I flee to the Lord*?, 2 S. 23. 34; cp. 1 Ch. 11. 35.
AHASUERUS, *king*?, name of one Median and two Persian kings; (1) Dan. 9. 1; (2) Ezra 4. 6; (3) throughout Esther, see pp. 117, 118.
AHAVA, Ezr. 8. 15, 21, 31.
AHAZ, *possessor*, king of Judah, 2 K. 16; 2 Ch. 28; copies heathen altar, 2 K. 16. 10; Isaiah's message to, Is. 7; dial of A., 2 K. 20. 11;—23. 12.
AHAZ·IAH, *the L. upholds*, (1) k. of Israel; 1 K. 22. 40, 49, 51; 2 K. 1. 18; 2 Ch. 20. 35; (2) k. of Judah; 2 K. 8. 25—29; 9. 16—29; 10. 13; 12. 18; 1 Ch. 3. 11; 2 Ch. 22. 1—11; called Azariah 2 Ch. 22. 6, and Jehoahaz, 2 Ch. 21. 17.
AHBAN, 1 Ch. 2. 29.
AHER, 1 Ch. 7. 12; Ahiram in Nu. 26. 38. See *Ehi*.
AHI, (1) 1 Ch. 5. 15; (2) 1 Ch. 7. 34, contraction of Ahijah, cf. Abi.
AHIAH same as **AHIJAH** (the L. is a brother): (1) priest in Saul's time, 1 S. 14. 3, 18; same as ? Ahimelech; others in 1 K. 4. 3; 1 Ch. 8. 7. (1) the Shilonite, prophesies to Jeroboam the rending of the kingdom, 1 K. 11. 29—39; 12. 15; and God's judgement, 14. 2—18; 15. 29; 2 Ch. 9. 29; (2) father of Baasha, 1 K. 15. 27, 33; others in 1 Ch. 2. 25; 11. 36; 26. 20; Neh. 10. 26.
AHIAM, 2 S. 23. 33; 1 Ch. 11. 35.
AHIAN, 1 Ch. 7. 19.
AHIEZER, *brother-help*, (1) Nu. 1. 12; 2. 25; 7. 66, 71; 10. 25; (2) 1 Ch. 12. 3.
AHIHUD, (1) Nu. 34. 27; (2) 1 Ch. 8. 7.
AHIJAH. See *Ahiah*.
AHIKAM, *brother rising up*, s. of Shaphan, sent with others to Huldah by Josiah, 2 K. 22. 12—14; 2 Ch. 34. 20; 2 K. 25. 22; protects Jeremiah, Jer. 26. 24; 39. 14. See *Gedaliah* and Jer. 40—43.
AHILUD, 2 S. 8. 16; 20. 24; 1 K. 4. 3, 12; 1 Ch. 18. 15.
AHIMAAZ, *b. of anger*, (1) 1 S. 14. 50; (2) son of Zadok, 2 S. 15. 27, 36; sent secretly to David, hidden in a well, 17. 17—21; 18. 19—29; 1 Ch. 6. 8, 9, 53; (3) 1 K. 4. 15. [9. 17.
AHIMAN, Nu. 13. 22; Jos. 15. 14; Ju. 1. 10; 1 Ch.
AHIMELECH, *brother-king*, (1) gives David hallowed bread, 1 S. 21. 1—9; slain by Saul, 22. 9—20; 23. 6; 30. 7; Ps. 52, title; (2) 2 S. 8. 17; 1 Ch. 24. 3, 6, 31, see *Abiathar*; (3) 1 S. 26. 6 (Abim-, LXX.).
AHIMOTH, 1 Ch. 6. 25; = Mahath, ver. 35 = Maath, Lk.
AHINADAB, *noble brother*, 1 K. 4. 14. [3. 26.
AHINOAM, *b. of grace*, (1) 1 S. 14. 50; (2) wife of David, 1 S. 25. 43; 27. 3; 30. 5; 2 S. 2. 2; 3. 2; 1 Ch. 3. 1.
AHIO, *brotherly*, or *the Lord is a brother*, 2 S. 6. 3, 4; 1 Ch. 13. 7;) 1 Ch. 8. 14, 31; 9. 37.
AHIRA, Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.
AHIRAM, *exalted brother*, Nu. 26. 38, same as *Ehi*, q.v.
AHISAMACH, *brother sustains*, Ex. 31. 6; 35. 34; 38. 23. See *Aholiab*.
AHISHAHAR, *brother-dawn*, 1 Ch. 7. 10.
AHISHAR, over Solomon's household, 1 K. 4. 6.
AHITHOPHEL, *b. of folly*, 2 S. 15. 12, 31, 34; his counsel overthrown by Hushai, hangs himself, 16. 15—17. 23; grandfather of Bathsheba, cp. 23. 34, and 11. 3; 1 Ch. 3. 5;—1 Ch. 27. 33, 34.
AHITUB, *b. of goodness*, (1) 1 S. 14. 3; 22. 9—20; (2) 2 S. 8. 17; 1 Ch. 6. 7, 8, 52; 18. 16; Ezr. 7. 2; (3) 1 Ch. 9. 11; Neh. 11. 11; 1 Ch. 6. 11, 12.
AHLAB, Ju. 1. 31.
AHLAI, (1) 1 Ch. 2. 31; (2) 1 Ch. 11. 41.
AHOAH, 1 Ch. 8. 4.
AHOHITE, 2 S. 23. 9, 28; 1 Ch. 11. 12, 29; 27. 4.
AHOLAH, *her tent*, and **AHOLIBAH**, *my tent in her* } Ex. 23. 4—44.
AHOLIAB, *tent of (the) father*, of tribe of Dan, constructs tabernacle, Ex. 31. 6; 35. 34; 36. 1, 2; 38. 23.
AHOLIBAMAH, *tent of the high place*, Gen. 36. 2, 5, 14, 18, 25; duke A., 36. 41; 1 Ch. 1. 52.
These 4 words begin with O, Oholah, &c., in R.V.
AHUMAI, 1 Ch. 4. 2.
AHUZAM, *their possession*, 1 Ch. 4. 6; -ZZAM, R.V.
AHUZZATH, *possession*, Gen. 26. 26.
AI, and **HAI**, *the heap of ruins*, Gen. 12. 8; 13. 3; Isr. smitten at Ai, Josh. 7; taken by stratagem, 8;—9. 3; 10. 1, 2; 12. 9; Ezr. 2. 28; Neh. 7. 32; in Jer. 49. 3 read Ar as Nu. 21. 15, 28. See *Ar*.
AIATH, Is. 10. 28. } prob.
AIJA, Neh. 11. 31. } the same
AYYAH, 1 Ch. 7. 28, R.V. marg.; Gazu, A.V. } as Ai.
AIAH, (1) 2 S. 3. 7; 21. 8—11; (2) 1 Ch. 1. 40; same as
AJAH, Gen. 36. 24; Aiah, R.V.
AIJALON same as **AJALON** (Jos. 21. 24; Ju. 1. 35; 12. 12 (? Elon); 1 S. 14. 31; 1 Ch. 6. 69; 8. 13; 2 Ch. 11. 10; Jos. 10. 12; 19. 42; 2 Ch. 28. 18. R.V. has Aijalon throughout.
AIN, *eye, fountain*, also with other words EN-, (1) Nu. 34. 11; (2) Jos. 15. 32; 19. 7; 21. 16; 1 Ch. 4. 32; cf. Ashan, 1 Ch. 6. 59; En-rimmon, Neh. 11. 29.
AKAN, Gen. 36. 27, same as *Jakan*, 1 Ch. 1. 42, q.v.
AKKUB, name of 5 persons, 1 Ch. 3. 24; 9. 17; Ezr. 2. 42, 45; Neh. 7. 45; 8. 7; 11. 19; 12. 25.
AKRABBIM, *scorpions*, Maaleh-A., the ascent of A., going up to A., cp. text and marg. A.V. and R.V. of Nu. 34. 4; Jos. 15. 3; Ju. 1. 36.
ALAMETH, 1 Ch. 7. 8, Alemeth, R.V., same as
ALEMETH, 1 Ch. 8. 36; 9. 42.
ALEMETH, 1 Ch. 6. 60; = Almon, Jos. 21. 18; Allemeth, R.V.
ALAMMELECH, *king's oak*, Jos. 19. 26.
ALEXANDER, (1) Mk. 15. 21; (2) Ac. 4. 6; (3) 19. 33; (4) 1 Tim. 1. 20; A. the coppersmith, 2 Tim. 4. 14.
ALEXANDRIA, Ac. 18. 24; 27. 6; -ians, 6. 9.
AL·IAH and **AL·IAN**, 1 Ch. 1. 51, 40. See *Alvah* and *Alvan*.
ALLELUIA, Hallelujah, R.V.; *praise ye the Lord*, Rev. 19. 1—6; cf. Ps. 105. 45, and 106—150.
ALLON, *oak*, 1 Ch. 4. 37; Jos. 19. 33; the oak, R.V.
ALLON-BACHUTH, *oak of weeping*, Gen. 35. 8.
ALMODAD, Gen. 10. 26; 1 Ch. 1. 20.
ALMON, *hidden*, Jos. 21. 18, same as *Alemeth*, q.v.
ALMON-DIBLATHAIM, Nu. 33. 46, 47.
ALOTH, 1 K. 4. 16; Bealoth, R.V.
ALPHA, first letter of Greek alphabet, Rev. 1. 8, 11 (cp. R.V.); 21. 6; 22. 13.
ALPHÆUS, (1) Mt. 10. 3; (2)? Mk. 2. 14; same as? Clopas, Joh. 19. 25, A.V. marg. and R.V.; same as? Cleopas, Lk. 24. 18. See *James* (2).
AL-TASCHITH, *destroy not*, Ps. 57 (title); *al.*
ALUSH, Nu. 33. 13, 14.
ALVAH and **ALVAN**, Gen. 36. 40, 23, same as *Aliah* [and *Alian*, q.v.
AMAD, Jos. 19. 26.
AMAL, *trouble*, 1 Ch. 7. 35.
AMALEK, Gen. 36. 12, 16; 1 Ch. 1. 36.
AMALEKITES (or **AMALEK**), fight with Isr., Ex. 17. 8—13; their destruction foretold, 17. 14—16; Nu. 24. 20;—enjoined, Dt. 25. 17—19; Nu. 13. 29; 14. 25, 43—45; Ju. 3. 13; 5. 14; smitten by Gideon, Ju. 6. 3, 33; 7. 12—10. 12; 12. 15; by Saul, 1 S. 14. 48 and 15; by David, 27. 8; 30. 1—18; 2 S. 8. 12; 1 Ch. 18. 11; by the Simeonites, 1 Ch. 4. 43; —Gen. 14. 7; 1 S. 28. 18; 2 S. 1. 1, 8, 13; Ps. 83. 7.
AMAM, Jos. 15. 26.
AMANA, Song 4. 8; 2 K. 5. 12 marg.
AMAR·IAH, *the Lord hath said* (promised), name of 9 persons, 1 Ch. 6. 7, 11, 52; 23. 19; 24. 23; 2 Ch. 19. 11; 31. 15; Ezr. 7. 3; 10. 42; Neh. 10. 3; 11. 4; 12. 2, 13; Zep. 1. 1.
AMASA, *a burden*, made captain of the host by Absalom, 2 S. 17. 25; David's offer to A., 19. 13; slain by Joab, 20. 4, 5, 8—12; 1 K. 2. 5, 32; 1 Ch. 2. 17; same as ? Amasai, 1 Ch. 12. 18;) 2 Ch. 28. 12.
AMASAI, 1 Ch. 6. 25, 35; 12. 18; 15. 24; 2 Ch. 29. 12.
AMASHAI, Neh. 11. 13; **AMASHSAI**, R.V. as Heb.
AMAS·IAH, *the L. beareth* (cf. Is. 46. 3), 2 Ch. 17. 16.
AMAZ·IAH, *strong (is) the L.*, (1) k. of Judah, 2 K. 12. 21; 13. 12; slays murderers of his father, conquers Edom, overcome and spoiled by Joash, slain at Lachish, 14. 1—23; 15. 1, 3; 1 Ch. 3. 12; 2 Ch. 24. 27—26. 4; (2) priest of Beth-el, Am. 7. 10—17: others in 1 Ch. 4. 34; 6. 45.
AMI, Ezr. 2. 57, same as Amon, Neh. 7. 59.
AMITTAI, *true*, 2 K. 14. 25; Jonah 1. 1.
AMMAH, 2 S. 2. 24. See *Methog-Ammah*.
AMMI, *my people*, Hos. 2. 1. See *Lo-ammi*, 1. 9.
AMMIEL, (1) Nu. 13. 12; (2) 2 S. 9. 4, 5; 17. 27; (3) 1 Ch. 3. 5; = Eliam, 2 S. 11. 3; (4) 1 Ch. 26. 5.
AMMIHUD, (1) Nu. 1. 10; 2. 18; 7. 48, 53; 10. 22; 1 Ch. 7. 26:—4 others in Nu. 34. 20, 28; 2 S. 13. 37; **AMMIHUR**, R.V. of 2 S. 13. 37;—1 Ch. 9. 4.
AMMINADAB, (1) Ex. 6. 23; (2) Nu. 1. 7; 2. 3; 7. 12;

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10. 14; Rt. 4. 19; 1 Ch. 2. 10;)(1 Ch. 6. 22, same as Izhar, vv. 2, 18, 38;)(1 Ch. 15. 10, 11; **AMINADAB**, Mt. 1. 4; Lk. 3. 33. Similar in meaning to
AMMINADIB, Song 6. 12; *my princely people*, R. V.; *willing*, marg. A. and R. V.
AMMISHADDAI, *servant of the Almighty*, Nu. 1. 12;
AMMIZABAD, 1 Ch. 27. 6. [2. 25; 7. 66, 71; 10. 25.
AMMON, children of, **AMMONITES**, Gen. 19. 38; Nu. 21. 24; Dt. 2. 19, 20, 37; 3. 11, 16; not to enter into the congregation, 23. 3;—Jos. 12. 2; 13. 10, 25; Ju. 3. 13; defeated by Jephthah, Ju. 10. 6—12. 3; Jabesh-G. delivered from A. by Saul, 1 S. 11. 1—11; 12. 12; 14. 47; 2 S. 8. 12; insult David's servants, subdued by Joab and David, 10; 11. 1; 12. 9, 26, 31;—17. 27; 23. 37; 1 Ch. 11. 39; 18. 11; 19; 20. 3; 1 K. 11. 1, 5, 7, 33; 2 K. 23. 13; 24. 2; 2 Ch. 20. 1—25; 26. 8; 27. 5; Ezr. 9. 1; Neh. 2. 10, 19; 4. 3, 7; 13. 1, 23;—Prophecies, Is. 11. 14; Jer. 9. 26; 25. 21; 27. 3; 40. 11, 14; 41. 10, 15; 49. 1—6; Ez. 21. 20, 28; 25. 2—10; Am. 1. 13; Zep. 2. 8—11; Dan. 11. 41; Ps. 83. 7.
AMMONITESS, 1 K. 14. 21, 31; 2 Ch. 12. 13; 24. 26.
AMNON, (1) David's eldest son, 2 S. 3. 2; 13 (**AMINON**, ver. 20, marg.); 1 Ch. 3. 1; (2) 1 Ch. 4. 20.
AMOK, *deep*, Neh. 12. 7, 20.
AMON, (1) 1 K. 22. 26; 2 Ch. 18. 25; (2) king of Judah, 2 K. 21. 18—25; 1 Ch. 3. 14; 2 Ch. 33. 20—25; Jer. 1. 2; 25. 3; Zep. 1. 1; Mt. 1. 10; (3) Jer. 46. 25, R. V.; the multitude, A. V. See *No-Amon* and *Ami*.
AMORITE(S), *highlander*? Gen. 10. 16; 14. 7, 13; 15. 16, 21; 48. 22; Ex. 3. 8, 17; 13. 5; 23. 23; 33. 2; 34. 11; Nu. 13. 29; dispossessed by Israelites, 21. 13—34; 22. 2; 32. 33, 39; Dt. 1. 4—44; 2. 24; 3. 2, 8, 9; 4. 46, 47; 7. 1; 20. 17; 31. 4; Jos. 2. 10; 3. 10; 5. 1; 7. 7; 9. 1, 10; five kings of the A., 10. 5—12;—11. 3; 12. 2, 8; 13. 4, 10, 21; 24. 8—18; Ju. 1. 34—36; 3. 5; 6. 10; 10. 8, 11; 11. 19—23; 1 S. 7. 14; 2 S. 21. 2; 1 K. 4. 19; 9. 20; 21. 26; 2 K. 21. 11; 1 Ch. 1. 14; 2 Ch. 8. 7; Ezr. 9. 1; Neh. 9. 8; Ps. 135. 11; 136. 19; Ez. 16. 3, 45; Am. 2. 9, 10.
AMOS, *burden*, Am. 1. 1; 7. 8—14; 8. 2. See p. 145.
AMOZ, *strong*, Isaiah the son of A., 2 K. 19. 2, 20; 20. 1; 2 Ch. 26. 22; 32. 20, 32; Is. 1. 1; 2. 1; 13. 1; 20. 2; 37. 2, 21; 38. 1.
AMPHIPOLIS, a city of Macedonia, Ac. 17. 1.
AMPLIAS, Ro. 16. 8. **AMPLIATUS**, R. V.
AMRAM, (1) Ex. 6. 18, 20; Nu. 3. 19; 26. 58; 1 Ch. 6. 2, 3, 18; 23. 12; 24. 20; (2) Ezr. 10. 34; (3) 1 Ch. 1. 41, same as Hemdan, Gen. 36. 26; Hamran, R. V.
AMRAMITES, Nu. 3. 27; 1 Ch. 26. 23.
AMRAPHEL, Gen. 14. 1, 9.
AMZI, *strong*, (1) 1 Ch. 6. 46; (2) Neh. 11. 12.
ANAB, *grapes*, Jos. 11. 21; 15. 50.
ANAH (3 persons), Gen. 36. 2—29; 1 Ch. 1. 38—41.
ANAHARATH, Jos. 19. 19.
ANA·IAH, *the L. hath answered*, Neh. 8. 4;)(10. 22.
ANAK, *long-necked*, Nu. 13. 22, 28, 33; Dt. 9. 2; Jos. 15. 13, 14; 21. 11; Ju. 1. 20.
ANAKIM, Dt. 1. 28; 2. 10, 11, 21; 9. 2; cut off by Joshua, Jos. 11. 21, 22;—14. 12, 15.
ANAMIM, Gen. 10. 13; 1 Ch. 1. 11.
ANAMMELECH, name of an idol, 2 K. 17. 31.
ANAN, *cloud*, Neh. 10. 26.
ANANI, 1 Ch. 3. 24; short form of [11. 32.
ANAN·IAH, *the L. covers* (i.e. protects), Neh. 3. 23;
ANANIAS, (1) punished for lying, Ac. 5. 1—6; (2) sent to Paul, baptizes him, Ac. 9. 10—18; 22. 12; (3) a high-priest, rebuked by Paul, Ac. 23. 2—5; 24. 1; Gk. form of Hananiah, Dan. 1. 19.
ANATH, Shamgar son of A., Ju. 3. 31; 5. 6.
ANATHEMA, *an accursed thing*, 1 Cor. 16. 22.
ANATHOTH, 1 Ch. 7. 8; Neh. 10. 19; birthplace of Jeremiah, Jos. 21. 18; 1 K. 2. 26; 1 Ch. 6. 60; Ezr. 2. 23; Neh. 7. 27; 11. 32; Is. 10. 30; Jer. 1. 1; 11. 21, 23; 32. 7—9. A man of Anathoth is called an
ANETHOTHITE, **ANTOTHITE**, **ANETOTHITE**, 2 S. 23. 27; 1 Ch. 11. 28; 12. 3; 27. 12; in R. V. **ANATHOTHITE** for all.
ANDREW, an apostle, Mt. 4. 18; 10. 2; Mk. 1. 16, 29; 13. 3; Jn. 1. 40, 44; 6. 8; 12. 22.
ANDRONICUS, a kinsman of Paul at Rome, Ro. 16. 7.
ANEM, 1 Ch. 6. 73; prob. short form of En-gannim.
ANER, (1) Gen. 14. 13, 24; (2) 1 Ch. 6. 70; same as Taanach, Jos. 21. 25.
ANIAM, 1 Ch. 7. 19. **ANIM**, Jos. 15. 50.
ANNA, a prophetess, Lk. 2. 36; N. T. form of Hannah.
ANNAS, high priest, Lk. 3. 2; Jesus led away to, Jn. 18. 13, 24; examines Peter and John, Ac. 4. 6.
ANTIOCH, (1) in Syria, Ac. 6. 5; disciples called Christians first at A., 11. 19—30; Barnabas and Saul sent from A., 13. 1; 14. 26; letters of apostles to A., 15. 22—35; 18. 22; Gal. 2. 11; (2) in Pisidia; Paul preaches at A. and Gentiles believe, Acts 13. 14; 14. 19—21; 2 Tim. 3. 11.
ANTIPAS, my faithful martyr, Rev. 2. 13; cf. R. V.
ANTIPATRIS, Ac. 23. 31. [See *Herod.*
ANTOTHIJAH, 1 Ch. 8. 24; **ANTHOTHIJAH**, R. V.
ANUB, 1 Ch. 4. 8.
APELLES, saluted by Paul, Ro. 16. 10.
APHARSACHITES, **-SATHCHITES**, **-SITES**, Ezr. 4. 9; 5. 6; 6. 6.
APHEK, (1) Jos. 12. 18; same as? **APHEKAH**, Jos. 15. 53; (2) Jos. 13. 4; 19. 30; (3) 1 S. 4. 1; same as? (4) 29. 1; (5) 1 K. 20. 26, 30; 2 K. 13. 17.
APHIAH, 1 S. 9. 1.
APHIK, Ju. 1. 31; same as? Aphek (2).
APHRAH, *dust*, Mic. 1. 10; Beth-le-Aphrah, R. V.
APHSES, 1 Ch. 24. 15; Happizzez, R. V.
APOLLONIA, a city of Macedonia, Ac. 17. 1.
APOLLOS, mighty in the Scriptures, Ac. 18. 24—19. 1; 1 Cor. 1. 12; 3. 4—6, 22; 16. 12; Tit. 3. 13.
APOLLYON, *destroyer*, Rev. 9. 11. See *Abaddon*.
APPAIM, 1 Ch. 2. 30, 31.
APPHIA, a female convert, Ph. 2.
APPII FORUM, the Market of Appius, R. V., Ac. 28. 15.
AQUILA and **PRISCILLA**, Paul wrought with them, Ac. 18. 2, 3, 18; they expound the way of God to Apollos, 18. 26; Paul thanks them for risking their lives, Ro. 16. 3;—1 Cor. 16. 19; 2 Tim. 4. 19.
AR, *city*, Nu. 21. 15; Dt. 2. 9, 18, 29; and
AR of Moab, Nu. 21. 28; Is. 15. 1, same as a (the R. V.) city of Moab, Nu. 22. 36.
ARAB, Jos. 15. 52. See *Arbite*.
ARABAH, Jos. 18. 18; *the Arabah*, R. V., and in R. V. of Deut. 1. 1; 2. 8; 3. 17; 4. 49; Josh. 3. 16; 8. 14; 11. 2; 12. 1, 3; 1 S. 23. 24; 2 S. 2. 29; 4. 7; 2 K. 14. 25; 25. 4; Jer. 39. 4; 52. 7; where A. V. has plain(s); Deut. 11. 30; champaign, A. V.; Esek. 47. 8; desert, A. V. See p. 433.
ARABIA, 1 K. 10. 15; the mingled people, R. V.; 2 Ch. 9. 14; Is. 21. 13; Jer. 25. 24; Eze. 27. 21; Gal. 1. 17; 4. 25; its inhabitants are called
ARABIAN(S), 2 Ch. 17. 11; 21. 16; 22. 1; 26. 7; Neh. 2. 19; 4. 7; 6. 1; Is. 13. 20; Jer. 3. 2; Ac. 2. 11.
ARAD, (1) Nu. 21. 1; 33. 40; king of A., R. V.; Jos. 12. 14; Ju. 1. 16; (2) 1 Ch. 8. 15. [18.
ARA(H), 1 Ch. 7. 38;)(39;)(Ezr. 2. 5; Neh. 7. 10; 6.
ARAM, *highland*, (1) Gen. 10. 22, 23; 22. 21; 1 Ch. 1. 17; 7. 34; Mt. 1. 3, 4; Ram, R. V.; Lk. 3. 33; Arni, R. V.; (2) Nu. 23. 7; a country called *Syria* (q. v.) and Mesopotamia, Ju. 3. 10; (3) 1 Ch. 2. 23; cf. R. V.
ARAMITESS, *woman of Aram*, 1 Ch. 7. 14.
ARAM-MAACAH, 1 Ch. 19. 6, R. V.; Syria-m., A. V.
ARAM-NAHARAIM, *A. of the two rivers*, Ps. 60 (title), called *Mesopotamia* (q. v.); Gen. 24. 10; Dt. 23. 4; Ju. 3. 8; 1 Ch. 19. 6, cf. R. V. marg.
ARAM-ZOBAH, Ps. 60 (title), Syrians of Z.; 2 S. 10.
ARAN, Gen. 36. 28; 1 Ch. 1. 42. [6, 8.
ARARAT, ark rested on, Gen. 8. 4; Jer. 51. 27. In 2 K. 19. 37; Is. 37. 38; R. V.: Armenia in A. V.
ARAUNAH the Jebusite, land bought from A. for an altar by David, 2 S. 24. 16—24; cf. R. V. marg. Called Ornan, 1 Ch. 21. 15—28; 2 Ch. 3. 1.
ARBA(H), and the city of A., Jos. 14. 15; 15. 13; 21. 11; Gen. 35. 27, Kiriath-arba, R. V., q. v. [11. 32.
ARBATHITE, *native of the Arabah*, 2 S. 23. 31; 1 Ch.
ARBITE, *belonging to Arab*, 2 S. 23. 35; son of Ezbai, 1 Ch. 11. 37.
ARCHELAUS, son of Herod the Great, Mt. 2. 22.
ARCHEVITES, *people of Erech*, Ezr. 4. 9.
ARCHI, Jos. 16. 2, the Archites, R. V.
ARCHIPPUS, Col. 4. 17; Philem. 2. [1 Ch. 27. 33.
ARCHITE, Hushai the, 2 S. 15. 32; 16. 16; 17. 5, 14;
ARCTURUS, Job 9. 9; 38. 32, prob. the constellation called the Bear, as R. V.
ARD, **ARDITE**, Gen. 46. 21; Nu. 26. 40. See *Addar*.
ARDON, 1 Ch. 2. 18.
ARELI, **ARELITES**, Gen. 46. 16; Nu. 26. 17.

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AREOPAGUS, Ac. 17. 19, hill of Ares or Mars, cf. ver. 22. Paul preaches there. **AREOPAGITE,** v. 34.
ARETAS, father-in-law of Herod Antipas; Paul escapes from him, 2 Cor. 11. 32. See *Herod.*
ARGOB, *stony,* (1) a country E. of Jordan, Dt. 3. 4, 13; 1 K. 4. 13; (2) 2 K. 15. 25.
ARIDAI, Est. 9. 9. **ARIDATHA,** Est. 9. 8.
ARIEH, *the lion,* 2 K. 15. 25.
ARIEL, *lion of God,* (1) Exr. 8. 16; (2) 2 S. 23. 20; two *sons of* Ariel, R.V., lion-like men, A.V.; (3) a name of Jerusalem, Is. 29. 1—7; *lion* or *hearth of God;* cf. Ez. 43. 15, 16, marg. and R.V.
ARIMATHÆA, Mat. 27. 57; Lk. 23. 51; Jn. 19. 38; called Ramathaim in O.T., 1 S. 1. 1. See *Ramah.*
ARIOCH, (1) Gen. 14. 1, 9; (2) Dan. 2. 14—25.
ARISAI, Est. 9. 9.
ARISTARCHUS, a companion of Paul, Ac. 19. 29; 20. 4; 27. 2, and fellow-prisoner; Col. 4. 10; Ph. 24.
ARISTOBULUS, (household) of, saluted, Ro. 16. 10.
ARKITE (the), Gen. 10. 17; 1 Ch. 1. 15.
ARMAGEDDON, *hill of Megiddo,* Har-Magedon, R.V., Rev. 16. 16; cf. 2 Ch. 35. 22; Zec. 12. 11.
ARMENIA, 2 K. 19. 37; Is. 37. 38; Ararat, m. and R.V.
ARMONI, son of Saul by Rizpah, 2 S. 21. 8.
ARNAN, 1 Ch. 3. 21.
ARNI, Lu. 3. 33, R.V. *Aram,* A.V., q.v.
ARNON, river of, border of Moab, Num. 21. 13—28; 22. 36; Dt. 2. 24, 36; 3. 8, 12, 16; 4. 48; Jos. 12. 1; 13. 9, 16; Ju. 11. 13, 18, 22, 26; 2 K. 10. 33; Is. 16. 2; Jer. 48. 20.
AROD, ARODI, ARODITES, Gen. 46. 16; Nu. 26. 17.
AROER, (1) by the river Arnon, Dt. 2. 36; 3. 12; 4. 48; Jos. 12. 2; 13. 9, 16; Ju. 11. 26; 2 K. 10. 33; 1 Ch. 5. 8; Jer. 48. 19; (2) before Rabbah; Nu. 32. 34; Jos. 13. 25; Ju. 11. 33; 2 S. 24. 5;—1 S. 30. 28;—Is. 17. 2=(2)? **AROERITE,** 1 Ch. 11. 44.
ARPAD, 2 K. 18. 34; 19. 13; Is. 10. 9; Jer. 49. 23.
ARPHAD, Is. 36. 19; 37. 13; same as Arpad, and so R.V.
ARPHAXAD, Gen. 10. 22, 24; 11. 10—13; 1 Ch. 1. 17, 18, 24, **ARPACHSHAD,** m. of Gen. 10. 22 and R.V.; Lk. 3. 36.
ARTAXERXES, (1) hinders the Jews from building; Exr. 4. 7—23; (2) gives commission to Ezra, 6. 14; 7. 1—21; 8. 1; and to Nehemiah, Neh. 2. 1; 5. 14; 13. 6; kings of Persia.
ARTEMAS, Tit. 3. 12.
ARUBOTH, 1 K. 4. 10; **ARUBBOTH,** R.V. as Heb.
ARUMAH, Ju. 9. 41.
ARVAD, Ez. 27. 8, 11; **ARVADITE,** Gen. 10. 18; **ARZA,** 1 K. 16. 9. [1 Ch. 1. 16.
ASA, *physician,* 3rd king of Judah, his reign, 1 K. 15. 8—24; 2 Ch. 14—16, and in 1 K. 15; 16; 22. 41, 43, 46; 1 Ch. 3. 10; 2 Ch. 17. 2; 20. 32; 21. 12; Jer. 41. 9; Mt. 1. 7, 8. See p. 107.)(1 Ch. 9. 16.
ASAHEL, *God hath made,* son of *Zeruiah* (q. v.), slain by Abner; 2 S. 2. 18—32; Joab's revenge, 3. 27—30;—23. 24; 1 Ch. 2. 16; 11. 26; 27. 7;—3 other persons, 2 Ch. 17. 8; 31. 13; Exr. 10. 15.
ASAH'IAH, ASA'IAH, *The L. hath made;* (5 persons), 2 K. 22. 12, 14; 2 Ch. 34. 20; 1 Ch. 4. 36; 6. 30; 9. 5; 15. 6, 11.
ASAPH, *collector,* (1) a Levite, appointed leader of David's choir, hence a musical guild called "the sons of Asaph," "children of A." or "Asaph," 1 Ch. 6. 39; 15. 17, 19; 16. 5, 7, 37; 25. 1—9; 2 Ch. 5. 12; 20. 14; 29. 13, 30; 35. 15; Exr. 2. 41; 3. 10; Neh. 7. 44; 12. 35, 46, and in titles of Pss. 50, 73—83; (2) 2 K. 18. 18, 37; Is. 36. 3, 22;)(1 Ch. 9. 15; 26. 1 (=Ebiasaph, 9. 19);)(Neh. 2. 8; 11. 17.
ASAREEL, 1 Ch. 4. 16. **ASAREL,** R.V.
ASARELAH, 1 Ch. 25. 2, same as Jesharelah, ver. 14.
ASENATH, Joseph's wife, Gen. 41. 45, 50; 46. 20. Egyptian word from name of goddess Neith?
ASER, Lk. 2. 36. **ASHER,** R.V., q.v.
ASHAN, *smoke,* (1) Jos. 15. 42; 1 Ch. 6. 59; (2) Jos. 19. 7; 1 Ch. 4. 32. See *Ain, Chor-ashan.*
ASHBEA, 1 Ch. 4. 21.
ASHBEL, ASHBELITE, *man, fire, of Bel?* Gen. 46. 21; Nu. 26. 38; 1 Ch. 8. 1. [1. 6; Jer. 51. 27.
ASHCHENAZ and **ASHKENAZ,** Gen. 10. 3; 1 Ch.
ASHDOD, ASHDODITES, ASHDOTHITES, Jos. 11. 22; 13. 3; 15. 46; ark taken to, men of A. smitten, 1 S. 5. 1—7; 6. 17; 2 Ch. 26. 6; Neh. 4. 7; 13. 23; Is. 20. 1; Jer. 25. 20; Am. 1. 8; 3. 9; Zep. 2. 4; Zec. 9. 6; Azotus in N.T., Ac. 8. 40.
ASHDOTH-PISGAH, *springs or slopes of P.,* cf. A. and R.V. and marg. of Dt. 3. 17; 4. 49; Jos. 12. 3; 13. 20.
ASHER, *happy,* Gen. 30. 13; son of Jacob, boundaries and inheritance of the tribe, Jos. 17. 7, 10, 11; 19. 24—31, 34; Levite cities in, 21. 6, 30; Ju. 1. 31, 32 (Asherites); 5. 17; 6. 35; 7. 23; 1 K. 4. 16; 1 Ch. 6. 62, 74; the descendants of, 1 Ch. 7. 30—40; 12. 36; 2 Ch. 30. 11; Ex. 48. 2, 3, 34. See *Tribes* in Index of Subjects.
In N.T. Anna of tribe of Aser (Asher, R.V.), Lk. 2. 36.
ASHERAH, ASHERIM, ASHEROTH, in R.V. for *grove(s)* of A.V.; an idol, or wooden symbols of a goddess Asherah; Ex. 34. 13; Ju. 3. 7; 6. 25, and see p. 365.
ASHIMA, 2 K. 17. 30, a god worshipped in Hamath.
ASHKELON, Ju. 14. 19; Jer. 25. 20; 47. 5, 7; Am. 1. 8; Zep. 2. 4, 7; Zec. 9. 5, also written
ASKELON, Ju. 1. 18; 1 S. 6. 17; 2 S. 1. 20, one of the five cities of the Philistines. Its inhabitants called
ASHKELONITES, Jos. 13. 3, R.V.; **ESHKAL-,** A.V.
ASHKENAZ, 1 Ch. 1. 6, same as Ashchenaz, Gen. 10. 3.
ASHNAH, (1) Jos. 15. 33; (2) 15. 43.
ASHPENAZ, brought Daniel to the king, Dan. 1. 3.
AS(H)TAROTH, (1) plur. of *Ashtoreth,* q.v.—idols worshipped with Baal, by Israel; Ju. 2. 13; 10. 6; 1 S. 7. 3, 4; 12. 10; 31. 10; (2) a city in Bashan, Dt. 1. 4; Jos. 9. 10; 12. 4; 13. 12, 31; 1 Ch. 6. 71, the same? as
ASHTEROTH-KARNAIM, *A. of the two horns* (the crescent moon), Gen. 14. 5.
ASHTERATHITE, *native of A.,* 1 Ch. 11. 44.
ASHTORETH, a Phœnician goddess, the moon or Venus—generally in connexion with Baal, 1 K. 11. 5, 33; 2 K. 23. 13.
ASHUR, 1 Ch. 2. 24; 4. 5; **ASHHUR,** R.V.
ASHURITES, 2 S. 2. 9; ? Geshurites, as VSS., or Asherites (cf. Ju. 1. 32); Ex. 27. 6; cf. R.V.
ASHVATH, 1 Ch. 7. 33.
ASIA. Ac. 2. 9; 6. 9; 16. 6; 19. 10, 22, 26, 27; 20. 4, 16, 18; 21. 27; 24. 18; 27. 2; Ro. 16. 5; R.V. 1 Cor. 16. 19; 2 Cor. 1. 8; 2 Tim. 1. 15; 1 Pet. 1. 1; Rev. 1. 4, 11, used for a part of Asia-Minor.
ASIARCHS, R.V. marg. of Acts 19. 31, chief officers of Asia, cf. A.V.
ASIEL, 1 Ch. 4. 35.
ASNAH, one of the Nethinim, Exr. 2. 50.
ASNAPPER, Exr. 4. 10.
ASPATHA, Est. 9. 7. [1 Ch. 7. 14.
AS(H)RIEL, ASRIELITES, Num. 26. 31; Jos. 17. 2;
ASSHUR, Gen. 10. 22; 1 Ch. 1. 17. See *Assyria.*
ASSHURIM, Gen. 25. 3; ? same as Ashurites. [23, 37.
ASSIR, Ex. 6. 24; 1 Ch. 3. 17, the *captive,* R.V.; 6. 22,
ASSOS, Acts 20. 13, 14.
ASSYRIA, -AN(S), Gen. 2. 14; 25. 18; takes tribute from Israel, 2 K. 15. 19; carries them captive, 15. 29; 17. 3—27; 18. 7—12; 1 Ch. 5. 6, 26; allied with Ahaz, 2 K. 16. 7—10, 18; 2 Ch. 28. 16—21; comes up agt. Judah, their army destroyed, 2 K. 18. 13—19. 36; 2 Ch. 32. 1—22; Is. 36, 37; 2 K. 20. 6; 23. 29; 2 Ch. 30. 6; 33. 11; Exr. 6. 22; Neh. 9. 32; Is. 38. 6; 52. 4; Jer. 2. 18, 36; 50. 17; Lam. 5. 6; Ez. 16. 28; 23. 5—12, 23; 31. 3; Hos. 5. 13; 7. 11; 8. 9; 9. 3; 10. 6; 11. 5, 11; 12. 1; Na. 3. 18. Prophecies abt., Is. 7. 17—20; 8. 4, 7; 10. 5—24; 11. 11, 16; 14. 25; 19. 23—25; 20; 23. 13; 27. 13; 30. 31; 31. 8; Mi. 5. 5, 6; 7. 12; Zep. 2. 13; Zec. 10. 10. The Heb. name of the country is
ASSHUR, Gen. 10. 11; went forth A., he went forth into Assyria, R.V. and m. A.V.;—Nu. 24. 22, 24; Ez. 27. 23; 32. 22; Hos. 14. 3, and
ASSUR, Exr. 4. 2; Ps. 83. 8. Assyria, R.V.
ASUPPIM, house of, 1 Ch. 26. 15, 17; storehouse, R.V.
ASYNCRITUS, saluted by Paul, Ro. 16. 14.
ATAD, *thorn,* sore mourning for Jacob at, Gen. 50. 10.
ATARAH, *crown,* 1 Ch. 2. 26.
ATAROTH, *crowns,* (1) Nu. 32. 3, 34; (2) Jos. 16. 2, 7; (3) 1 Ch. 2. 54; see *Atroth-beth-Joab.*
ATAROTH-ADDAR, Jos. 16. 5; 18. 13.
ATER (3 persons), Exr. 2. 16, 42; Neh. 7. 21, 45; 10. 17.
ATHACH, 1 S. 30. 30. **ATHA'IAH,** Neh. 11. 4.
ATHAL'IAH, daughter of Ahab, 2 K. 8. 26; destroys the seed royal, Joash saved, 2 K. 11. 1—3; 2 Ch. 22. 2—12; slain, 2 K. 11. 13—20; 2 Ch. 23. 12—21; 24. 7;)(1 Ch. 8. 26;)(Exr. 8. 7.

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ATHARIM, *spies*, Num. 21. 1, R.V.; the way of the spies, A.V.
ATHENS, ATHENIANS, Ac. 17. 15, 16; Paul's sermon at, 17. 22—31; 18. 1; 1 Thes. 3. 1.
ATHLAI, Ezr. 10. 28.
ATROTH, Nu. 32. 35; **ATROTH-SHOPHAN**, R.V.
ATROTH-BETH-JOAB, 1 Ch. 2. 54, R.V. See *Ataroth*.
ATTAI (3 men), 1 Ch. 2. 35, 36; 12. 11; 2 Ch. 11. 20.
ATTALIA, Paul and B. sailed from, Ac. 14. 25.
AUGUSTUS, Cæsar A., Lk. 2. 1;—Ac. 25. 21, 25, the emperor, R.V., called Cæsar, vv. 8, 11;—Ac. 27. 1.
AVA, 2 K. 17. 24; **AVVA**, R.V.
AVEN, *vanity*, i.e. idols, Ex. 30. 17, On in Egypt; Hos. 10. 8, *Beth-aven*, q.v.; Am. 1. 5, LXX. On.
AVIM, Jos. 18. 23, and
AVIMS, AVITES, Dt. 2. 23; Jos. 13. 3; 2 K. 17. 31; **AVVIM, AVVITES**, R.V.
AVITH, Gen. 36. 35; 1 Ch. 1. 46.
AZAL, Zec. 14. 5; **AZEL**, R.V.
AZAL-IAH, 2 K. 22. 3; 2 Ch. 34. 8.
AZAN-IAH, *the L. hath heard*, Neh. 10. 9.
AZARAEL, AZAREEL } *God hath helped*, Neh. 12. 36: and others, 1 Ch. 12. 6; 25. 18; 27. 22; Ezr. 10. 41; Neh. 11. 13. **AZAREL**, R.V.
AZAR-IAH, *the L. hath helped*, (1) prophet in time of Asa, 2 Ch. 15. 1 ff.; (2) king of Judah (Uzziah), 2 K. 14. 21; 15. 1—7, 8, 13, 17, 23, 27; 1 Ch. 3. 12; 2 Ch. 26; burns incense, ver. 16; (3) the priest who withstood the king, 2 Ch. 26. 16—21; (4) Heb. name of Abed-nego, Dan. 1. 6, 7; 2. 17, 49:—many others, especially priests. 1 K. 4. 2, 5; 1 Ch. 2. 8, 38; 6. 9, 10, 13, 36; 9. 11; 2 Ch. 15. 1; 21. 2; 23. 1; 28. 12; 29. 12; 31. 10, 13; Ezr. 7. 3; Neh. 3. 23; 7. 7; 8. 7; 10. 2; 12. 33; Jer. 43. 2. In 2 Ch. 22. 6 read Ahaziah.
AZAZ, *strong*, 1 Ch. 5. 8. [scapegoat, A.V.
AZAZEL, Lev. 16. 8, 10, 26; R.V. and marg. A.V.; **AZAZ-IAH** (3 men), 1 Ch. 15. 21; 27. 20; 2 Ch. 31. 13.
AZBUK, Neh. 3. 16. [2 Ch. 11. 9; Jer. 34. 7.
AZEKAH, Jos. 10. 10, 11; 15. 35; 1 S. 17. 1; Neh. 11. 30;
AZEL, 1 Ch. 8. 37, 38; 9. 43, 44. [Ezem in R.V.
AZEM, Jos. 15. 29; 19. 3, same as Esem, 1 Ch. 4. 29.
AZGAD, Ezr. 2. 12; 8. 12; Neh. 7. 17; 10. 15.
AZIEL, 1 Ch. 15. 20, short form of *Jaaziel* (ver. 18), q.v.
AZIZA, Ezr. 10. 27.
AZMAVETH, 2 S. 23. 31; 1 Ch. 8. 36; 9. 42; 11. 33; 12. 3; 27. 25; Ezr. 2. 24; Neh. 12. 29; called Beth-azmaveth, Neh. 7. 28.
AZMON, Nu. 34. 4, 5; Jos. 15. 4.
AZNOTH-TABOR, *ears* (peaks) *of Tabor*, Jos. 19. 34.
AZOR, Mt. 1. 13, 14.
AZOTUS, Acts 8. 40. See *Ashdod*.
AZRIEL, *help of God*, 1 Ch. 5. 24; 27. 19; Jer. 36. 26.
AZRIKAM (4 men), 1 Ch. 3. 23; 8. 38; 9. 14, 44; 2 Ch. 28. 7; Neh. 11. 15. [2. 18, 19.
AZUBAH, *forsaken*, 1 K. 22. 42; 2 Ch. 20. 31; ‖ 1 Ch.
AZUR, Jer. 28. 1; Ez. 11. 1; **AZZUR**, R.V.
AZZAH, (1) another spelling of Gaza, cf. R.V. Dt. 2. 23; 1 K. 4. 24; Jer. 25. 20; (2) 1 Ch. 7. 28, R.V. See *Aiath*.
AZZAN, Nu. 34. 26.
AZZUR, Neh. 10. 17. See *Azur*.

BAAL, *lord, possessor*, title of a Phœnician god, occurs with Ashtaroth and "the groves" (or Asherim); and in plur. Baalim, all with the def. art. (note "the" in R.V. of ffg. texts); worshipped by Israel, Ju. 2. 11, 13; 3. 7; 8. 33; 10. 6, 10; put away, 1 S. 7. 4; 12. 10; restored by Ahab, 1 K. 16. 31—33; continued, 22. 53; 2 Ch. 24. 7; 28. 2; 2 K. 17. 16; and cf. Jer.; opposed by Gideon, Ju. 6. 25—32; Elijah, 1 K. 18; 19. 18; 2 K. 3. 2; Jehu, 10; Jehoiada, 11. 18; Josiah, 23. 4—15; 2 Ch. 17. 3—6; 23. 17; 34. 3—7; by prophets, Hos. 2. 8—17 (note Baali, *my master*, v. 16); 11. 2; 13. 1; Jer. 2. 8, 23; 7. 9; 9. 14; 11. 13, 17; 12. 16; 19. 5; 23. 13; 32. 29, 35; Zep. 1. 4; Ro. 11. 4. The word occurs as the name of a man, 1 Ch. 5. 5; 8. 30; 9. 36; of a place, 1 Ch. 4. 33; same as *Baalath-beer*, Jos. 19. 8. The fem. forms are:—
BAALAH, (1) Jos. 15. 9—11; = Kirjath-baal and K.-jearim, Jos. 15. 60; 18. 14; 1 Ch. 13. 6; = BAALE of (R.V. omits of) Judah, 2 S. 6. 2; (2) Jos. 15. 29; = Balah, 19. 3; = Bilhah, 1 Ch. 4. 29; and
BAALATH, Jos. 19. 44; 1 K. 9. 18; 2 Ch. 8. 6.
BAALATH-BEER, *lady of the well*, Jos. 19. 8; see *Baal*. Compounds of Baal with a second word denote (1) an attribute of the god, (2) the place or manner of his worship, or (3) something wh. a place *posseses* (cp. the use of Beth). They are:—
BAAL-BERITH, *B. of the covenant*, Ju. 8. 33; 9. 4; called the god Berith, 9. 46; El-berith, R.V.
B.-GAD, *B. of fortune*, Jos. 11. 17; 12. 7; 13. 5.
B.-HAMON, *B. of Hamon*? Song 8. 11.
B.-HANAN, *B. is gracious*, Gen. 36. 38; 1 Ch. 1. 49; ‖ 27. 28.
B.-HAZOR, *B. of Hazor*, 2 S. 13. 23.
B.-HERMON, *B. of Hermon*, Ju. 3. 3; 1 Ch. 5. 23.
B.-MEON, Nu. 32. 38; 1 Ch. 5. 8; Ez. 25. 9; called *Beth-baal-meon*, and *Beth-meon*, q.v.
B.-PEOR, *B. of Peor*? Nu. 25. 3, 5; Dt. 4. 3; Ps. 106. 28; Hos. 9. 10. [Ch. 14. 11.
B.-PERAZIM, *place of breakings forth*, 2 S. 5. 20; 1
B.-SHALISHA, *B. of Shalisha*? 2 K. 4. 42.
B.-TAMAR, *B. of Tamar*, Ju. 20. 33.
B.-ZEBUB, *B. of flies*, 2 K. 1. 1—16; Beel-z. in N.T.
B.-ZEPHON, *B. of Typhon*? Ex. 14. 2, 9; Nu. 33. 7.
BAALIS, Jer. 40. 14.
BAANA, (1) 1 K. 4. 12, 16 (R.V.); (2) Neh. 3. 4.
BAANAH, (1) slain for murdering Ishbosheth, 2 S. 4. 2—9; (2) 2 S. 23. 29; 1 Ch. 11. 30; (3) 1 K. 4. 16 (Baana, R.V.); ‖ Ezr. 2. 2; Neh. 7. 7; 10. 27.
BAARA, 1 Ch. 8. 8.
BAASE-IAH, 1 Ch. 6. 40.
BAASHA, king of Isr., at war with Asa, smote house of Jeroboam, 1 K. 15. 16—22, 27—34; 2 Ch. 16. 1—6; Jer. 41. 9; Jehu's prophecy against, 1 K. 16. 1—7; executed by Zimri, 8—13; 21. 22; 2 K. 9. 9.
BABEL, *gate of God*, and like Heb. balal, *to confound*, Gen. 10. 10; language confounded at, 11. 1—9. The same Heb. word rendered, after its Gk. form,
BABYLON, 2 K. 17. 24, 30; Hezekiah shews treasures to messengers from, 20. 12—19; 2 Ch. 32. 31; Is. 39; 2 Ch. 33. 11; Nebuchadnezzar, k. of B., 2 K. 24. 1, 7, see *Nebuchadnezzar*; Jerus. besieged and carried captive to, 24. 10—25. 30; 1 Ch. 9. 1; 2 Ch. 36. 6—21; Ezr. 5. 12; Jer. 39; 52; Est. 2. 6; Ps. 87. 4; 137; Jer. 20—44; Ez. 12. 13; 17. 11—21; 19. 9; 21. 19—24; 24. 2; Dan. 1. 1; 2; 3; 4; 5. 7; 7. 1; return from B., *first*, Ezr. 1; 2; Neh. 5. 11—17; 6; 7. 6 ff.; *second*, Ezr. 7; 8; Neh. 13. 6; prophecies concg., Jer. 25. 12; 46. 13, 26; 49. 28, 30; 50; 51; Zec. 2. 7; 6. 10; Ez. 26. 7; 29. 18, 19; 30. 10—25; 32. 11; Mic. 4. 10; against, Is. 13. 1—14. 23; 21. 2—10; 43. 14; 47. 1—48. 20; cf. Daniel, Belshazzar; Mt. 1. 11, 17; Ac. 7. 43; 1 Pet. 5. 13; R. the great, Rev. 14. 8; 16. 19; 17. 5; 18. 2—21.
BABYLONIANS, Ezr. 4. 9; Ez. 23. 15, 17, 23.
BABYLONISH, Jos. 7. 21; of Shinar, marg. R.V.
BACA, *weeping* (so R.V.), Ps. 84. 6.
BACHRITES, Nu. 26. 35; Becherites, R.V.
BAHARUMITE, the, 1 Ch. 11. 33; = Barhumite, 2 S. 23. 31; belonging to
BAHURIM, 2 S. 3. 16; 16. 5; 17. 18; 19. 16; 1 K. 2. 8.
BAJITH, *house*, i.e. temple, Is. 15. 2.
BAKBAKKAR, 1 Ch. 9. 15.
BAKBUK, Ezr. 2. 51; Neh. 7. 53.
BAKBUK-IAH, Neh. 11. 17; 12. 9, 25.
BALAAM, Nu. 22—24; brought by Balak, king of Moab, to curse Israel, Nu. 22. 5 ff.; life saved by means of the ass, 22. 22 ff.; the curse turned to blessing, 23; 24; Dt. 23. 4, 5; Jos. 24. 9, 10; Neh. 13. 2; his counsel, Nu. 31. 16 (cf. 25); slain, 31. 8; Jos. 13. 22; Mi. 6. 5; 2 Pet. 2. 15; Jude 11; Rev. 2. 14.
BALAC, Rev. 2. 14; same as Balak.
BALADAN, 2 K. 20. 12; Is. 39. 1. See *Berodach-*
BALAH, Jos. 19. 3. See *Baalah*. [*baladan*.
BALAK, see reff. in *Balaam*, and Ju. 11. 25.
BAMAH, *high place*, Ez. 20. 29.
BAMOTH, *high places*, Nu. 21. 19, 20; same as
BAMOTH-BAAL, *h. p. of Baal*, Jos. 13. 17; cf. Nu. 22. 41; Is. 15. 2 and R.V.
BANI, (1) 2 S. 23. 36; (2) Ezr. 2. 10; = Binnui, Neh. 7. 15; ‖ 1 Ch. 6. 46; 9. 4; Ezr. 10. 29, 34, 38; ‖ Neh. 3. 17; 8. 7; 9. 4, 5; 10. 13, 14; 11. 22.
BAPTIST, Mt. 3. 1. See *John*.
BARABBAS, preferred by Jews to Jesus, Mt. 27. 16; Mk. 15. 7 *t.*; Lk. 23. 18; a robber, Jn. 18. 40.
BARACHEL, *God hath blessed*, Job 32. 2, 6.

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BARACHIAH, *the L. hath blessed*, Zec. 1. 1, 7 in ed. 1611; in N.T.

BARACHIAS, Mt. 23. 35; Barachiah, R.V.

BARAK, *lightning*, at Deborah's command rescues Israel, Ju. 4. 5—22; 5. 1, 12, 15; Heb. 11. 32.

BARHUMITE, the, 2 S. 23. 31. See *Baharumite*.

BARIAH, *a fugitive*, 1 Ch. 3. 22.

BAR-JESUS, *son of Jesus*, Ac. 13. 6. See *Elymas*.

BAR-JONA, *son of Jona(h)*, i.e. *John*, Mt. 16. 17 and cf. R. and A.V. of Jn. 1. 42; 21. 15 f. See *Peter*.

BARKOS, one of the Nethinim, Ezr. 2. 53; Neh. 7. 55.

BARNABAS, *son of consolation* (*exhortation*, R.V.), Ac. 4. 36; 9. 27; sent to Antioch, seeks Saul, 11. 22—30; 12. 25; with Paul on missionary journey, 13; 14; and to Jerusalem, 15; they part asunder, 15. 39;—1 Cor. 9. 6; Gal. 2. 1, 9, 13; Col. 4. 10.

BARSABAS, (1) Joseph called B., Ac. 1. 23; (2) Judas surnamed B., 15. 22, 27—33; BARSABBAS, R.V.

BARTHOLOMEW, one of the Twelve, Mt. 10. 3; Mk. 3. 18; Lk. 6. 14; Ac. 1. 13. [10. 46.

BARTIMÆUS, a blind man healed by Christ, Mk.

BARUCH, *blessed*, (1) Jeremiah's scribe, Jer. 32. 12 f.; 36; taken to Egypt, 43. 2—6; 45; ‖ Neh. 3. 20; 10. 6; 11. 5.

BARZILLAI, *like iron*, assisted David in his flight, 2 S. 17. 27; 19. 31—40; 1 K. 2. 7; Ezr. 2. 61; Neh. 7. 63; ‖ 2 S. 21. 8; Ezr. 2. 61; Neh. 7. 63. [q.v.

BASEMATH in R.V. for *Bashemath* and *Basmath*,

BASHAN, *rich soil*, Og, king of, Dt. 1. 4; defeated at Edrei, Nu. 21. 33 ff.; Jos. 9. 10; 12. 4, 5; given to half Manasseh, Nu. 32. 33; Dt. 3. 1—14; Jos. 13. 11, 12, 30, 31; 17. 1, 5; 22. 7; Neh. 9. 22; Ps. 135. 11; 136. 20; Golan in B., city of refuge, Dt. 4. 43, 47; Jos. 20. 8; 21. 6, 27; bulls of B., Ps. 22. 12; Am. 4. 1;—1 K. 4. 13, 19; 2 K. 10. 33; 1 Ch. 5. 11, 12, 16, 23; 6. 62, 71; Ps. 68. 15, 22; Is. 2. 13; 33. 9; Jer. 22. 20; 50. 19; Ez. 27. 6; 39. 18; Mi. 7. 14; Na. 1. 4; Zec. 11. 2.

BASHAN-HAVOTH-JAIR, *B. villages of Jair*, Dt. 3. 14, cf. R.V.; Nu. 32. 41; Ju. 10. 4. See *Havoth-J.*

BASHEMATH, Gen. 26. 34; 36. 3—17; and

BASMATH, 1 K. 4. 15. See *Basemath*.

BATH-RABBIM, *daughter of many*, Song 7. 4.

BATH-SHEBA, wife of Uriah, David's sin with, 2 S. 11; 12; mother of Solomon, 12. 24; 1 K. 1. 11—31; 2. 13—19; Ps. 51 (title); called [of S., A.V.

BATHSHUA, 1 Ch. 3. 5; ‖ 1 Ch. 2. 3, R.V.; daughter

BAVAI, helped to rebuild wall of Jer., Neh. 3. 18.

BAZLITH, Neh. 7. 54; **BAZLUTH**, Ezr. 2. 52.

BEAL-IAH, *the L. is lord*, 1 Ch. 12. 5.

BEALOTH, Jos. 15. 24; 1 K. 4. 16, R.V. See *Aloth*.

BEBAI, Ezr. 2. 11; 8. 11; 10. 28; Neh. 7. 16; 10. 15.

BECHER, (1) s. of Benjamin, Gen. 46. 21; 1 Ch. 7. 6, 8; (2) s. of Ephraim, called Bered 1 Ch. 7. 20, ancestor of

BECHERITES, Nu. 26. 35, R.V.; see *Bachrites*.

BECHORATH, 1 S. 9. 1.

BEDAD, Gen. 36. 35; 1 Ch. 1. 46.

BEDAN, 1 S. 12. 11 (? Barak as VSS.); ‖ 1 Ch. 7. 17.

BEDE-IAH, Ezr. 10. 35. [5. 16.

BEEL-IADA, *Baal knoweth*, 1 Ch. 14. 7; = Eliada, 2 S.

BEELZEBUB, Mt. 10. 25; 12. 24, 27; Mk. 3. 22; Lk. 11. 15—19; should be **BEELZEBUL**. See *Baal-zebub*.

BEER, *a well*, (1) Nu. 21. 16; (2) Ju. 9. 21.

BEERA, 1 Ch. 7. 37. **BEERAH**, 1 Ch. 5. 6.

BEER-ELIM, *w. of the mighty*, Is. 15. 8.

BEERI, (1) Gen. 26. 34; (2) Hos. 1. 1.

BEER-LAHAI-ROI, *well of the living* (God) *that seeth me*, Gen. 16. 14 and 24. 62; 25. 11, R.V.

BEEROTH, *wells*, Jos. 9. 17; 18. 25; 2 S. 4. 2; Ezr. 2. 25; Neh. 7. 29; **BEEROTHITE**, 2 S. 4. 2—9; 23. 37; = **BEROTHITE**, 1 Ch. 11. 39.

BEEROTH-BENE-JAAKAN, *wells of the children of Jaakan*, Dt. 10. 6, R.V., cf. A.V.

BEERSHEBA, *well of the oath*, or *of seven*, Gen. 21. 14; covenant made with Philistines by Abr., 21. 31—33; by Isaac, 26. 23, 33; patriarchs at, 22. 19; 28. 10; 46. 1, 5.—Jos. 15. 28; 19. 2; 1 S. 8. 2; 2 S. 24. 7; 1 K. 19. 3; 2 K. 12. 1; 23. 8; 1 Ch. 4. 28; 2 Ch. 19. 4; 24. 1; Neh. 11. 27, 30; Am. 5. 5; 8. 14; from Dan even to B., Ju. 20. 1; 1 S. 3. 20; 2 S. 3. 10; 17. 11; 24. 2, 15; 1 K. 4. 25; from B. to D., 1 Ch. 21. 2; 30. 5.

BEESHTERAH, *house of Ashtoreth*, Jos. 21. 27; = Ashtaroth, 1 Ch. 6. 71.

BEHEMOTH, ? *the hippopotamus*, description of, Job 40. 15—24.

BEL, a Babylonian god, ? same as Baal, Is. 46. 1; Jer. 50. 2; 51. 44. See p. 366.

BELA, (1) Zoar, Gen. 14. 2, 8; (2) Gen. 36. 32; 1 Ch. 1. 43; (3) Gen. 46. 21, R.V. (BELAH, A.V.); Nu. 26. 38, 40; 1 Ch. 7. 6; 8. 1, 3; (4) 1 Ch. 5. 8.

BELAITES, the family of Bela (3), Nu. 26. 38.

BELIAL, *worthless*, sometimes trans. wicked, Dt. 15. 9, cf. marg.; 2 S. 23. 6, cf. R.V.; sons of B., i.e. wicked men, Dt. 13. 13; Ju. 19. 22; 20. 13; 1 S. 1. 16; 2. 12; 10. 27; 25. 17, 25; 30. 22; 2 S. 16. 7; 20. 1; 1 K. 21. 10, 13; 2 Ch. 13. 7; 2 Cor. 6. 15.

BELSHAZZAR, his feast—warned by writing on the wall—slain, Dan. 5; 7. 1; 8. 1.

BELTESHAZZAR, name of Daniel, Dan. 1. 7; 2. 26; 4. 8—19; 5. 12; 10. 1.

BEN, *son*, 1 Ch. 15. 18. In Ben-abinadab, B.-deker, B.-geber, B.-hesed, B.-hur, 1 K. 4. 8—13 (R.V.); Ben is translated in A.V. son of.

BENA-IAH, *the Lord hath built*, (1) one of David's officers, 2 S. 8. 18; 23. 20—23; 1 Ch. 11. 22—25; opposed to Adonijah, 1 K. 1. 8—44; slays him, Joab, and Shimei, 2. 25—46;—4. 4; 1 Ch. 18. 17; 27. 5, 6; (2) one of David's mighty men, 2 S. 23. 30; 1 Ch. 11. 31; 27. 14: and many others; 1 Ch. 4. 36; 15. 18, 20, 24; 16. 5, 6; 27. 34; 2 Ch. 20. 14; 31. 13; Ezr. 10. 25, 30, 35, 43; Ez. 11. 1, 13.

BEN-AMMI, *son of my kindred*, Gen. 19. 38.

BENE-BERAK, *sons of lightning*, Jos. 19. 45.

BENE-JAAKAN, Nu. 33. 31. See *Beeroth-b.-j.*

BENHADAD, *son* (i.e. worshipper) *of Hadad*; (1) the ally of Asa, 1 K. 15. 18—20; 2 Ch. 16. 2—4; (2) at war with Ahab, 1 K. 20. 1—34; besieges Samaria, 2 K. 6. 24; his death, 8. 7—15; (3) son of Hazael, 2 K. 13. 3; smitten thrice by Joash, v. 25; ‖ Jer. 49. 27; Am. 1. 4.

BEN-HAIL, *son of strength*, i.e. warrior, 2 Ch. 17. 7.

BEN-HANAN, 1 Ch. 4. 20.

BENINU, sealed the covenant, Neh. 10. 13.

BENJAMIN, *son of the right hand*, his birth, Gen. 35. 18; how brought to Egypt and treated by Joseph, 42—45; blessing of, by Jacob, 49. 27; by Moses, Dt. 33. 12; lot of B., border and cities, Jos. 18. 11—28; 21. 4, 17; Ju. 1. 21; Ehud a B., 3. 15; 10. 9; sin of Gibeah in B. and its consequences, Ju. 19—21;—1 S. 4. 12; Saul from B., 1 S. 9. 1—21; 10. 2, 20;—1 S. 13. 2, 15; 14. 16; 22. 7; B. against David, 2 S. 2. 9—31; 3. 19; 4. 2; Shimei of B., 2 S. 16. 5, 11; 19. 16 *f.*; 1 K. 2. 8; Sheba a B., 2 S. 20. 1—22;—21. 14; 23. 29; 1 K. 4. 18; 15. 22; with David, 1 Ch. 11. 31; 12. 2, 16, 29; 21. 6; 27. 12, 21; with Judah follow house of David, 1 K. 12. 21, 23; 2 Ch. 11. 12; 14. 8; 15. 2, 8, 9; 17. 17; 25. 5; 31. 1; 34. 9, 32; 1 Ch. 9. 3, 7; Ezr. 1. 5; 4. 1; 10. 9; Neh. 11. 4, 7, 31, 36; Est. 2. 5; Jeremiah of B., Jer. 1. 1; 32. 8, 44; 37. 12;—Ju. 5. 14, cf. Hos. 5. 8; Ps. 7 (title); 68. 27; 80. 2;—Jer. 6. 1; 17. 26; 33. 13; Ob. 19;—Ac. 13. 21; Ro. 11. 1; Ph. 3. 5; Rev. 7. 8; gate of B., Jer. 20. 2; 37. 13; 38. 7; Zec. 14. 10. *Tribes*, Subj.-Ind. Others, 1 Ch. 7. 10; Ezr. 10. 32; Neh. 3. 23; 12. 34.

BENJAMITE(S), bel. to tribe of *Benjamin*, q.v.

BENO, 1 Ch. 24. 26, 27.

BENONI, *son of my sorrow*, or *of my strength*, Gen. 35. 18; first name of *Benjamin*, q.v.

BEN-ZOHETH, 1 Ch. 4. 20.

BEON, Nu. 32. 3; short form of Baal-meon, v. 38.

BEOR, (1) Gen. 36. 32; 1 Ch. 1. 43; (2) Balaam's f. of B., Nu. 22. 5; 24. 3, 15; 31. 8; Dt. 23. 4; Jos. 13. 22; 24. 9; Mic. 6. 5;—in N.T. 2 Pet. 2. 15, R.V.; Bosor, A.V.

BERA, king of Sodom, Gen. 14. 2, 17, 21.

BERACHAH, *blessing*, (1) 1 Ch. 12. 3; (2) valley of B., 2 Ch. 20. 26. [rechiah, R.V., as 1 Ch. 15. 17.

BERACH-IAH, *the L. hath blessed*, 1 Ch. 6. 39; Be-

BERA-IAH, *the L. hath created*, 1 Ch. 8. 21.

BEREA, Paul and Silas sent by night to, Ac. 17. 10, 13; 20. 4; more noble, searched the scriptures, 17. 11. BEROEA, R.V.

BERECH-IAH, *the L. hath blessed*, 1 Ch. 6. 39, R.V.; 15. 17; ‖ 2 Ch. 28. 12; ‖ 1 Ch. 3. 20; ‖ 9. 16; ‖ 15. 23; ‖ Neh. 3. 4, 30; 6. 18; Zec. 1. 1, 7; Barachiah, 1611.

BERED, (1) Gen. 16. 14; (2) 1 Ch. 7. 20; = *Becher*, q.v.

BERENICE. See *Bernice*.

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BERI, 1 Ch. 7. 36. **BERITES**, 2 S. 20. 14.
BERIAH, BERIITES, *in calamity*, (1) Gen. 46. 17; Nu. 26. 44; 1 Ch. 7. 30; (2) 1 Ch. 7. 20—23;)(8. 13, 16;)(23. 10, 11.
BERITH, *covenant*, Ju. 9. 46. See *Baal-berith*.
BERNICE, Ac. 25. 13; 26. 30. See p. 327.
BERODACH-BALADAN, 2 K. 20. 12. See *Merodach-*
BEROTHAH, Ez. 47. 16; same? as [*B.*
BEROTHAI, 2 S. 8. 8 = Chun, 1 Ch. 18. 8.
BEROTHITE = *Beerothite* (q.v.), 1 Ch. 11. 39.
BESAI, Ezr. 2. 49; Neh. 7. 52.
BESODE'IAH, *in the secret* (counsel) *of the L.*, Neh. 3. 6.
BESOR, the brook, 1 S. 30. 9, 10, 21.
BETAH, 2 S. 8. 8, or Tibhath, 1 Ch. 18. 8.
BETEN, Jos. 19. 25.
BETHABARA, *house of the ford*, Jn. 1. 28; Bethany,
BETH-ANATH, Jos. 19. 38; Ju. 1. 33. [R.V.
BETH-ANOTH, Jos. 15. 59.
BETHANY, *h. of dates*, Mt. 21. 17; 26. 6; Mk. 11. 1, 11, 12; 14. 3; Lk. 19. 29; 24. 50; Jn. 1. 28, R.V.; Lazarus of B., Jn. 11. 1, 18; 12. 1.
BETHARABAH, *h. of the Arabah*; see p. 433; Jos. 15. 6, 61; 18. 22.
BETHARAM, Jos. 13. 27; = *Beth-haran*, q.v.
BETH-ARBEL, Hos. 10. 14.
BETH-AVEN, *h. of vanity*, i.e. idols, Jos. 7. 2; 18. 12; 1 S. 13. 5; 14. 23; put for Beth-el, Hos. 4. 15; 5. 8; 10. 5. [24.
BETH-AZMAVETH, Neh. 7. 28; = Azmaveth, Ezr. 2.
BETH-BAAL-MEON, Jos. 13. 17. See *Baal-Meon*.
BETH-BARAH, Ju. 7. 24.
BETH-BIREI, 1 Ch. 4. 31; B.-biri, R.V.
BETH-CAR, 1 S. 7. 11. [19. 27.
BETH-DAGON, *h. of Dagon*, (1) Jos. 15. 41; (2) Jos.
BETH-DIBLATHAIM, *h. of the double cake* (of figs), Jer. 48. 22; = *Almon-diblathaim*, q.v.
BETH-EL, *h. of God*, Abraham's altar at, Gen. 12. 8; 13. 3; named by Jacob, 28. 19;—31. 13; 35. 1—16, *cf.* Hos. 12. 4; Jos. 7. 2; 8. 9—17; 12. 9; 16. 1, 2; 18. 13, 22; Ju. 1. 22, 23; 4. 5; 21. 19; [20. 18, 26, 31; 21. 2; and Zec. 7. 2, R.V. only]; 1 S. 7. 16; 10. 3; 13. 2; golden calf in, 1 K. 12. 28—33; 2 K. 10. 29; prophecy agst., 1 K. 13, *cf.* 2 K. 23. 4, 15—20;—1 Ch. 7. 28; 2 Ch. 13. 19; Ezr. 2. 28; Neh. 7. 32; 11. 31; Jer. 48. 13; Hos. 10. 15; Am. 3. 14; 4. 4; 5. 5; 7. 10, 13 (king's sanctuary, R.V.);—2 K. 2. 3, 23; 17. 28; (2) Jos. 12. 16; 1 S. 30. 27; = Bethuel.
BETHELITE, *inhabitant of Bethel*, 1 K. 16. 34.
BETH-EMEK, *h. of the valley*, Jos. 19. 27.
BETHER, mountains of, *separation*, or, *spice*, Song
BETHESDA, *house of mercy*, Jn. 5. 2. [2. 17.
BETH-EZEL, *h. of the neighbourhood* ?, Mic. 1. 11.
BETH-GADER, 1 Ch. 2. 51; = ? Geder, Jos. 12. 13.
BETH-GAMUL, Jer. 48. 23. [Neh. 3. 14.
BETH-HACCEREM, *h. of the vineyard*, Jer. 6. 1;
BETH-HARAN, Nu. 32. 36. See *B.-aram*.
BETH-HOGLA(H), Jos. 15. 6; 18. 19, 21.
BETH-HORON, *h. of caves*, Joshua's victory at, Jos. 10. 10; 18. 14; 21. 22; 1 S. 13. 18; 1 Ch. 6. 68; 2 Ch. 25. 13; B. the upper, Jos. 16. 5; B. the nether, 16. 3; 18. 13; 1 K. 9. 17; upper and nether, 1 Ch. 7. 24; 2 Ch. 8. 5.
BETH-JESHIMOTH, B.-JESIMOTH, *h. of the desert*, Nu. 33. 49; Jos. 12. 3; 13. 20; Ez. 25. 9.
BETH-LEBAOTH, *h. of lionesses*, Jos. 19. 6, *cf.* 15. 32.
BETHLEHEM, *h. of bread*, called Ephrath; and B.-JUDAH, Ju. 17. 7—10; 19. 1, 2, 18; Ruth and Boaz at Bethlehem, see *Ruth*, p. 94; Samuel anoints David at B., 1 S. 16; 17. 12, 15; 20. 6, 28; 2 S. 2. 32; well of B., 2 S. 23. 13—17, 24; 1 Ch. 11. 15—19; —1 Ch. 2. 51, 54; 4. 4; 11. 26; 2 Ch. 11. 6; Ezr. 2. 21; Neh. 7. 26; Jer. 41. 17; Christ's birth-place, Mt. 2. 1—8, *cf.* Mi. 5. 2; Lk. 2. 4, 15; Jn. 7. 42; Herod slays children at, Mt. 2. 16; called *Ephrath*, q.v., in Gen. 35. 19; 48. 7. Another B. is in Zebulun, Jos. 19. 15; Ju. 12. 8, 10.
BETHLEHEMITE, 1 S. 16. 1, 18; 17. 58; 2 S. 21. 19.
BETH-MAACHAH, 2 S. 20. 14, 15; = *Abel-beth-maachah*, q.v., and see *Abel*. [Ch. 4. 31.
BETH-MARCABOTH, *h. of chariots*, Jos. 19. 5; 1
BETH-MEON, Jer. 48. 23; short form of *Beth-baal-meon*, q.v. [q.v.
BETH-NIMRAH, Nu. 32. 36; Jos. 13. 27; = *Nimrah*,
BETH-PALET, *h. of flight*, Jos. 15. 27; B.-pelet, R.V.
BETH-PAZZEZ, Jos. 19. 21. [*Peor.*
BETH-PEOR, Dt. 3. 29; 4. 46; 34. 6; Jos. 13. 20. See
BETHPHAGE, *h. of figs*, Mt. 21. 1; Mk. 11. 1; Lk. 19. 29.
BETH-PHELET, Neh. 11. 26; same as *B.-palet*, q.v.
BETH-RAPHA, *h. of Rapha* (*giant*), 1 Ch. 4. 12.
BETH-REHOB, Ju. 18. 28; = Rehob, 2 S. 10. 8, *cf.* v. 6.
BETHSAIDA, *h. of fish*; (1) of Galilee;—Philip from B. the city of Andrew and Peter, Jn. 1. 44; 12. 21; woe unto thee, B., Mt. 11. 21; Lk. 10. 13; (2) on E. side of lake, 5000 fed there, *cf.* Lk. 9. 10 A. and R.V. with Mk. 6. 31—53; Jn. 6. 1—17; Mt. 14. 13—21; blind man healed at B., Mk. 8. 22.
BETH-SHAN, 1 S. 31. 10, 12; 2 S. 21. 12 and
BETH-SHEAN, Jos. 17. 11, 16; Ju. 1. 27; 1 K. 4. 12; 1 Ch. 7. 29.
BETH-SHEMESH, *h. of the sun*, (1) Jos. 15. 10; 21. 16; ark taken back to, 1 S. 6. 9—20; 1 K. 4. 9; 2 K. 14. 11, 13; 1 Ch. 6. 59; 2 Ch. 25. 21, 23; 28. 18; (2) for On, or Heliopolis, Jer. 43. 13; prob. same as the city of destruction (marg. of Heres, or of the sun), Is. 19. 18;—two other cities, Jos. 19. 22, 38; Ju. 1. 33.
BETH-SHEMITE, of B.-shemesh, 1 S. 6. 14, 18.
BETH-SHITTAH, *h. of the acacia*, Ju. 7. 22.
BETH-TAPPUAH, *h. of apples*, Jos. 15. 53.
BETHUEL, (1) father of Rebekah, Gen. 22. 22, 23; 24. 15, 24, 47, 50; 25. 20; 28. 2, 5; (2) a town, 1 Ch. 4. 30; the same as
BETHUL, Jos. 19. 4; = Chesil, 15. 30; = Bethel (2).
BETH-ZUR, *h. of rock*, (1) Jos. 15. 58; 2 Ch. 11. 7; Neh. 3. 16; (2) 1 Ch. 2. 45.
BETONIM, *nuts*, Jos. 13. 26.
BEULAH, *married*, Is. 62. 4.
BEZAANANNIM, R.V. marg. Jos. 19. 33. See *Zaa-*
BEZAI, (1) Ezr. 2. 17; Neh. 7. 23; (2) 10. 18. [*naim.*
BEZALEEL, *in the shadow of God*, (1) worked for the tabernacle, Ex. 31. 2; 35. 30; 36. 1, 2; 37. 1; 38. 22; 1 Ch. 2. 20; 2 Ch. 1. 5; (2) Ezr. 10. 30. -ALEL, R.V.
BEZEK, (1) Ju. 1. 4—6; (2) 1 S. 11. 8.
BEZER in the wilderness, city of refuge, Dt. 4. 43; Jos. 20. 8; 21. 36; 1 Ch. 6. 78; (2) 1 Ch. 7. 37.
BICHRI, 2 S. 20. 1—22. See *Sheba*.
BIDKAR, 2 K. 9. 25.
BIGTHA, Est. 1. 10.
BIGTHAN(A) and TERESH, treason of, discovered by Mordecai, Est. 2. 21; 6. 2. [10. 16.
BIGVAI, 4 persons, Ezr. 2. 2, 14; 8. 14; Neh. 7. 7, 19;
BILDAD, Job 2. 11; 42. 9; speeches of, 8; 18; 25.
BILEAM, 1 Ch. 6. 70; = ? Ibleam.
BILGAH, (1) 1 Ch. 24. 14; (2) Neh. 12. 5, 18; prob.
BILGAI, Neh. 10. 8, is same as Lilgah (2).
BILHAH, (1) Rachel's handmaid, Gen. 29. 29; 30. 3—7; 35. 22, 25; 37. 2; 46. 25; 1 Ch. 7. 13; (2) 1 Ch. 4. 29. See *Baalah*.
BILHAN, (1) Gen. 36. 27; 1 Ch. 1. 42; (2) 1 Ch. 7. 10.
BILSHAN, came with Zerubbabel, Ezr. 2. 2; Neh. 7. 7.
BIMHAL, 1 Ch. 7. 33.
BINEA, 1 Ch. 8. 37; 9. 43.
BINNUI, Ezr. 8. 33;)(10. 30,)(38;)(Neh. 3. 24; 10. 9;)(12. 8;)(Neh. 7. 15 = Bani, Ezr. 2. 10.
BIRSHA, k. of Gomorrah, Gen. 14. 2.
BIRZAVITH, 1 Ch. 7. 31; BIRZAITH, R.V.
BISHLAM, *in peace*, Ezr. 4. 7; see marg. [4. 18.
BITH'IAH, *daughter*, i.e. worshipper, *of the L.*, 1 Ch.
BITHRON, *broken* or *divided country*, 2 S. 2. 29.
BITHYNIA, Ac. 16. 7; 1 Pet. 1. 1.
BIZJOTHJAH, Jos. 15. 28; BIZIOTH'IAH, R.V.
BIZTHA, Est. 1. 10.
BLASTUS, the king's chamberlain, Ac. 12. 20.
BOANERGES, *sons of thunder*, Mk. 3. 17; *cf.* Lu. 9. 54.
BOAZ, (1) shews kindness to Ruth, and marries her, Rt. 2—4; ancestor of David, 4. 17, 21; 1 Ch. 2. 11, 12; and of Christ, Mt. 1. 5; Lk. 3. 32 (Booz, A.V.; Boaz, R.V.); (2) B. and Jachin, pillars of Solomon's temple, 1 K. 7. 21; 2 Ch. 3. 17.
BOCHERU, 1 Ch. 8. 38; 9. 44.
BOCHIM, *weepers*, angel rebukes ch. of Israel at B., and they weep, Ju. 2. 1—5.
BOHAN, stone of, Jos. 15. 6; 18. 17.
BOSCATH, 2 K. 22. 1; same as *Bozkath*, q.v.
BOSOR, 2 Pet. 2. 15; same as *Beor* (q.v.) in O.T.
BOZEZ, *shining*, 1 S. 14. 4.
BOZKATH, Jos. 15. 39; 2 K. 22. 1, R.V.

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BOZRAH, Gen. 36. 33; 1 Ch. 1. 44; prophecies concg., Is. 34. 6; 63. 1; Jer. 48. 24; 49. 13, 22; Am. 1. 12; Mi. 2. 12.
BUKKI, (1) Nu. 34. 22; (2) 1 Ch. 6. 5, 51; Ezr. 7. 4.
BUKKIAH, 1 Ch. 25. 4, 13.
BUL, the eighth month, 1 K. 6. 38. See p. 410.
BUNAH, *prudence*, 1 Ch. 2. 25.
BUNNI (three persons), Neh. 9. 4; 10. 15; 11. 15.
BUZ, (1) Gen. 22. 21; (2) 1 Ch. 5. 14; (3) Jer. 25. 23.
BUZI, Ez. 1. 3. **BUZITE**, Job 32. 2, 6.

CABBON, Jos. 15. 40.
CABUL, (1) Jos. 19. 27; (2) 1 K. 9. 13.
CÆSAR, Roman emperor, tribute to, render to C. the things that be C., Mt. 22. 17; Mk. 12. 14; Lk. 20. 22, cf. 23. 2;—Lk. 2. 1; 3. 1; Jn. 19. 12, 15; Ac. 11. 28; 17. 7; 25. 8—21; 26. 32; 27. 24; 28. 19; Ph. 4. 22.
CÆSAREA, Ac. 8. 40; 9. 30; Peter sent to Cornelius at, 10. 1, 24; 11. 11; 12. 19; 18. 22; 21. 8, 16; Paul imprisoned at, 23. 23, 33; 25. 1—13. [13; Mk. 8. 27.
CÆSAREA-PHILIPPI, Peter's confession at, Mt. 16.
CAIAPHAS, Mt. 26. 3, 57; Lk. 3. 2; Jn. 11. 49; 18. 13, 14, 24, 28; Ac. 4. 6.
CAIN, resembles the word *to get;* (1) kills Abel,—cursed, Gen. 4. 1—10; his descendants, 17—25; the Lord set a mark upon C.—appointed a sign for, R.V., Gen. 4. 15;—Heb. 11. 4; 1 Jn. 3. 12; Jude 11; (2) name of a city, Jos. 15. 57; Kain, R.V.
CAINAN, Heb. Kenan, marg. and R.V.; (1) Gen. 5. 9—14; 1 Ch. 1. 2; Lk. 3. 37; (2) Lk. 3. 36 from LXX. of Gen. 10. 24, in R.V. marg.
CALAH, Gen. 10. 11, 12.
CALCOL, 1 K. 4. 31, R.V.; 1 Ch. 2. 6.
CALEB, *dog*, (1) son of Jephunneh, one of the spies, Nu. 13. 6, 30; 14. 6—38; 26. 65; 32. 12; 34. 19; Dt. 1. 36; obtains Hebron, Jos. 14. 6—14; 15. 13—19; 21. 12; Ju. 1. 12—15, 20; 3. 9; 1 S. 25. 3; 30. 14; 1 Ch. 4. 15; 6. 56; (2) 1 Ch. 2. 18, 19, 42—50= Chelubai, 2. 9.
CALEB-EPHRATAH, 1 Ch. 2. 24; text doubtful, perhaps = Ephrathah.
CALNEH, Gen. 10. 10; Am. 6. 2; called
CALNO, Is. 10. 9.
CALVARY, *a skull*, Lk. 23. 33, cf. R.V. and Golgotha.
CAMON, Ju. 10. 5; Kamon, R.V.
CANA OF GALILÉE, Christ's first miracle at, Jn. 2. 1—11; the second, 4. 46—54; 21. 2.
CANAAN, cursed by Noah, Gen. 9. 18—27; sons of, 10. 15 f.; 1 Ch. 1. 13;—the land of, *lowland*, Gen. 11. 31; 13. 7; promised to Abraham, 12. 5—7; see *Abraham;* the land wherein thou art a stranger (of thy sojournings, R.V.), 17. 8; 28. 4; 36. 7; 37. 1; Ex. 6. 4; searched by spies, Nu. 13; murmurers not to enter, Nu. 14; 32. 8—13; Moses views it from Mt. Nebo, Dt. 32. 49 (cf. 3. 27 and 34. 1—4); divided by lot, Jos. 14—19; 21. 2; the country W. of Jordan, distinguished from that on E., cf. Nu. 32. 26—32; 33. 51; 35. 10, 14; Dt. 11. 30; Jos. 22. 32; borders of, Ex. 23. 31; Nu. 34; Jos. 1. 4;—Gen. 16. 3; 31. 18; 37. 1; frequently in Gen. 42—50; Ex. 15. 15; 16. 35; Lev. 18. 3; 25. 38; Nu. 21. 1—3; 33. 40; Dt. 1. 7; Jos. 5. 1, 12; 7. 9; 9. 1; 11. 3; 13. 3; 22. 9—11; Ju. 1. 1—17; 4; 5. 19; 2 S. 24. 7; 1 K. 9. 16; Is. 19. 18; Ez. 16. 3, 29; 17. 4 R.V. marg.; Ob. 20; Zep. 2. 5; Mt. 15. 22; and in R.V. of Ac. 7. 11; 13. 19.—Is. 23. 11, R.V.; the merchant city, A.V.; Hos. 12. 7, R.V. mg.; Zep. 1. 11, R.V.; the merchant people, A.V.
CANAANITE(S), with other nations, to be driven out, Gen. 15. 21; Ex. 3. 8, 17; 13. 5; 23. 23, 28; 33. 2; 34. 11; Dt. 7. 1; 20. 17; Jos. 3. 10; 9. 1; 12. 8; 24. 11; Neh. 9. 8, 24; not utterly driven out, Jos. 16. 10; 17. 12, 16—18; Ju. 1. 27—33; 3. 1—5; cf. Ex. 23. 29; marriages with, forbidden, Gen. 24. 3; 28. 1, 6—8; 36. 2—6; Dt. 7. 3, cf. Ezr. 9. 10; Zec. 14. 21 (cf. R.V., marg.). In Mt. 10. 4, Mk. 3. 18, the word **CANANÆAN** (R.V.) means 'zealot'; see *Zelotes.*
CANDACE, Ac. 8. 27.
CANNEH, Ez. 27. 23; = *Calneh*, q.v.
CAPERNAUM, *village of Nahum*, Christ's mighty works done in, Mt. 4. 13; 8. 5; 17. 24; Mk. 1. 21; 2. 1; 9. 33; Lk. 4. 23, 31; Jn. 2. 12; 4. 46; 6. 17, 24, 59; upbraided for not repenting, Mt. 11. 23; Lk. 10. 15.
CAPHTOR, CAPHTORIM(S), Gen. 10. 14; Dt. 2. 23; 1 Ch. 1. 12; Jer. 47. 4; Am. 9. 7.
CAPPADOCIA, Ac. 2. 9; 1 Pet. 1. 1.
CARCAS, Est. 1. 10.
CARCHEMISH, *fort of Chemosh*, Is. 10. 9; Jer. 46. 2; 2 Ch. 35. 20, R.V.; Charchemish, A.V.
CAREAH, 2 K. 25. 23; *Kareah*, R.V., q.v.
CARITES, 2 K. 11. 4, 19, R.V.; captains, A.V.
CARMEL, *garden* or *park*, (1) a mountain on coast, Jos. 12. 22; 19. 26; Elijah meets prophets of Baal on, 1 K. 18; Elisha at, 2 K. 2. 25; 4. 25;—Song 7. 5; Is. 33. 9; 35. 2; Jer. 46. 18; 50. 19; Am. 1. 2; 9. 3; Mic. 7. 14; Na. 1. 4;—2 K. 19. 23=Is. 37. 24; his fruitful field, R.V.; (2) a town in Judah, Jos. 15. 55; 1 S. 15. 12; 2 Ch. 26. 10, cf. R.V.; residence of Nabal, 1 S. 25; 27. 3.
CARMELITE, -ITESS, *of Carmel*, 1 S. 27. 3; 30. 5; 2 S. 2. 2; 3. 3; 23. 35; 1 Ch. 3. 1; 11. 37.
CARMI, (1) Jos. 7. 1, 18; 1 Ch. 2. 7; 4. 1; (2) Gen. 46. 9; Ex. 6. 14; Nu. 26. 6; 1 Ch. 5. 3.
CARMITES, Nu. 26. 6.
CARPUS, the cloak that I left at Troas with, 2 Tim. 4. 13.
CARSHENA, Est. 1. 14.
CASIPHIA, Ezr. 8. 17.
CASLUHIM, Gen. 10. 14; 1 Ch. 1. 12.
CASTOR and POLLUX, Ac. 28. 11; the Twin Brothers.
CAUDA, Ac. 27. 16, R.V. See *Clauda.* [thers, R.V.
CEDRON, Jn. 18. 1; Kidron, R.V.; of the cedars, marg. See *Kidron.*
CENCHREA, Ac. 18. 18; Ro. 16. 1; Cenchreæ, R.V.
CEPHAS, *a stone*, Jn. 1. 42; 1 Cor. 1. 12; 3. 22; 9. 5; 15. 5; Gal. 2. 9.
CHALCOL, 1 K. 4. 31; same as *Calcol*, q.v.
CHALDEA, CHALDEANS, CHALDEES, the land of wh. Babylon is capital and its inhabitants; Ur of C., Gen. 11. 28, 31; 15. 7; Neh. 9. 7; Ac. 7. 4; beslege Jer., 2 K. 24. 2; 25; 2 Ch. 36. 17; Ezr. 5. 12; Jer. 21. 4, 9; 22. 25; 24. 5; 32; 33. 5; 35. 11; 37—39; 52;—40. 9; 41. 3, 18; 43. 3; Job 1. 17; prophecies, Is. 13. 19; 23. 13; 43. 14; 47; 48. 14, 20; Jer. 25. 12; 50; 51; Ez. 1. 3; 11. 24; 12. 13; 16. 29; 23; Hab. 1. 6; Dan. 1. 4; 2; 3. 8; 4. 7; 5; 9. 1. See *Babylon.*
CHANAAN, Ac. 7. 11; 13. 19; N.T. form of Canaan.
CHARASHIM, *craftsmen*, 1 Ch. 4. 14. See *Ge-harashim.*
CHARCHEMISH, 2 Ch. 35. 20; = *Carchemish*, q.v.
CHARRAN, Ac. 7. 2, 4; N.T. form of Haran.
CHEBAR, river of, Ezekiel saw visions by, Ez. 1. 1, 3; 3. 15, 23; 10. 15, 20, 22; 43. 3.
CHEDORLAOMER, Gen. 14. 1, 4, 5, 9, 17.
CHELAL, Ezr. 10. 30. [R.V.
CHELLUH, Ezr. 10. 35; **CHELUHI** or **CHELUHU**.
CHELUB, (1) 1 Ch. 4. 11; Caleb, LXX.; (2) 1 Ch. 27. 26.
CHELUBAI, 1 Ch. 2. 9; = Caleb.
CHEMARIM(S), Zep. 1. 4; cf. 2 K. 23. 5; Hos. 10. 5; m. of A. and R.V.
CHEMOSH, the abomination of Moab, Nu. 21. 29; Ju. 11. 24; Jer. 48. 7, 13, 46; Solomon built a high place for, 1 K. 11. 7, 33; 2 K. 23. 13. See p. 365.
CHENAANAH, (1) 1 K. 22. 11, 24; 2 Ch. 18. 10, 23; (2) 1 Ch. 7. 10.
CHENANI, Neh. 9. 4. [27; 26. 29.
CHENANIAH, *the L. hath established*, 1 Ch. 15. 22.
CHEPHAR-HAAMMONAI, -AMMONI R.V., *village of Ammonites*, Jos. 18. 24.
CHEPHIRAH, *village*, Jos. 9. 17; 18. 26; Ezr. 2. 25; **CHERAN**, Gen. 36. 26; 1 Ch. 1. 41. [Neh. 7. 29.
CHERETHIMS, Ez. 25. 16; cf. R.V.; same as **CHERETHITES**, 1 S. 30. 14; Zep. 2. 5; C. and Pelethites, 2 S. 8. 18; 15. 18; 20. 7, 23; 1 K. 1. 38, 44; 1 Ch. 18. 17;—Ez. 25. 16, R.V.
CHERITH, the brook, Elijah fed at, 1 K. 17. 3, 5.
CHERUB, Ezr. 2. 59; Neh. 7. 61.
CHESALON, Jos. 15. 10. See *Jearim.*
CHESED, Gen. 22. 22.
CHESIL, Jos. 15. 30; = ? Bethul, 19. 4.
CHESULLOTH, Jos. 19. 18.
CHEZIB, *deceitful*, Gen. 38. 5; prob. = *Achsib*, q.v.
CHIDON, *javelin*, 1 Ch. 13. 9; = Nachon, 2 S. 6. 6.
CHILEAB, 2 S. 3. 3; called Daniel, 1 Ch. 3. 1.
CHILION, Rt. 1. 2, 5; 4. 9.
CHILMAD, Ez. 27. 23.
CHIMHAM, 2 S. 19. 37—40; Jer. 41. 17; cf. R.V.
CHINNERETH, -ROTH, (1) Jos. 19. 35; (2) Dt. 3. 17;

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Jos. 11. 2; 1 K. 15. 20 (R.V.); sea of, Nu. 34. 11; Jos. 12. 3; 13. 27; in N.T. *Gennesareth*, q.v.
CHIOS, an island in the Ægean, Ac. 20. 15.
CHISLEV, Neh. 1. 1; Zec. 7. 1; the 9th month, see
CHISLON, Nu. 34. 21. [p. 499.
CHISLOTH-TABOR, *loins of T.*, Jos. 19. 12.
CHITTIM and KITTIM, Gen. 10. 4; Nu. 24. 24; 1 Ch. 1. 7; Is. 23. 1, 12; Jer. 2. 10; Ez. 27. 6; Dan. 11. 30. See *Kittim*.
CHIUN, Am. 5. 26; cf. R.V.
CHLOE, 1 Cor. 1. 11.
CHOR-ASHAN, 1 S. 30. 30; Cor-, R.V.; = ? *Ashan*, Jos. 15. 42, q.v. [10. 13.
CHORAZIN, mighty works done in, Mt. 11. 21; Lk.
CHOZEBA, *deceitful*, 1 Ch. 4. 22; prob. = Chezib.
CHUB, Ez. 30. 5; CUB, R.V. [q.v.
CHUN, 1 Ch. 18. 8; CUN, R.V.; = *Berothai*, 2 S. 8. 8.
CHUSHAN-RISHATHAIM, *Ch. of double wickedness*, Ju. 3. 8—10; CUSHAN-R. R.V.
CHUZA, steward of Herod [Antipas], Lk. 8. 3.
CILICIA, Jews in, Ac. 6. 9; Paul's native country, 21. 39; 22. 3; 23. 34; visited by him, Gal. 1. 21; Ac. 9. 30; 15. 23, 41; 27. 5.
CINNEROTH, 1 K. 15. 20; = CHIN-, and so R.V.
CIS, Ac. 13. 21; = Kish, as R.V.
CLAUDA, a certain island called C., Ac. 27. 16; cf.
CLAUDIA, 2 Tim. 4. 21. [R.V.
CLAUDIUS, (1) emperor, Ac. 11. 28; 18. 2; (2) C. Lysias rescues Paul, Ac. 21. 31; 22. 24; 23. 10; letter of, 23. 26.
CLEMENT, fellow-labourer with Paul, Ph. 4. 3.
CLEOPAS, meets Jesus on road to Emmaus, Lk. 24. 18; the same? as
CLEOPHAS, husband of Mary, Jn. 19. 25.
CNIDUS, Ac. 27. 7.
COLHOZEH, Neh. 3. 15; 11. 5.
COLOSSE, Col. 1. 2; COLOSSIANS, Ep. to, see p. 207.
CONAN·IAH, CONON·IAH, 2 Ch. 31. 12, 13; 35. 9.
CON·IAH, Jer. 22. 24, 28; 37. 1. See *Jehoiachin*.
COOS, an island, Ac. 21. 1; COS, R.V.
CORBAN, *a gift*, Mk. 7. 11.
CORE, Jude 11; N.T. form of Korah.
CORINTH, Paul 18 months at, Ac. 18. 1—17; Apollos at, 18. 27; 19. 1; 2 Tim. 4. 20; for Epp. to Corinthians see p. 192.
CORNELIUS, a centurion baptized by Peter, Ac. 10.
COSAM, Lk. 3. 28.
COZ, 1 Ch. 4. 8; R.V. *Hakkoz*, q.v.
COZBI, *deceitful*, slain by Phinehas, Nu. 25. 15, 18.
CRESCENS, 2 Tim. 4. 10.
CRETE, Ac. 27. 7—21; Titus left by Paul in, Tit. 1. 5.
CRETES, CRETIANS, Ac. 2. 11; C. are always liars, Tit. 1. 12; CRETANS, R.V.
CRISPUS, Ac. 18. 8; 1 Cor. 1. 14.
CUB. See *Chub*.
CUN. See *Chun*.
CUSH, (1) Gen. 10. 6—8; 1 Ch. 1. 8—10; (2) Ps. 7. (title); (3) a country, Is. 11. 11; Jer. 46. 9, R.V.; Ez. 38. 5; also called *Ethiopia*, q.v.; Gen. 2. 13, R.V.
CUSHAN, Hab. 3. 7. See *Chushan-rishathaim*.
CUSHI, (1) 2 S. 18. 21—32; (2) Jer. 36. 14; (3) Zep. 1. 1.
CUSHITE, R.V. (and A.V. marg.) of Nu. 12. 1; 2 S.
CUTH, CUTHAH, 2 K. 17. 24, 30. [18. 21—32.
CYPRUS, Ac. 4. 36; 11. 19, 20; visited by Paul and Barnabas, 13. 4; 15. 39; 21. 3—16; 27. 4.
CYRENE, Mt. 27. 32; Ac. 2. 10; 11. 20; 13. 1.
CYRENIAN, Mk. 15. 21; Lk. 23. 26; Ac. 6. 9.
CYRENIUS, Lk. 2. 2. See *Quirinius*.
CYRUS, helped the Jews to return, 2 Ch. 36. 22; Ezr. 1; 3. 7; 4. 3, 5; 5. 13—17; 6. 3, 14; Is. 44. 28; 45. 1; Dan. 1. 21; 6. 28; 10. 1.

DABAREH, Jos. 21. 28; R.V. DABERATH, as in Jos. 19. 12; 1 Ch. 6. 72.
DABBASHETH, Jos. 19. 11.
DAGON, *fish*, a Philistine idol,—at Gaza, a great sacrifice offered to D., Ju. 16. 23—31, when Samson slew the Ph. at his death; at Ashdod D. cut in pieces before ark of the L., 1 S. 5. 2—7; Ph. fasten Saul's head in temple of D., 1 Ch. 10. 10. See *Beth-Dagon*.
DALA·IAH, 1 Ch. 3. 24; *Delaiah*, R.V., q.v.
DALMANUTHA, Mk. 8. 10, cf. Mt. 15. 39, ? = Magadan.
DALMATIA, part of Illyricum, 2 Tim. 4. 10.
DALPHON, Est. 9. 7.
DAMARIS, one of those who "clave" unto Paul on his preaching at Athens, Ac. 17. 34.
DAMASCENES, city of the, 2 Cor. 11. 32, or
DAMASCUS, Eliezer of D., steward of A.'s house, Gen. 15. 2; 14. 15; subdued by David, 2 S. 8. 5; 1 Ch. 18. 5, 6 (for Syria-Damascus read Syria of D. as R.V.); Rezon reigns in D., 1 K. 11. 24; Benhadad, king of D., 15. 18; 20. 34; 2 Ch. 16. 2; Elisha's prophecy at D., 2 K. 8. 7, 9; Jeroboam recovers D., 14. 28; king of Assyria takes D., 16. 9; Ahaz at D. sends pattern of altar, 2 K. 16. 10—16; 2 Ch. 28. 5, 23; prophecies, Is. 7. 8; 8. 4; 17. 1—3; Jer. 49. 23—27; Am. 1. 3—5;—1 K. 19. 15; 2 K. 5. 12; 2 Ch. 24. 23; Song 7. 4; Is. 10. 9; Ez. 27. 13; 47. 16—18; 48. 1; Am. 5. 27; Zec. 9. 1;—Am. 3. 12; in D. in a couch,—on the silken cushions of a bed, R.V.; Paul converted on way to D., Ac. 9. 1—27; 22. 5—16; 26. 12, 20; 2 Cor. 11. 32; Gal. 1. 17.
DAMMIM, the coast of, 1 S. 17. 1, A.V. marg.
DAN, *judge*, son of Bilhah, Rachel's maid, Gen. 30. 6; inheritance of tribe, Jos. 19. 40—48; Samson of tribe of D., Ju. 13. 2, 25; Ju. 1. 34, Amorites forced ch. of D. into the mountains; 5. 17, why did D. remain in ships?; Lev. 24. 11; Dt. 34. 1; 2 Ch. 2. 14; see *Aholiab*; one of the golden calves set up in D., 1 K. 12. 29; 2 K. 10. 29; Benhadad smites D., 1 K. 15. 20; 2 Ch. 16. 4; Dan also, Ez. 27. 19; Vedan, R.V.; from D. to Beersheba, see *Beersheba*.
DANITES, seeking an inheritance, rob Micah of his priest, win Laish and call it Dan, Gen. 14. 14; Ju. 18; Jos. 19. 47;—Jer. 4. 15; 8. 16.
DANIEL, *a judge* (is) *God*, (1) the prophet, Mt. 24. 15; Mk. 13. 14; taken to Babylon with others, Dan. 1. 6; called Belteshazzar, 1. 7; refusing king's portion prosper on pulse and water, 1. 8—16; their wisdom, 1. 17; interprets king's dreams, 2; 4; the handwriting on the wall, 5; promoted by Darius, 6. 1; cast into den of lions, 6. 16; saved, and his adversaries devoured, 6. 18—24. Reff. Heb. 11. 33; Ez. 14. 14, 20; 28. 3. See p. 141.
(2) a son of David, 1 Ch. 3. 1; see *Abigail*:
(3) Ezr. 8. 2; Neh. 10. 6.
DAN-JAAN, *Dan in the woods*, 2 S. 24. 6.
DANNAH, Jos. 15. 49.
DARA, 1 Ch. 2. 6; same as DARDA, 1 K. 4. 31.
DARIUS, (1) king of Persia, Ezr. 4. 5, 24; 5. 5—7; decree of, 6. 1—15; Hag. 1. 1, 15; 2. 10; Zec. 1. 1, 7; 7. 1; (2) Neh. 12. 22; (3) the Median, takes Babylon, Dan. 5. 31; decrees of, 6. 9, 25—28; 9. 1; 11. 1. See *Daniel*.
DARKON, Ezr. 2. 56; Neh. 7. 58.
DATHAN, Nu. 16. 1—27. See *Abiram*, *Korah*.
DAVID, *beloved*, see 1 S. 16—31; 2 S.; 1 K. 1—2. 11; 1 Ch. 10. 14—29; (1) at Bethlehem with the sheep, 1 S. 16. 11; 17. 34; anointed, 16. 13; cf. 2 S. 2. 4; 5. 3; slays Goliath, 1 S. 17;
(2) at court, 1 S. 18—19. 18; friendship with *Jonathan*, q.v., 18. 1; 19. 2; 20; 23. 18; Saul's jealousy, 18. 9; 19. 10; see *Michal*;
(3) a fugitive at Naioth, Ramah, Nob, Gath, Adullam, Mizpeh, Engedi, Hareth, Keilah, Ziph, Maon, Ziklag; see all these and Achish, Gad, Nabal;
(4) king (*a*) over Judah at Hebron, 2 S. 2—4; for the rival kingdom see *Abner*, *Ishbosheth*; (*b*) over all Israel, 2 S. 5—1 K. 2. 11; Jebus taken, 2 S. 5. 6—9; ark brought to Jerusalem, 6; foreign conquests, 5. 17; 8. 1—14; 10; 12. 26—31; and see *Philistines*, *Moabites*, *Syrians*, *Edomites*, *Ammonites*; D.'s fall and repentance, 2 S. 11; 12; Absalom's rebellion, D.'s flight and return, 15—19; see *Absalom*; D.'s dealing with house of Saul, 2 S. 9; 21; see *Mephibosheth*; D.'s sin in numbering the people, 2 S. 24; 1 Ch. 21; D.'s song, 2 S. 22, and Ps. 18; last words, 2 S. 23. 1—7; heroes, 23. 8—39; 1 Ch. 11; see also *Sheba*, *Joab*, *Nathan*, *Ahithophel*, *Barzillai*;
D.'s skill in music, 1 S. 16—18; Am. 6. 5; the sweet psalmist of Israel, 2 S. 23. 1; genealogy of D., Rt. 4. 17—22; 2 S. 3. 2—5; 1 Ch. 2. 15; 3. 1—9; reff. to D. by Solomon, D. my father, 1 K. 2—11; 2 Ch. 1—8; city of D., 2 S. 5. 7; 1 K. 3. 1; 9. 24 (cf. 2 Ch. 8. 11); 8. 1; 11. 27, 43; burial-place of kings, 14. 31; 15. 8, 24; 22. 50; 2 K. 8. 24; 9. 28; 12. 21; 14. 20; 15. 7,

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38; 16. 20; 2 Ch. 21. 20; 32. 5, 30, 33; 33. 14; Neh. 3. 15, 16; 12. 37; Is. 22. 9; 29. 1 (see *Ariel*); cf. Lk. 2. 4, 11 (of Bethlehem); house of David, Is. 7. 2, 13; Jer. 21. 12; the throne of David, Ps. 122. 5; Jer. 13. 13; 22. 2, 30; 29. 16; 36. 30; David's heart perfect, he did right, 1 K. 11. 4, 6, 33, 38; 15. 3, 11; 2 K. 14. 3; 16. 2; 18. 3; 22. 2; mercy shewn, one tribe given for D.'s sake, 1 K. 11. 12, 32, 36, 39; 15. 4; 2 K. 8. 19; 19. 34; 20. 6; the PROMISE to David, 2 S. 7. 5—29; 1 Ch. 17. 4—24; 1 K. 6. 12; 8. 15—26, 66; 9. 4; 2 K. 21. 7; 2 Ch. 21. 7; 23. 3; 33. 7; Ps. 89; 132; the sure mercies of David, Is. 55. 3; cf. Ac. 13. 34; prophecies conc. D.'s house and throne, Is. 9. 7; 11 (see *Jesse*); 16. 5; Jer. 17. 25; 22. 4; 23. 5; 30. 15—26; Am. 9. 11; Zec. 12. 7—13. 1; a *future* king of Israel called David, Jer. 30. 9; Ez. 34. 22—24; 37. 24—26; Hos. 3. 5; JESUS CHRIST the Son of David, Mt. 1. 1—20; Lk. 1. 27, 32, 69; 2. 4; 3. 31; Mt. 9. 27; 12. 23; 15. 22; 20. 30; 21. 9, 15; 22. 42—45; Mk. 10. 47; 11. 10; 12. 35—37; Lk. 18. 38; 20. 41—44; Jn. 7. 42; Ac. 2. 30 (cf. R.V.); 13. 22 f.; 15. 16 (Am. 9. 11); Ro. 1. 3; 2 Tim. 2. 8; Rev. 5. 5; 22. 16; he that hath the key of D., Rev. 3. 7, cf. Is. 22. 22.
1 K. 12. 16—26; 13. 2; 14. 8; 2 K. 11. 10; 17. 21; 1 Ch. 4. 31; 7. 2; 2 Ch. 11. 18; 13. 5—8; 23. 18; 29. 25—30; 35. 4, 15; Ezr. 3. 10; 8. 2, 20; Neh. 12. 24, 36, 45; Ps. 72. 20; 78. 70; 144. 10; Pro. 1. 1; Ecc. 1. 1; Song 4. 4; Mt. 12. 3; Mk. 2. 25; Lk. 6. 3 (1 S. 21. 6); Ac. 1. 16; 2. 25—36; 4. 25; 7. 45.

DEBIR, (1) Jos. 10. 3; (2) a city, Jos. 10. 38; 11. 21; 12. 13; 15. 7; called Kirjath-sepher, 15. 15; Ju. 1. 11; and K.-sannah, Jos. 15. 49; a priestly city, Jos. 21. 15; 1 Ch. 6. 58; (3) Jos. 13. 26; Lidebir, R.V. marg.; = ? Lodebar.

DEBORAH, *a bee;* (1) nurse of Rebekah, Gen. 35. 8; 24. 59; (2) a prophetess, judged Isr., Ju. 4. 4; encourages Barak agst. Sisera, 4. 6—16; Song of D. and Barak, Ju. 5.

DECAPOLIS, *ten cities*, Mt. 4. 25; Mk. 5. 20; 7. 31.

DEDAN, (1) Gen. 10. 7; (2) 25. 3; 1 Ch. 1. 9, 32; (3) Jer. 25. 23; 49. 8; Ez. 25. 13; 27. 15, 20; 38. 13.

DEDANIM, DEDANITES R.V., *children of Dedan*, Is. 21. 13; travelling companies of Dedan.

DEHAVITES, Ezr. 4. 9.

DEKAR, the son of Dekar, 1 K. 4. 9; Ben-deker, R.V.

DELA'IAH, *the L. hath made it free;* (1) 1 Ch. 24. 18; (2) Jer. 36. 12, 25; (3) Ezr. 2. 60; Neh. 7. 62; (4) 6. 10.

DELILAH, *weak, delicate*, bribed by Philistines, enticeth Samson, Ju. 16.

DEMAS, Col. 4. 14; Phn. 24; 2 Tim. 4. 10.

DEMETRIUS, (1) raises tumult against Paul, Ac. 19. 24—41; (2) 3 Jn. 12.

DERBE, Ac. 14. 6, 20; 16. 1; 20. 4.

DEUEL, Nu. 1. 14; 7. 42, 47; 10. 20; = Reuel, 2. 14.

DIANA of the Ephesians, Ac. 19. 24—41.

DIBLAIM, *two cakes of figs*, Hos. 1. 3.

DIBLATH, Ez. 6. 14; **DIBLAH**, R.V.

DIBON, Nu. 21. 30; 32. 3, 34; Jos. 13. 9, 17; Is. 15. 2; Jer. 48. 18, 22 = Dimon, Is. 15. 9;)(Neh. 11. 25 = Dimonah.

DIBON-GAD, Nu. 33. 45; same as Dibon.

DIBRI, Lev. 24. 11.

DIDYMUS, *twin*, Jn. 11. 16; 20. 24; 21. 2. See **DIKLAH**, Gen. 10. 27; 1 Ch. 1. 21. [*Thomas.*

DILEAN, Jos. 15. 38.

DIMNAH, Jos. 21. 35.

DIMON, Is. 15. 9. See *Dibon.*

DIMONAH, Jos. 15. 22. See *Dibon.*

DINAH, Jacob's daughter, Gen. 30. 21; 34; 46. 15.

DINAITES, Ezr. 4. 9.

DINHABAH, Gen. 36. 32; 1 Ch. 1. 43.

DIONYSIUS, clave unto Paul, Ac. 17. 34.

DIOTREPHES, loveth . . preeminence, 3 Jn. 9.

DIPHATH, 1 Ch. 1. 6, R.V. See *Riphath.*

DISHAN, DISHON, Gen. 36. 21—30; 1 Ch. 1. 38—42.

DIZAHAB, Dt. 1. 1.

DODAI, *beloved of the L.*, 1 Ch. 27. 4; 2 S. 23. 9, R.V.

DODANIM, Gen. 10. 4; 1 Ch. 1. 7 and R.V. marg.; Rodanim, marg. and R.V. of 1 Ch.

DODAVAH, 2 Ch. 20. 37.

DODO, (1) Ju. 10. 1; (2) 2 S. 23. 9 (Dodai, R.V.); 1 Ch. 11. 12; (3) 2 S. 23. 24; 1 Ch. 11. 26.

DOEG, 1 S. 21. 7; 22. 9—23; Ps. 52 (title).

DOPHKAH, Nu. 33. 12, 13.

DOR, Jos. 11. 2; 12. 23; 17. 11; Ju. 1. 27; 1 K. 4. 11; 1 Ch. 7. 29.

DORCAS, restored to life, Ac. 9. 36—42; also called

DOTHAN, Gen. 37. 17; 2 K. 6. 13. [*Tabitha*, q.v.

DRUSILLA, Ac. 24. 24.

DUMAH, (1) Gen. 25. 14; 1 Ch. 1. 30; (2) Jos. 15. 52;

DURA, Dan. 3. 1. [(3) Is. 21. 11.

EBAL, (1) curse put on mount,—altar built on, Dt. 11. 29; 27. 4, 13; Jos. 8. 30—35; (2) Gen. 36. 23; 1 Ch. 1. 22, 40. See *Obal.*

EBED, *servant*, (1) Ju. 9. 26—35; (2) Ezr. 8. 6.

EBED-MELECH, *servant of the king*, rescued Jeremiah, Jer. 38. 7—12; God's promise to him, 39. 16.

EBEN-EZER, *stone of help*, ark taken at, 1 S. 4. 1; 5. 1; Samuel sets up stone, 7. 10—12.

EBER, *on the other side*, (1) Gen. 10. 21, 24, 25; 11. 14—17; 1 Ch. 1. 18, 19, 25; Nu. 24. 24;)(1 Ch. 8. 12; Neh. 12. 20;—in R.V. of 1 Ch. 5. 13; 8. 22; Lk. 3. 35. See *Heber.*

EBIASAPH, 1 Ch. 6. 23, 37; 9. 19. See *Abiasaph* and

EBRONAH, Nu. 33. 34, 35; Abronah, R.V. [*Asaph.*

ECBATANA, marg. of Ezr. 6. 2. See *Achmetha.*

ED, *witness*, Jos. 22. 34. [Eder, R.V.

EDAR, *flock*, tower of, Gen. 35. 21, cf. Mic. 4. 8;

EDEN, *delight*, (1) garden of, Gen. 2. 8—3. 24; 4. 16; reff. to, Is. 51. 3; Ez. 28. 13; 31. 9, 18; 36. 35; Joel 2. 3; (2) another place, 2 K. 19. 12; Is. 37. 12; Ez. 27. 23; Am. 1. 5; (3) name of a man, 2 Ch. 29. 12; 31. 15. [24. 30. See *Ader, Edar.*

EDER, (1) Jos. 15. 21; (2) 1 Ch. 8. 15 (R.V.); 23. 23;

EDOM, EDOMITE(S), *red*, name of Esau, Gen. 25. 30; his descendants, Gen. 36; 1 Ch. 1; their country in Mt. Seir, Gen. 32. 3; 36. 9; Dt. 2. 5, 12, 22; Israel denied passage through it, Nu. 20. 14 *f.*; 21. 4; Ju. 11. 17;—Nu. 34. 3; Jos. 15. 1, 21; thou shalt not abhor an E., Dt. 23. 7;—1 S. 14. 47; 21. 7; 22. 9, 18; David subdues E., 2 S. 8. 14; 1 Ch. 18. 11—13;—1 K. 9. 26; 11. 14 *f.*; 22. 47; 2 K. 3. 8—26; revolted, 2 K. 8. 20—22; 2 Ch. 21. 8; smitten by Amaziah, 2 K. 14. 7, 10; 2 Ch. 25. 14 *f.*; E. smites Judah, 2 Ch. 28. 17; Jer. 40. 11; Am. 1. 6, 9; 2. 1; prophecies concg., Jer. 25. 21; 27. 3; 49. 7—22; Lam. 4. 21; Ez. 25. 12; Dan. 11. 41; Joel 3. 19; Am. 1. 11; 9. 12; Ob.; Mal. 1. 4; reff. to, Ex. 15. 15; Nu. 24. 18; Ju. 5. 4; Is. 63. 1; Ps. 60; 83. 6; 108. 9, 10; 137. 7. See *Esau, Dooy, Hadad.*

EDREI, Nu. 21. 33; Dt. 1. 4; 3. 1, 10; Jos. 12. 4; 13. 12,

EGLAH, *calf*, 2 S. 3. 5; 1 Ch. 3. 3. [31.

EGLAIM, Is. 15. 8; diff. Heb. word from En-eglaim.

EGLON, (1) Jos. 10. 3—37; 12. 12; 15. 39; (2) k. of Moab, oppressed Israel, slain by Ehud, Ju. 3. 12 *f.*

EGYPT, EGYPTIAN(S), Abram in, Gen. 12. 10—13. 1, cf. 26. 2. See *Hagar.* 13. 10; 25. 18; 26. 2; 37. 25; Joseph sold into E., 37. 28; his life and burial there, 39. 1—50. 26; Israelites sojourn in E., Gen. 45. 18; 47. 6, 11; Ex. 1. 1—7; their oppression, 1. 8; 2. 23; an E. smiting a Hebrew, 2. 11; deliverance promised, 3. 7—22; 6. 5—13; Egypt smitten with plagues, 7. 3; 12. 29; deliverance effected, 12. 30—42; 13; E. pursue, 14; and are drowned, 15. 19; frequent mention of E. in Ex. 1—20; and reff. to deliverance from E. in Ex., Lev., Nu., Dt., especially Ex. 13; 32; Lev. 25; Nu. 20; 33; Dt. 4; 6; 16; 26; 29; by Balaam, Nu. 23. 22; 24. 8;—Jos. 24; Ju. 2. 1, 12; 6. 8, 13; 10. 11; 11. 13, 16; 19. 30; 1 S. 2. 27; 8. 8; 10. 18; 12. 6, 8; 15. 2, 6; 2 S. 7. 6, 23; 1 K. 8; 9. 9; 12. 28; 2 K. 17. 7, 36; 1 Ch. 17. 21; Neh. 9. 9, 18; Ps. 80. 8; 81. 10; 105. 23, 38; 106. 7—12, 21; 114. 1; Is. 10. 24; 11. 16; Jer. 2. 6; 7. 22, 25; 11. 4, 7; 16. 14; 23. 7; 31. 32; 32. 21; Ez. 20; Dan. 9. 15; Hos. 2. 15; 11. 1 [cf. Mt. 2. 15]; 12. 9, 13; 13. 4; Am. 2. 10; 3. 1; 9. 7; Mi. 6. 4; 7. 15; Hag. 2. 5; and in these passages ref. is often made to the wonders wrought; ref. to plagues, Jos. 9. 9; 1 S. 4. 8; Am. 4. 10; Ps. 78; 81. 5 (cf. R.V.); 105; and smiting first-born, Nu. 3. 13; 8. 17; Ps. 135. 8; 136. 10; Isr. came out in month Abib, Ex. 13. 4; 23. 15; 34. 18; Dt. 16. 1; Isr. *strangers* in the land of E., Ex. 22. 21; 23. 9; Lev. 19. 34; Dt. 10. 19; 23. 7;—Lev. 18. 3; 24. 10; Nu. 13. 22; 14. 13; Jos. 5. 4—9; 1 S. 30. 11; 2 S. 23. 21; 1 K. 4. 30; 2 K. 7. 6; 1 Ch. 2. 34; Solomon's

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alliance with E., 1 K. 3. 1; 9. 16; 10. 28; his adversaries flee to, 11. 17, 40; 12. 2. See *Shishak, So.*
P. Necho, king of E., 2 K. 23. 29, 33; and see *Pharaoh-Necho;* Jews come to E., 2 K. 25. 26; Jer. 41. 17; with Jeremiah, 42—44; who assures them of their destruction there, 24. 8; 42. 15; 44. 11;—Is. 7. 18; 23. 5; 43. 3; 52. 4; Jer. 2. 18, 36; 26. 21. See *Urijah.* Lam. 5. 6; Ez. 17. 15; 19. 4; 23; 27. 7; Hos. 7. 11, 16; 8. 13; 9. 3, 6; 11. 5, 11; 12. 1; Am. 3. 9; 8. 8; 9. 5 (cf. R.V.); Na. 3. 9; E. to be received in third generation, Dt. 23. 7; cp. Ezr. 9. 1.
The river of E., Gen. 15. 18; the flood of, in R.V. of Nu. 34. 5; Jos. 15. 4, 47; 1 K. 8. 65; 2 K. 24. 7; 2 Ch. 7. 8; and Is. 27. 12 (stream of, A.V.); a border of the promised land, the modern Wady-El-Arish, see *Shihor.*
Prophecies concg. E., Gen. 15. 13; Ps. 68. 31; Is. 11. 11; 19; 20; 27. 12; 45. 14; Jer. 9. 26; 25. 19; given into hand of Nebuchadnezzar, 43. 8—13; 44. 30; 46; Ez. 29; 30; 31. 2—18; 32; Dan. 11. 8, 43; Zec. 10. 10; 14. 18.
in N.T.: the flight into E., Mt. 2. 13—20;—Ac. 2. 10; 7. 9—40; 13. 17; 21. 38; Heb. 3. 16; 8. 9; 11. 26—29; Jude 5; Rev. 11. 8.

EHI, Gen. 46. 21; short form of *Ahiram*, q.v.

EHUD, (1) judge, slew Eglon, Ju. 3. 15—4. 1; (2) 1 Ch. 7. 10; 8. 6.

EKER, 1 Ch. 2. 27.

EKRON, EKRONITES, a city of the Philistines, Jos. 13. 3; 15. 11, 45, 46; 19. 43; taken, Ju. 1. 18; smitten, 1 S. 5. 10; 6. 16; 7. 14; 17. 52; 2 K. 1. 2—16; prophecies conc., Jer. 25. 20; Am. 1. 8; Zep. 2. 4; Zec. 9. 5, 7.

ELADAH, *God hath adorned*, 1 Ch. 7. 20.

ELAH, *terebinth*, (1) king of Isr., 1 K. 16. 6—14; (2) 2 K. 15. 30; 17. 1; 18. 1, 9; others, Gen. 36. 41; 1 Ch. 1. 52;)(4. 15;)(9. 8;)(1 K. 4. 18; Ela, R.V.

ELAM, Gen. 10. 22; 1 Ch. 1. 17; country of, Gen. 14. 1, 9; Dan. 8. 2; prophecies conc., Is. 11. 11; 21. 2; 22. 6; Jer. 25. 25; 49. 34—39; Ez. 32. 24; eight others, 1 Ch. 8. 24; 26. 3; Ezr. 2. 7, 31; 8. 7; 10. 2, 26; Neh. 7. 12, 34; 10. 14; 12. 42; -MITES, Ezr. 4. 9; Ac. 2. 9. [*Eleasah*, q.v.

ELASAH, Ezr. 10. 22; Jer. 29. 3; same in Heb. as

ELATH, Dt. 2. 8; 2 K. 14. 22; 16. 6; also *Eloth*, q.v.

EL-BETHEL, *God of Bethel*, Gen. 35. 7.

ELDAAH, Gen. 25. 4; 1 Ch. 1. 33.

ELDAD and **MEDAD** prophesied in the camp, Nu.

ELEAD, 1 Ch. 7. 21. [11. 26—29.

ELEALEH, Nu. 32. 3, 37; Is. 15. 4; 16. 9; Jer. 48. 34.

ELEASAH, *God hath done*, or *made*, 1 Ch. 2. 39, 40; 8. 37; 9. 43.

ELEAZAR, *God hath helped*, (1) Aaron's son, Ex. 6. 23, 25; appointed priest, Ex. 28; 29; 40. 15; Lev. 8; 10. 6, 12, 16; Nu. 3. 2, 32; 4. 16; 16. 37; 19. 3; succeeds Aaron, 20. 25—29; 26. 3, 63; 27. 2, 19—22; 31. 6—54; 32. 2, 28; 34. 17; Dt. 10. 6; Jos. 14. 1; 17. 4; 19. 51; 21. 1; dies, 24. 33; 1 Ch. 9. 20; 24. 1—6. See *Phinehas.* (2) keeper of the ark, 1 S. 7. 1; (3) one of David's mighty men, 2 S. 23. 9; 1 Ch. 11. 12; others, 1 Ch. 23. 21, 22; 24. 28; Ezr. 8. 33; 10. 25; Neh. 12. 42; Mt. 1. 15. [33. 20.

EL-ELOHE-ISRAEL, *God, the God of Israel*, Gen.

EL ELYON, *The most high God*, Gen. 14. 18, R.V. marg.

ELEPH, *ox*, Jos. 18. 28.

ELHANAN, *God hath graciously given*, (1) slew brother of Goliath, 2 S. 21. 19; 1 Ch. 20. 5, cf. A.V. and R.V. and marg.; (2) 2 S. 23. 24; 1 Ch. 11. 26.

ELI, 1 S. 1—4; 14. 3; high priest, 1 S. 1. 9; and judge, 4. 18; his sons wicked, 2. 12; prophecy against his house, 2. 27; 3. 11; fulfilled, 1 S. 4. 11; 22. 18; 1 K. 2. 27, 35.

ELI, *my God*, Mt. 27. 46; Mk. 15. 34 Eloi.

ELIAB, *God (is) father*, (1) eldest son of Jesse, 1 S. 16. 6, 17. 13, 28; 1 Ch. 2. 13; 2 Ch. 11. 18 (see *Elihu*); (2) Nu. 1. 9; 2. 7; 7. 24, 29; 10. 16; (3) Nu. 16. 1, 12; 26. 8; Dt. 11. 6;—and 1 Ch. 6. 27; 12. 9; 15. 18, 20; 16. 5.

ELIADA(H), *God knoweth*, (1) 2 S. 5. 16; 1 Ch. 3. 8; =Beeliada, 14. 7; (2) 1 K. 11. 23; (3) 2 Ch. 17. 17.

ELIAH, 1 Ch. 8. 27; Ezr. 10. 26; same as *Elijah*, q.v.

EL-IAHBA, *God hideth*, 2 S. 23. 32; 1 Ch. 11. 33.

EL-IAKIM, *God raiseth up*, (1) over Hezekiah's household, sent to Rabshakeh, 2 K. 18. 18, 26, 37, and to Isaiah, 19. 2, cf. Is. 36; 37; promise conc. him, Is. 22. 20—25; (2) name changed by k. of Egypt to *Jehoiakim*, q.v., 2 K. 23. 34; 2 Ch. 36. 4;)(Neh. 12. 41; Mt. 1. 13; Lk. 3. 30.

ELIAM, 2 S. 11. 3; see *Ammiel;* 23. 34.

ELIAS, Gk. form of *Elijah*, q.v., used in N.T.

EL-IASAPH, *God hath added*, Nu. 1. 14; 2. 14; 7. 42, 47; 10. 20;)(3. 24.

EL-IASHIB, *God will bring back*, (1) high priest in Nehemiah's time, Neh. 3. 1, 20; 13. 4, 7, 28; others, 1 Ch. 3. 24; 24. 12; Ezr. 10. 6, 24, 27, 36; Neh. 12. 10, 22.

EL-IATHAH, *God hath come*, 1 Ch. 25. 4, 27.

ELIDAD, Nu. 34. 21.

ELIEL, *God is God*, 1 Ch. 5. 24;)(6. 34 (=Eliab, v. 27); 8. 20, 22; 11. 46, 47; 12. 11; 15. 9, 11; 2 Ch. 31. 13.

ELIENAI, 1 Ch. 8. 20.

ELIEZER, *God is help*, (1) Gen. 15. 2; (2) son of Moses, Ex. 18. 4; 1 Ch. 23. 15, 17; 26. 25; (3) rebukes Jehoshaphat, 2 Ch. 20. 37; others in 1 Ch. 7. 8; 15. 24; 27. 16; Ezr. 8. 16; 10. 18, 23, 31; Lk. 3. 29.

ELIHOREPH, 1 K. 4. 3.

ELIHU, *God (is) He*, (1) reproves Job's three friends, and reasons with Job, Job 32—37; see p. 120; (2) 1 S. 1. 1; called Eliab 1 Ch. 6. 27; Eliel, 6. 34; others in 1 Ch. 12. 20; 26. 7. 27. 18=Eliab (1).

ELIJAH, *God (is) the Lord*, the Tishbite, predicts drought, 1 K. 17. 1; Lk. 4. 25; Jas. 5. 17; fed by ravens, 1 K. 17. 3—6; sent to a widow, 1 K. 17. 9; Lk. 4. 26; whose son he raises, 1 K. 17; overcomes Baal's prophets, 18; fight, and word of the Lord to him in Horeb, 19. 1—18 (Ro. 11. 2); calls Elisha, 19. 19; denounces Ahab, 21. 17, 28; cf. 2 K. 9. 36; 10. 10, 17; judgement on Ahaziah, and fire called down from heaven, 2 K. 1 (Lk. 9. 54, cf. R.V.); taken up by a fiery chariot, 2. 1—18; 3. 11; 2 Ch. 21. 12; others, Ezr. 10. 21 and in R.V. of 1 Ch. 8. 27; Ezr. 10. 26, in A.V. *Eliah*, q.v.; reff. in N.T., Mt. 11. 14; 16. 14; 17. 10—12; Mk. 6. 15; 8. 28; 9. 11—13; Lk. 1. 17; 9. 8, 19; Jn. 1. 21, 25; cf. Mal. 4. 5; at the Transfiguration, Mt. 17. 3; Mk. 9. 4; Lk. 9. 30.

ELIKA, 2 S. 23. 25.

ELIM, Ex. 15. 27; 16. 1; Nu. 33. 9.

ELIMELECH, *God is King*, Rt. 1. 2; 2. 1, 3; 4. 3, 9.

ELIOENAI, *to the L. are mine eyes*, 1 Ch. 3. 23; 4. 36; 7. 8; Ezr. 10. 22, 27; Neh. 12. 41;)(1 Ch. 26. 3.

ELIHOENAI, Ezr. 8. 4; **ELIEHOENAI**, R.V. and in 1 Ch. 26. 3.

ELIPHAL, 1 Ch. 11. 35; another form of

ELIPHALET, ELIPHELET, *God is deliverance*, 2 S. 5. 16; 1 Ch. 3. 8; 14. 7)(3. 6; 2 S. 23. 34; 1 Ch. 8. 39; Ezr. 8. 13; 10. 33. See *Elpalet.*

ELIPHAZ, (1) one of Job's three friends, Job 2. 11; his speeches, 4; 5; 15; 22; his offering, 42. 7—9; (2) Gen. 36. 4—16; 1 Ch. 1. 35, 36.

ELIPHELEH, 1 Ch. 15. 18, 21; **ELIPHELEHU**, R.V.

ELISABETH, mother of John Baptist, her words to Mary, Lk. 1. 5—60.

ELISEUS, N.T. form of Elisha, as in R.V., Lk. 4. 27.

ELISHA, *God of salvation*, servant to Elijah, 1 K. 19. 16—21; 2 K. 3. 11, and successor, heals waters of Jericho, the mocking children destroyed, 2 K. 2; promises victory over Moab, 3. 12—19; multiplies widow's oil, raises Shunammite's son, and other miracles, 4; 8. 1—6; cures Naaman of, and smites Gehazi with, leprosy, 5 (Lk. 4. 27); causes iron to swim, 6. 1—7; discloses counsel of king of Syria, the army smitten with blindness, 6. 8—23; at siege of Samaria prophesies plenty, 6. 24—7. 20; prophecy to Hazael, 8. 7—15 (cf. 10. 32); sends to anoint Jehu, 9. 1; when dying, prophesies victories over the Syrians, 13. 14—19, 25; his bones raise up a dead man, 13. 21.

ELISHAH, Gen. 10. 4; Ezek. 27. 7.

ELISHAMA, *God heareth*, (1) Nu. 1. 10; 2. 18; 7. 48, 53; 10. 22; 1 Ch. 7. 26; (2) 2 S. 5. 16; 1 Ch. 3. 8; 14. 7; (3) Jer. 36. 12—21: others in 1 Ch. 3. 6; 2. 41; 2 K. 25. 25; Jer. 41. 1; 2 Ch. 17. 8. See *Elishua.*

ELISHAPHAT, *God judgeth*, 2 Ch. 23. 1.

ELISHEBA, *God of the oath*, Ex. 6. 23.

ELISHUA, 2 S. 5. 15; 1 Ch. 14. 5; =Elishama, 1 Ch.

ELIUD, Mt. 1. 14, 15. [3. 6.

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ELIZAPHAN, *God protecteth*, (1) Nu. 3. 30; 1 Ch. 15. 8; (2) Nu. 34. 25;) 2 Ch. 29. 13. [10. 18.
ELIZUR, *God is a rock*, Nu. 1. 5; 2. 10; 7. 30, 35;
ELKANAH, husband of Hannah, father of Samuel, 1 S. 1; 2. 11, 20; 1 Ch. 6. 27, 34; and seven others, Ex. 6. 24; 1 Ch. 6. 23, 25, 26, 35, 36; 9. 16; 12. 6; 15. 23; 2 Ch. 28. 7.
ELKOSHITE, *inhabitant of Elkosh*, Na. 1. 1.
ELLASAR, Gen. 14. 1, 9.
ELMODAM, Lk. 3. 28; **ELMADAM**, R.V.; ? = Al-
ELNAAM, *God is pleasantness*, 1 Ch. 11. 46. [modad.
ELNATHAN, *God hath given*, (1) 2 K. 24. 8; Jer. 26. 22; 36. 12, 25; (2) Ezr. 8. 16.
ELOI, *my God*, Mk. 15. 34.
ELON, *oak*, (1) Gen. 26. 34; 36. 2; (2) Gen. 46. 14; Nu. 26. 26 (Elonites); (3) judged Israel, Ju. 12. 11, see *Aijalon*; (4) Jos. 19. 43; perhaps same as [4. 9.
ELON-BETH-HANAN, *oak of the house of grace*, 1 K.
ELOTH, 1 K. 9. 26; 2 Ch. 8. 17; 26. 2; another spelling of *Elath*, q.v.
ELPAAL, 1 Ch. 8. 11, 12, 18.
ELPALET, 1 Ch. 14. 5; **ELPELET**, R.V.; = Eliphelet,
EL-PARAN, *oak of Paran*, Gen. 14. 6. [1 Ch. 3. 6.
ELTEKEH, Jos. 19. 44; 21. 23.
ELTEKON, Jos. 15. 59.
ELTOLAD, Jos. 15. 30; 19. 4; = Tolad, 1 Ch. 4. 29.
ELUL, the sixth month, Neh. 6. 15. See p. 409.
ELUZAI, 1 Ch. 12. 5.
ELYMAS, *wise man, sorcerer*, struck blind by Paul, Ac. 13. 8; another name of *Bar-jesus*, q.v.
ELZABAD, *God endoweth*, (1) 1 Ch. 12. 12; (2) 26. 7.
ELZAPHAN, another form of Elizaphan, (1) Ex. 6. 22; Lev. 10. 4.
EMEK-KEZIZ, Jos. 18. 21, R.V. See *Keziz*.
EMIMS, *terrible men*, giants, Gen. 14. 5; accounted Rephaim, Dt. 2. 10, 11, R.V.
EMMANUEL, Mt. 1. 23; Gk. form of *Immanuel*, q.v.
EMMAUS, Jesus appears to two disciples on their way to, Lk. 24. 13.
EMMOR, Ac. 7. 16; same as Hamor, and so R.V.
ENAIM, *double spring*, Gen. 38. 14, R.V., cf. A.V. mg.
ENAM, Jos. 15. 34, prob. same as preceding.
ENAN, Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.
ENDOR, Saul seeketh to a witch at, 1 S. 28. 7 f.; Jos. 17. 11; Ps. 83. 10.
EN-EGLAIM, *spring of two calves*, Ez. 47. 10.
ENGANNIM, *fountain of gardens*, (1) Jos. 15. 34; (2) 19. 21; 21. 29; cp. "the garden house" of 2 K. 9. 27.
ENGEDI, *f. of the kid*, Jos. 15. 62; 2 Ch. 20. 2; Song 1. 14; Ez. 47. 10; David dwelt in strongholds of E., 1 S. 23. 29; 24. 1. See *Hasason-Tamar*.
ENHADDAH, Jos. 19. 21.
EN-HAKKORE, *f. of him that cried*, Ju. 15. 19.
EN-HAZOR, *f. of the village*, Jos. 19. 37.
EN-MISHPAT, *f. of judgement*, Gen. 14. 7.
ENOCH, (1) Gen. 4. 17; (2) seventh from Adam, translated, 5. 18—23; 1 Ch. 1. 3, R.V. (Henoch, A.V.); Lk. 3. 37; by faith, Heb. 11. 5; prophesied, Jude 14. See *Henoch*.
ENOS, *man*, Gen. 4. 26; 5. 6—11; Lk. 3. 38.
ENOSH, 1 Ch. 1. 1 and R.V. of Gen. 4. 26; 5. 6—11.
EN-RIMMON, *f. of Rimmon*, Neh. 11. 29. See *Ain* (2).
EN-ROGEL, *f. of the fuller*, Jos. 15. 7; 18. 16; 2 S. 17. 17; 1 K. 1. 9.
EN-SHEMESH, *f. of the sun*, Jos. 15. 7; 18. 17.
EN-TAPPUAH, *f. of the apple*, Jos. 17. 7; prob. same as *Tappuah*, q.v. [16. 5.
EPÆNETUS, first-fruits of Achaia (Asia, R.V.), Ro.
EPAPHRAS, Col. 1. 7; 4. 12; Philem. 23. [ceding.
EPAPHRODITUS, Ph. 2. 25; 4. 18; ? same as pre-
EPHAH, (1) Gen. 25. 4; 1 Ch. 1. 33; Is. 60. 6; (2), (3) 1 Ch. 2. 46, 47.
EPHAI, Jer. 40. 8.
EPHER, *a calf*, (1) Gen. 25. 4; 1 Ch. 1. 33; (2) 1 Ch. 4. 17; (3) 5. 24. [11. 13.
EPHES-DAMMIM, 1 S. 17. 1; = Pas-dammim, 1 Ch.
EPHESIAN(S), Ac. 19. 28, 34, 35; 21. 29; Ep. to, p. 207.
EPHESUS, Paul left Aquila and Priscilla in E., who instructed Apollos there, Ac. 18. 19, 24; Paul stayed two years at, Ac. 19; tumult at, Ac. 19. 23; address to elders of E., Ac. 20. 17; cf. 1 Cor. 15. 32; 16. 8; 1 Tim. 1. 3; 2 Tim. 1. 18; 4. 12; one of the seven churches, Rev. 1. 11; 2. 1; Eph. 1. 1.
EPHLAL, 1 Ch. 2. 37; called EPHOD, Nu. 34. 23.
EPHPHATHA, *be opened*, Mk. 7. 34.
EPHRAIM, *fruitful*, second son of Joseph, Gen. 41. 52; 46. 20; blessed, and set before Manasseh, 48; —50. 23; Nu. 26. 28; 1 Ch. 7. 20—23; the tribe and its territory, Dt. 34. 2; Jos. 14. 4; 16. 5—10; 17. 8—10; cf. vv. 14—18; Ju. 1. 29; mount (of) E., Jos. 17. 15; 19. 50; 24. 30, 33; Ju. 2. 9; Jer. 31. 6, and frequently elsewhere, is the hill country of E., cf. R.V.; Ju. 4. 5; 5. 14; help Gideon, 7. 24; but chide with him, 8. 1, 2; 10. 1, 9; Jephthah and men of Gilead smite E., 12. 1—6. See *Shibboleth*. 12. 15; 2 S. 2. 9; 1 Ch. 9. 3; 2 Ch. 15. 9; 17. 2; 25. 7, 10; 28. 7, 12; 30. 1, 10, 18; 31. 1; 34. 6, 9; Ps. 60. 7; 78. 9, 67; 80. 2; 108. 8; alliance with Syria, Is. 7. 1—9, 17; 11. 13; 17. 3; 28. 1—4; Jer. 7. 15; 31. 9, 18, 20; Ez. 37. 16—19; Hos. 4. 17; 5—14; Ob. 19; Zec. 9. 10, 13; 10. 7; gate of E., 2 K. 14. 13; 2 Ch. 25. 23; Neh. 8. 16; 12. 39; wood (forest, R.V.) of E., 2 S. 18. 6;—a city, Jn. 11. 54; ? same as 2 S. 13. 23.
EPHRAIMITES, Jos. 16. 10; Ju. 12. 1—6.
EPHRAIN, 2 Ch. 13. 19; Ephron, R.V.
EPHRATH, EPHRATAH, -THAH R.V., *fruitful*, (1) ancient name of Bethlehem, Gen. 35. 16, 19; 48. 7; Rt. 4. 11; Ps. 132. 6; Mi. 5. 2 (B.-E.); (2) 1 Ch. 2. 19, 50 (v. 24, see *Caleb-Ephratah*); 4. 4.
EPHRATHITE, (1) a Bethlehemite, Rt. 1. 2; 1 S. 17. 12; (2) an Ephraimite, 1 S. 1. 1; 1 K. 11. 26, cp. R.V.
EPHRON, (1) the Hittite, from whom Abraham bought Machpelah, Gen. 23. 8—17; 25. 9; 49. 29; 50. 13; (2) Jos. 15. 9; 2 Ch. 13. 19, R.V.; Ephrain, A.V. [Paul, Ac. 17. 18.
EPICUREANS, E. and Stoic philosophers encounter
ER, (1) Gen. 38. 3—7; 46. 12; Nu. 26. 19; 1 Ch. 2. 3; (2) 1 Ch. 4. 21; (3) Lk. 3. 28.
ERAN, ERANITES, Nu. 26. 36.
ERASTUS, Ac. 19. 22; 2 Tim. 4. 20; perh. same as
ERECH, Gen. 10. 10. [Ro. 16. 23.
ERI, ERITES, Gen. 46. 16; Nu. 26. 16.
ESAIAS, Gk. form of Isaiah, and so R.V., Mt. 3. 3; 4. 14; 8. 17; 12. 17; 13. 14; 15. 7; Mk. 7. 6; Lk. 3. 4; 4. 17; Jn. 1. 23; 12. 38—41; Ac. 8. 28, 30; 28. 25; Ro. 9. 27, 29; 10. 16, 20; 15. 12.
ESAR-HADDON, king of Assyria, 2 K. 19. 37; Is. 37. 38; Ezr. 4. 2.
ESAU, Jacob's elder brother, Gen. 25. 25—28; Mal. 1. 2; Ro. 9. 13; sells birthright, Gen. 25. 29; Heb. 12. 16; the blessing obtained by Jacob, Gen. 27; 28. 6—9; E. meets Jacob, 32. 3—33. 16; 36. 1, 29; descendants of, Gen. 36; 1 Ch. 1. 34—54;—Dt. 2. 4—12, 22, 29; Jos. 24. 4; Jer. 49. 8, 10; Ob. See *Edom*. [Gen. 26. 20.
ESEK, *contention*, name given to a well by Isaac.
ESH-BAAL, *man of Baal*, 1 Ch. 8. 33; 9. 39; same as *Ish-bosheth*, q.v.
ESHBAN, Gen. 36. 26; 1 Ch. 1. 41.
ESHCOL, *a cluster*, (1) Gen. 14. 13, 24; (2) valley of, Nu. 13. 23; 32. 9; Dt. 1. 24.
ESHEAN, Jos. 15. 52.
ESHEK, 1 Ch. 8. 39. [*Ashkelonites*.
ESHKALONITES, *men of Ashkelon*, Jos. 13. 3; see
ESHTAOL, Jos. 15. 33; 19. 41; Ju. 13. 25; 16. 31; 18. 2, 8, 11.
ESHTAULITES, 1 Ch. 2. 53; **ESHTAOLITES**, R.V.
ESHTEMOA, ESHTEMOH, Jos. 15. 50; 21. 14; 1 S. 30. 28; 1 Ch. 6. 57.
ESHTON, 1 Ch. 4. 11, 12.
ESLI, Lk. 3. 25; prob. same as Azaliah.
ESROM, Mt. 1. 3; Lk. 3. 33; same as Hezron. [p. 117.
ESTHER, Persian name for Hadassah, Est. 2. 7; see
ETAM, (1) the rock E., Ju. 15. 8, 11; (2) 1 Ch. 4. 32 (cf. Jos. 19. 7); (3) 2 Ch. 11. 6;) 1 Ch. 4. 3.
ETHAM, Ex. 13. 20; Nu. 33. 6—8.
ETHAN, (1) 1 K. 4. 31; Ps. 89 (title); 1 Ch. 2. 6, 8; (2) 1 Ch. 6. 42; (3) a singer, 6. 44; 15. 17, 19; called Jeduthun, 9. 16; 25. 1, 6; see *Joah*.
ETHANIM, the seventh month, 1 K. 8. 2. See p. 410.
ETHBAAL, king of the Zidonians, 1 K. 16. 31.
ETHER, Jos. 15. 42; 19. 7.
ETHIOPIA, -IAN(S), Gen. 2. 13; an E. wife of Moses, Nu. 12. 1; Tirhakah, k. of E., 2 K. 19. 9; Is. 37. 9; Zerah the E., 2 Ch. 14. 9; boundary of, Ez. 29. 10, cf. R.V. Prophecies, Is. 18. 1; 20; 43. 3; 45. 14; Jer. 46. 9; Ez. 30. 4, 5, 9; 38. 5; Zep. 2. 12; 3. 10; Ps. 68. 31; 87. 4; can the E. change his skin?, Jer.

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13. 23; 2 Ch. 12. 3; 16. 8; 21. 16; Jer. 38. 7; Am. 9. 7; Nah. 3. 9.
ETHKAZIN, Jos. 19. 13, R.V. See *Ittah-kazin*.
ETHNAN, *a gift*, 1 Ch. 4. 7. ETHNI, 1 Ch. 6. 41.
EUBULUS, 2 Tim. 4. 21.
EUNICE, mother of Timothy, 2 Tim. 1. 5, cf. Ac. 16. 1.
EUODIAS, Ph. 4. 2; EUODIA, R.V., and cp. ver. 3 in R.V.
EUPHRATES, Gen. 2. 14; boundary of promised land, 15. 18; Dt. 1. 7; 11. 24; Jos. 1. 4;—2 S. 8. 3; 1 Ch. 5. 9; 18. 3; 2 K. 23. 29; 24. 7; 2 Ch. 35. 20; Jer. 13. 4—7; 46. 2, 6, 10; 51. 63; called "the river," Gen. 31. 21; Ex. 23. 31; 2 S. 10 16; 1 K. 4. 21, 24; 2 Ch. 9. 26; Jer. 2. 18; Is. 27. 12 (cf. R.V.); the flood, Jos. 24. 3—15, cp. R.V.; Rev. 9. 14; 16. 12.
EUROCLYDON, Ac. 27. 14; EURAQUILO, R.V.
EUTYCHUS, fell down while Paul was preaching, taken up dead, and restored, Ac. 20. 9.
EVE, the first woman, Gen. 2. 21 (cf. 1. 27); 3. 20; deceived by the serpent, Gen. 3 (cf. 2 Cor. 11. 3; 1 Tim. 2. 13); 4. 1, 25.
EVI, Nu. 31. 8; Jos. 13. 21.
EVIL-MERODACH, k. of Babylon, favoured Jehoiachin, 2 K. 25. 27; Jer. 52. 31.
EXODUS, book of, see p. 78.
EZAR, 1 Ch. 1. 38; = *Ezer*, q.v.; so R.V.
EZBAI, 1 Ch. 11. 37.
EZBON, (1) Gen. 46. 16; = Ozni, Nu. 26. 16; (2) 1 Ch.
EZEKIAS, Gk. form of Hezekiah, Mt. 1. 9, 10. [7. 7.
EZEKIEL, *God will strengthen*, see p. 138.
EZEL, the stone, 1 S. 20. 19.
EZEM, 1 Ch. 4. 29; = *Azem*, q.v.
EZER, *help*, (1) 1 Ch. 4. 4; (2) 7. 21; (3) Neh. 3. 19; (4) 12. 42; (5) Gen. 36. 21, 27, 30; 1 Ch. 1. 38, R.V., 42.
EZION-GABER, or -GEBER, Nu. 33. 35; Dt. 2. 8; 1 K. 9. 26; 22. 48; 2 Ch. 8. 17; 20. 36.
EZNITE, 2 S. 23. 8. See *Adino*.
EZRA, *help*, (1) a scribe and priest who brought back part of the exiles, Ezr. 7—10; Neh. 8; 12; see p. 112; (2) Neh. 12. 1; prob. = Azariah, Neh. 10. 2; Ezr. 7. 1; (3) 1 Ch. 4. 17, EZRAH (R.V.); Neh. 12. 13, 26, 33, 36.
EZRAHITE, *descendant of Zerah?* 1 K. 4. 31; Ps. 88; 89 (titles), and cf. 1 Ch. 2. 6.
EZRI, *my help*, or *help of the L.*, 1 Ch. 27. 26.

FAIR HAVENS, the, a harbour in Crete, Ac. 27. 8.
FELIX, governor of Judæa, to whom Paul was sent, Ac. 23. 24; Paul's defence before F., 24. 10 *f.*; left P. bound, 24. 27; 25. 14.
FESTUS, Porcius F., successor of Felix, Ac. 24. 27; Paul accused before F., 25. 2; heard by F. and Agrippa, 25. 13—26. 32, who declare him innocent, 25. 25; 26. 32.
FORTUNATUS, Paul glad at coming of, 1 Cor. 16. 17.

GAAL, *loathing*, alds Shechemites against Abimelech, Ju. 9. 26—41.
GAASH, Joshua buried on N. of mount, Jos. 24. 30; Ju. 2. 9;—2 S. 23. 30; 1 Ch. 11. 32.
GABA, Jos. 18. 24; Ezr. 2. 26; Neh. 7. 30; same as
GABBAI, *collector*, Neh. 11. 8. [*Geba*, q.v.
GABBATHA, called also "the Pavement," where was Pilate's judgement seat, Jn. 19. 13.
GABRIEL, *man of God*, sent to Daniel, Dan. 8. 16; 9. 21; to Zacharias, Lk. 1. 11, 19; to the Virgin Mary, 1. 26—39.
GAD, (*good*) *fortune*, and like Heb. for troop, son of Jacob by Zilpah, and head of a tribe, Gen. 30. 11, cf. R.V.; city of refuge in, Dt. 4. 43; Jos. 20. 8; Levite cities in, 21. 38; descendants of, 1 Ch. 5. 11—17; the eleven heroes of, 12. 8, 14;—2 S. 23. 36; 24. 5; 1 S. 13. 7; invaded by Ammonites, Jer. 49. 1.
GAD, (1) the seer, 1 S. 22. 5; his message to David, 2 S. 24. 11—19; 1 Ch. 21. 9—19; book of, 29. 29; 2 Ch. 29. 25; (2) Syrian god of Fortune, Is. 65. 11, marg. (A.V. and R.V.); Fortune, R.V. text. See p. 366.
GADITES, the tribe of Gad, Dt. 3. 12, and see *Gad*.
NOTE. Gad, Reuben, and half tribe of Manasseh inherit E. side of Jordan on condition of going armed before their brethren, Nu. 32; 34. 14; Dt. 3. 12—20; 29. 8; Jos. 1. 12—18; 4. 12; boundaries of, 12. 1—6; 13. 8—12; sent home after the wars with a blessing, they build an altar, whereat their brethren are offended, but afterwards satisfied, Jos. 22; their war with Hagarites, 1 Ch. 5. 18; 26. 32; their land invaded, carried captive, 2 K. 10. 33; 1 Ch. 5. 26 (*cf.* 2 K. 15. 29; 17. 6).
GADARENES, country of the, possessed with devils healed there, devils enter herd of swine, Mt. 8. 28—34, R.V.; Mk. 5. 1—21; Lk. 8. 26—40. In Mt. A.V. has Gergesenes, Mk., Lk., R.V. has Gerasenes.
GADDI, spy bel. to Manasseh, Nu. 13. 11.
GADDIEL, spy bel. to Zebulun, Nu. 13. 10.
GADI, father of Menahem, 2 K. 15. 14, 17.
GAHAM, *sunburnt*, Gen. 22. 24.
GAHAR, a family of Nethinim, Ezr. 2. 47; Neh. 7. 49.
GAIUS, (1) of Macedonia, Ac. 19. 29; (2) of Derbe, 20. 4; (3) of Corinth, Ro. 16. 23; 1 Cor. 1. 14; (4) 3rd Ep. of John addressed to, 3 Jn. [11. 17.
GALAL, name of three Levites, 1 Ch. 9. 15, 16; Neh.
GALATIA, visited by Paul, Ac. 16. 6; 18. 23;—1 Cor. 16. 1; Gal. 1. 2; 2 Tim. 4. 10 (Gaul, R.V. marg.); 1 Pet. 1. 1.
GALATIANS, Gal. 3. 1; Ep. to G., see p. 189.
GALEED, *heap of witness*, made by Jacob, Gen. 31. 47, 48.
GALILEANS, lesson from their punishment by Pilate, Lk. 13. 1;—Jn. 4. 45; disciples called G., Mk. 14. 70; Lk. 22. 59; 23. 6; Ac. 1. 11; 2. 7.
GALILEE, Jos. 20. 7; 21. 32; 1 Ch. 6. 76; 1 K. 9. 11; prophecy concerning, Is. 9. 1; of the Gentiles, Mt. 4. 15 (*cf.* 2 K. 15. 29); Jesus brought up in, Mt. 2. 22; 3. 13; Lk. 1. 26; 2. 4, 39; His ministry in, Mt. 4. 12—25; 15. 29; 17. 22;—19. 1; 27. 55; Mk. 1; 3. 7; 7. 31; 9. 30; 15. 41; Lk. 4; 5. 17; 8. 26; 17. 11; 23. 5, 49, 55; 24. 6; Jn. 1. 43; 2; 4; 6. 1; 7; Ac. 10. 37; in G. after resurrection, Mt. 26. 32; 28. 7—16; Mk. 14. 28; 16. 7; Jn. 21; Ac. 13. 31; 1 Cor. 15. 6.—Mt. 21. 11; 26. 69; Mk. 6. 21; Lk. 3. 1; Jn. 12. 21; 21. 2; Ac. 1. 11; 5. 37; 9. 31.
GALLIM, 1 S. 25. 44; Is. 10. 30.
GALLIO, deputy (proconsul, R.V.) of Achaia, refuses to be a judge of Jewish matters, Ac. 18. 12—17.
GAMALIEL, *God requiteth*, (1) Nu. 1. 10; 2. 20; 7. 54, 59; 10. 23; (2) advises to let the apostles alone, Ac. 5. 34; Paul brought up at feet of, 22. 3.
GAMMADIM(S), *valorous men*, R.V. mg.; Ez. 27. 11.
GAMUL, *weaned*, 1 Ch. 24. 17.
GAREB, (1) the Ithrite, q.v., 2 S. 23. 38; 1 Ch. 11. 40; (2) the hill G., Jer. 31. 39.
GARMITE, 1 Ch. 4. 19.
GASHMU, Neh. 6. 6; same as *Geshem*, q.v.
GATAM, Gen. 36. 11, 16; 1 Ch. 1. 36.
GATH, *winepress*, one of the five cities of the Philistines, Jos. 11. 22; men of, punished on account of ark, 1 S. 5. 8; 6. 17; 7. 14; Goliath of G., 1 S. 17, *cf.* 2 S. 21. 20, 22; 1 Ch. 20. 6, 8; David fled to, 1 S. 21. 10—15; dwells in, 27; see *Achish*; 1 K. 2. 39; see *Shimei*; taken by David, 1 Ch. 18. 1; by Hazael, 2 K. 12. 17; 2 Ch. 26. 6;—2 S. 1. 20; 15. 18; 1 Ch. 7. 21; 8. 13; 2 Ch. 11. 8; Ps. 56 (title); Am. 6. 2; Mic. 1. 10.
GATH-HEPHER, *winepress of the well*, Jos. 19. 13, R.V., see *Gittah-hepher*; 2 K. 14. 25.
GATH-RIMMON, *winepress of Rimmon*, (1) Jos. 19. 45; 21. 24; 1 Ch. 6. 69; (2) Jos. 21. 25; = Bileam, 1 Ch. 6. 70.
GAZA, one of the five cities of the Philistines, Gen. 10. 19; Jos. 10. 41; 11. 22; 15. 47; Ju. 1. 18; 6. 4; gates carried away by Samson, Ju. 16. 1—3, 21;—1 S. 6. 17; 2 K. 18. 8; prophecies concerning, Jer. 47. 1, 5; Am. 1. 6; Zep. 2. 4; Zec. 9. 5;—in N.T. Ac. 8. 26; also spelt *Azzah*, q.v.; 1 Ch. 7. 28, AZZAH, R.V.
GAZATHITES, GAZITES, *inhabitants of Gaza*, Jos. 13. 3; Ju. 16. 2.
GAZER, 2 S. 5. 25; 1 Ch. 14. 16; same as Gezer.
GAZEZ, 1 Ch. 2. 46.
GAZZAM, family of Nethinim, Ezr. 2. 48; Neh. 7. 51.
GEBA, *hill*, Jos. 21. 17; 18. 24, R.V.; 1 S. 13. 3, 16, R.V.; 14. 5, R.V.; 2 S. 5. 25; built by Asa, 1 K. 15. 22; 2 Ch. 16. 6;—2 K. 23. 8; 1 Ch. 6. 60; 8. 6; Ezr. 2. 26, R.V.; Neh. 7. 30, R.V.; 11. 31; 12. 29; Is. 10. 29; Zec. 14. 10; Ju. 20. 33, R.V. mg.; see *Maareh-geba*.
GEBAL, Ps. 83. 7; Ez. 27. 9; GEBALITE, Jos. 13. 5, R.V.; 1 K. 5. 18, R.V. See *Giblites*.

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GEBER, (1) the son of G., 1 K. 4. 13; Ben-geber, mg. and R.V.; (2) 1 K. 4. 19.
GEBIM, *ditches*, Is. 10. 31.
GEDALIAH, *great is the L.*, (1) made governor of Judah by king of Babylon, 2 K. 25. 22—25; Jer. 39. 14; slain by Ishmael, 40; 41; 43. 6; four others, 1 Ch. 25. 3, 9; Ezr. 10. 18; Jer. 38. 1; Zep. 1. 1.
GEDEON, Gk. form of Gideon, Heb. 11. 32.
GEDER, *wall*, the king of G., Jos. 12. 13.
GEDERAH, *sheepcote*, Jos. 15. 36.
GEDERATHITE, 1 Ch. 12. 4.
GEDERITE, 1 Ch. 27. 28.
GEDEROTH, pl. of Gederah, Jos. 15. 41; 2 Ch. 28. 18.
GEDEROTHAIM, *two sheepcotes*, Jos. 15. 36.
GEDOR, (1) Jos. 15. 58; (2) 1 Ch. 12. 7; (3) 1 Ch. 8. 31; 9. 37; (4) 1 Ch. 4. 4, 18; (5) 1 Ch. 4. 39.
GE-HARASHIM, *the valley of craftsmen*, 1 Ch. 4. 14, R.V.; Neh. 11. 35, R.V. mg. See *Charashim*.
GEHAZI, Elisha's servant, 2 K. 4; smitten with leprosy, 2 K. 5. 20; 8. 4, 5.
GELILOTH, *borders*, Jos. 18. 17; = Gilgal, Jos. 15. 7.
GEMALLI, Nu. 13. 12.
GEMARIAH, (1) Jer. 36. 10—25; (2) Jer. 29. 3.
GENESIS, book of, see p. 75.
GENNESARET(H), land of, Mt. 14. 34; Mk. 6. 53; lake of, Lk. 5. 1.
GENUBATH, son of Hadad by an Egyptian princess, 1 K. 11. 20.
GERA, a Benjamite, Gen. 46. 21; Ju. 3. 15; 2 S. 16. 5; 19. 16, 18; 1 K. 2. 8; 1 Ch. 8. 3, 5, 7.
GERAR, Gen. 10. 19; Abraham sojourned in, Gen. 20; Isaac's strife with herdmen of, Gen. 26;—2 Ch. 14. 13, 14.
GERASENES, Mk. 5. 1; Lk. 8. 26, 37, R.V., and
GERGESENES, Mt. 8. 28. See *Gadarenes*.
GERIZIM, the blessing set upon mount, Dt. 11. 29; 27. 12; Jos. 8. 33; Jotham's parable delivered from, Ju. 9. 7.
GERSHOM, *a stranger there*, (1) eldest s. of Moses, Ex. 2. 22; 18. 3; Ju. 18. 30 (see *Manasseh*); 1 Ch. 23. 15, 16; 26. 24; (2) eldest s. of Levi, 1 Ch. 6. 16—71; 15. 7; = Gershon; (3) Ezr. 8. 2.
GERSHON, another form of Gershom (2), **GERSHONITES**, Gen. 46. 11; Ex. 6. 16; Nu. 3. 17—25; 4. 22—38; 7. 7; 10. 17; 26. 57; Jos. 21. 6, 33; 1 Ch. 6. 1; 23. 6; 26. 21; 29. 8; 2 Ch. 29. 12.
GERUTH-CHIMHAM, Jer. 41. 17, R.V.; the habitation of Ch., A.V.
GESHAM, 1 Ch. 2. 47.
GESHEM, the Arabian, Neh. 2. 19; 6. 1, 2.
GESHUR, N.E. of Jordan, 2 S. 3. 3; Absalom fled there, 13. 37; 14. 23, 32; 15. 8;—1 Ch. 2. 23; 3. 2; its inhabitants called
GESHURI, GESHURITES, (1) in Bashan, Dt. 3. 14; Jos. 12. 5; 13. 11—13; (2) another tribe in the south, Jos. 13. 2; 1 S. 27. 8. See *Ashurites*.
GETHER, son of Aram, Gen. 10. 23; desc. of Shem, 1 Ch. 1. 17.
GETHSEMANE, garden where our Lord suffered, Mt. 26. 36; Mk. 14. 32, cf. Lk. 22. 39; Jn. 18. 1.
GEUEL, Nu. 13. 15.
GEZER, Jos. 10. 33; 12. 12; 16. 3, 10; 21. 21; Ju. 1. 29; 1 K. 9. 15—17; 1 Ch. 6. 67; 7. 28; 20. 4; see *Gob*;—In R.V. of 2 S. 5. 25; 1 Ch. 14. 16.
GEZRITES, 1 S. 27. 8; **GERZITES**, mg. See *Girzites*.
GIAH, 2 S. 2. 24.
GIBBAR, Ezr. 2. 20; = Gibeon, Neh. 7. 25.
GIBBETHON, Jos. 19. 44; 21. 23; 1 K. 15. 27; 16.
GIBEA, 1 Ch. 2. 49. [15. 17.
GIBEAH, *hill*, (1) Jos. 15. 57; (2) 2 S. 6. 3, 4, the hill, R.V., cf. 1 S. 7. 1, 2; (3) G. of Benjamin, sin and punishment of men of, Ju. 19; 20;—1 S. 13. 2, 15, 16; 14. 2, 5, 16; 2 S. 23. 29; 1 Ch. 11. 31; Hos. 5. 8; 9. 9; 10. 9; same as (4) G. of Saul, 1 S. 10. 26; 11. 4; 15. 34; 22. 6; 23. 19; 26. 1; Is. 10. 29;—Jos. 24. 33, R.V. mg.; 1 S. 10. 5, R.V. mg.; 2 Ch. 13. 2. See *Geba*.
GIBEATH, Jos. 18. 28; same as Gibeah (3).
GIBEATHITE, inhabitant of Gibeah, 1 Ch. 12. 3.
GIBEATH-HA-ARALOTH, *hill of the foreskins*, Jos. 5. 3, R.V. mg.
GIBEON, GIBEONITES, by craft obtain a league with Israel, Jos. 9; rescued by Joshua, 10;—11. 19; 18. 25; 21. 17; 2 S. 2. 12—17, 24; 3. 30; 20. 8; see *Joab*; vengeance exacted by G. for Saul's slaughter, 2 S. 21. 1—14.
Solomon sacrifices there, his dream, 1 K. 3. 4—15; 9. 2; tabernacle at, 1 Ch. 16. 39; 21. 29; 2 Ch. 1. 3, 13;—1 Ch. 8. 29; 9. 35; 12. 4; 14. 16; Neh. 3. 7; 7. 25; see *Gibbar*; Is. 28. 21; Jer. 28. 1; 41. 12, 16.
GIBLITES, *bel. to Gebal*, Jos. 13. 5; 1 K. 5. 18, mg., cf. Ez. 27. 9, and see *Gebal*. [25. 4, 29.
GIDDALTI, *I have magnified*, or *brought up*, 1 Ch.
GIDDEL, *He has magnified*, &c., (1) Ezr. 2. 47; Neh. 7. 49; (2) Ezr. 2. 56; Neh. 7. 58.
GIDEON, *hewer down* (of men), i.e. warrior, Ju. 6. 11—8. 35; destroys Baal's altar, called Jerubbaal, 6. 25—32; his fleece, 6. 36—40; his army reduced, 7. 2; the trumpets and pitchers, 7. 15—23; pursuit of Midian, princes slain, 7. 25; 8. 4—21; Ps. 83. 11; Is. 9. 4; 10. 26; refuses to be king, Ju. 8. 22; makes an ephod, 8. 27; death, 8. 32; (the sword of) the L. and of G., 7. 18, cf. R.V.;—in N.T. Heb. 11. 32.
GIDEONI, Abidan the s. of G., Nu. 1. 11. See *Abidan*.
GIDOM, Ju. 20. 45.
GIHON, (1) a river, Gen. 2. 13; (2) Solomon anointed at, 1 K. 1. 33, 38, 45; 2 Ch. 32. 30; 33. 14.
GILALAI, at dedication of wall of Jerusalem, Neh. 12. 36.
GILBOA, *bubbling fountain*, Saul and his sons slain in mount G., 1 S. 28. 4; 31. 1, 8; 2 S. 1. 6, 21; 21. 12; 1 Ch. 10. 1, 8.
GILEAD, (1) country E. of Jordan, Gen. 37. 25; Dt. 2. 36; 34. 1; given to the two tribes and a half, Nu. 32; Dt. 3. 10—16; Jos. 17. 1—5; 22;—1 Ch. 5. 9, 10, 16; Ez. 47. 13; Ju. 5. 17; 20. 1; Jephthah rescues G. from Ammon, Ju. 10. 8—11; G. fights w. Ephraim, 12;—1 S. 13. 7; 2 S. 2. 9; 17. 26; 24. 6; 1 K. 17. 1; 2 K. 10. 33; 15. 29; 1 Ch. 26. 31; 27. 21; Ps. 60. 7; 108. 8; Song 4. 1; 6. 5; is there no balm in G., Jer. 8. 22;—22. 6; 46. 11; 50. 19; Hos. 6. 8; 12. 11; Am. 1. 3, 13; Ob. 19; Mic. 7. 14; Zec. 10. 10; Ramoth in G., Dt. 4. 43; see *Ramoth-Gilead*; (2) Gen. 31. 21, 23, 25; Ju. 7. 3; (3) grandson of Manasseh, Nu. 26. 29; 27. 1; 36. 1; 1 Ch. 2. 21, 23; 7. 14, 17; (4) 1 Ch. 5. 14.
GILEADITE(S), Nu. 26. 29; Ju. 10. 3, see *Jair*; 11. 1, see *Jephthah*; 12. 4, 5, 7; Barzillai, 2 S. 17. 27; 19. 31; 1 K. 2. 7; Ezr. 2. 61; Neh. 7. 63;—2 K. 15. 25.
GILGAL, *a wheel*, (1) Joshua's camp at, Jos. 4. 19; 5. 9; 9. 6; 10; 14. 6;—15. 7; Ju. 2. 1; 3. 19; 1 S. 7. 16; Saul made king at, 1 S. 10. 8; 11. 14, 15;—13. 4, 15; 15. 12—33; 2 S. 19. 15, 40; Neh. 12. 29; Hos. 4. 15; 9. 15; 12. 11; Am. 4. 4; 5. 5; Mic. 6. 5; (2) Jos. 12. 23; (3) 2 K. 2. 1; 4. 38; Dt. 11. 30.
GILOH, Jos. 15. 51.
GILONITE, *bel. to Giloh*; 2 S. 15. 12; 23. 34.
GIMZO, 2 Ch. 28. 18.
GINATH, f. of Tibni, 1 K. 16. 21, 22.
GINNETHO, Neh. 12. 4; **GINNETHON**, Neh. 10. 6; 12. 16.
GIRGASHITE(S), one of the nations driven out before Israel, Gen. 10. 16 (Girgasite); 15. 21; Dt. 7. 1; Jos. 3. 10; 24. 11; 1 Ch. 1. 14; Neh. 9. 8.
GIRZITES, 1 S. 27. 8, R.V.; Gizrites mg.
GISPA, Neh. 11. 21.
GITTAH-HEPHER, Jos. 19. 13; = *Gath-hepher*, q.v.
GITTAIM, *two winepresses*, 2 S. 4. 3; Neh. 11. 33.
GITTITE(S), *men of Gath*, Jos. 13. 3; 2 S. 15. 18—22; 18. 2; 21. 19; 1 Ch. 20. 5; see *Goliath*, *Ittai*; 2 S. 6. 10; 1 Ch. 13. 13; see *Obed-edom*.
GITTITH, in titles of Pss. 8, 81, 84.
GIZONITE, 1 Ch. 11. 34.
GOAH, GOATH, *lowing*, Jer. 31. 39, R.V. and A.V.
GOB, *pit* or *ditch*, 2 S. 21. 18, 19; = Gezer in 1 Ch. 20. 4; perhaps should be Gath, as LXX. and Syr.
GOD (see Index of Subjects).
GOG, (1) 1 Ch. 5. 4; (2) Ez. 38; 39; Rev. 20. 8; and in connexion with Magog, Ez. 38. 2 (cp. R.V.); 39. 6; Rev. 20. 8. See *Magog*.
GOIIM, Gen. 14. 1, R.V. nations, mg., and A.V.
GOLAN, in Bashan, Dt. 4. 43; Jos. 20. 8; 21. 27; 1 Ch. 6. 71.
GOLGOTHA, *a skull*, place of the Crucifixion, Mt. 27. 33; Mk. 15. 22; Jn. 19. 17. See *Calvary*.
GOLIATH, of Gath, giant slain by David, 1 S. 17; 21. 9; 22. 10; cf. 2 S. 21. 19; 1 Ch. 20. 5.

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GOMER, (1) s. of Japheth, Gen. 10. 2, 3; 1 Ch. 1. 5, 6; Ez. 38. 6; (2) Hos. 1. 3.
GOMORRAH (GOMORRHA in N.T.), always mentioned with Sodom, Gen. 10. 19; 13. 10; 14. 2—11; 18. 20; destroyed by fire, 19. 24, 28; Dt. 29. 23; 32. 32; Is. 1. 9, 10; 13. 19; Jer. 23. 14; 49. 18; 50. 40; Am. 4. 11; Zep. 2. 9; in N.T., Mt. 10. 15; Mk. 6. 11 (not in R.V.); Ro. 9. 29; 2 Pet. 2. 6; Jude 7.
GOSHEN, (1) ch. of Israel dwelt there, Gen. 45. 10; 46. 28—34; 47. 1—6, 27; 50. 8; land of G. not visited by plagues, Ex. 8. 22; 9. 26; 10. 23; (2) Jos. 10. 41; 11. 16; (3) Jos. 15. 51. [37. 12.
GOZAN, 2 K. 17. 6; 18. 11; 19. 12; 1 Ch. 5. 26; Is.
GRECIANS, Joel 3. 6; in N.T. for Grecian Jews, Hellenists, Ac. 6. 1; 9. 29; 11. 20, cf. R.V. and mg.
GREECE, GRECIA, Dan. 8. 21; 10. 20; 11. 2; Zec. 9. 13; in Heb. Javan; Ac. 20. 2; Greece, R.V., always.
GREEK(S), would see Jesus, Jn. 12. 20; believed, Ac. 14. 1; 16. 1, 3; 17. 4, 12; 18. 4, 17 (not in R.V.); 19. 10, 17; 20. 21; 21. 28, 37; Ro. 1. 14, 16; 10. 12; 1 Cor. 1. 22, 23 (Gentiles, R.V.), 24; Gal. 2. 3; 3. 28; Col. 3. 11; Rev. 9. 11. R.V. has Greek(s) in Jn. 7. 35; Ro. 2. 9, 10; 3. 9; 1 Cor. 10. 32; 12. 13, where A.V. has Gentiles; Mk. 7. 26, the Syrophenician woman is called Gentile in marg.
GUDGODAH, Dt. 10. 7.
GUNI, GUNITES, (1) Gen. 46. 24; Nu. 26. 48; 1 Ch. 7. 13; (2) 1 Ch. 5. 15.
GUR, the going up to, Ahaziah smitten at, 2 K. 9. 27.
GUR-BAAL, 2 Ch. 26. 7.

HAAHASHTARI, *the Ahashtarite*, 1 Ch. 4. 6.
HABA'IAH, Ezr. 2. 61; Neh. 7. 63; **HOBA'IAH** R.V.
HABAKKUK, a prophet, his prayer, Hab. 3. 1. See p. 148.
HABAZIN'IAH, head of a family of Rechabites, Jer. 35. 3.
HABOR, 2 K. 17. 6; 18. 11; 1 Ch. 5. 26.
HACHAL'IAH, Nehemiah s. of H., Neh. 1. 1; 10. 1.
HACHILAH, the hill of, 1 S. 23. 19; 26. 3. [11. 11.
HACHMONI, 1 Ch. 27. 32; **HACHMONITE**, 1 Ch.
HADAD, (1) Gen. 25. 15 (R.V.); 1 Ch. 1. 30; (2) Gen. 36. 35; 1 Ch. 1. 46; (3) 1 Ch. 1. 50; (4) an opponent of Solomon, 1 K. 11. 14—25. See *Hadar*.
HADADEZER, 2 S. 8. 3—12; 1 K. 11. 23.
HADADRIMMON, Zec. 12. 11.
HADAR, (1) Gen. 25. 15; (2) Gen. 36. 39; = Hadad, 1 Ch. 1. 50.
HADAREZER, same as Hadadezer, 2 S. 10. 16—19; 1 Ch. 18. 3—10; 19. 16, 19.
HADASHAH, *new* (town), Jos. 15. 37.
HADASSAH, *myrtle*, name of Esther, Est. 2. 7.
HADATTAH, Jos. 15. 25. See *Hazor-hadattah*.
HADID, *sharp*, Ezr. 2. 33; Neh. 7. 37; 11. 34.
HADLAI, 2 Ch. 28. 12.
HADORAM, (1) Gen. 10. 27; 1 Ch. 1. 21; (2) 1 Ch. 18. 10; = Joram, 2 S. 8. 10; (3) 2 Ch. 10. 18; = *Adoram*, q.v.
HADRACH, Zec. 9. 1; a part of Syria.
HAGAB, HAGABA(H), Ezr. 2. 45, 46; Neh. 7. 48.
HAGAR, *flight*, the Egyptian, Sarah's handmaid, and mother of Ishmael, Gen. 16; runs away, met by angel, 16. 7—16; 21. 9—21; 25. 12; wh. things contain an allegory, Gal. 4. 24. See *Ishmael*.
HAGARENES, Ps. 83. 6 } **HAGRITE(S)**, R. V.
HAGARITES, 1 Ch. 5. 10, 20 } marg. and in text.
HAGERITE, 1 Ch. 27. 31 }
HAGGAI, a prophet, Ezr. 5. 1; 6. 14; and see p. 150.
HAGGERI, 1 Ch. 11. 38. **HAGRI**, R.V. and cf. m. A.V.
HAGGI, HAGGITES, Gen. 46. 16; Nu. 26. 15.
HAGG'IAH, 1 Ch. 6. 30.
HAGGITH, 2 S. 3. 4; 1 K. 1. 5, 11; 2. 13; 1 Ch. 3. 2.
HAI, Gen. 12. 8; 13. 3; same as *Ai*, q.v.
HAKKATAN, *the little*, Ezr. 8. 12.
HAKKOZ, 1 Ch. 24. 10; same as *Koz*, q.v.; 1 Ch. 4. 8 (R.V.).
HAKUPHA, Ezr. 2. 51; Neh. 7. 53.
HALAH, 2 K. 17. 6; 18. 11; 1 Ch. 5. 26.
HALAK, *bare*, mount, Jos. 11. 17; 12. 7.
HALHUL, Jos. 15. 58. **HALI**, Jos. 19. 25.
HALLELUJAH, *praise ye the Lord*. Ps. 146. 1 marg.
HALOHESH, HALLOHESH, Neh. 3. 12; 10. 24.
HAM, *hot*, son of Noah, Gen. 5. 32; 6. 10; 7. 13; cursed, 9. 18—22; descendants, 10. 6; 1 Ch. 1. 8; 4. 40; Ps. 78. 51; land of H., 105. 23, 27; 106. 22.
HAM (spelt differently in Heb. from the preceding), Gen. 14. 5. (Perhaps a false reading.)
HAMAN, Est. 3. 1; sought to destroy the Jews, 3. 6; the banquet, 7; hanged, 7. 10; freq. in Est. 3—9.
HAMATH, HEMATH, Nu. 13. 21; Toi, king of H., 2 S. 8. 9; 1 Ch. 18. 3, 9;—2 K. 14. 28; 17. 24, 30; 18. 34; 19. 13; 23. 33; 25. 21; 2 Ch. 8. 4; Is. 10. 9; 11. 11; Jer. 39. 5; 40. 23; 52. 9, 27; Ez. 47. 16, 17, 20; 48. 1; Am. 6. 2, 14 R.V.; Zec. 9. 2.
Entering in of H., northern limit of promised land, Nu. 34. 8; Jos. 13. 5; Ju. 3. 3; 1 K. 8. 65; 2 K. 14. 25; 1 Ch. 13. 5; 2 Ch. 7. 8.
HAMATHITE, *bel. to Hamath*, Gen. 10. 18; 1 Ch. 1. 16.
HAMATH-ZOBAH, 2 Ch. 8. 3.
HAMMATH, Jos. 19. 35; same as *Hammoth-Dor* and *Hammon*, q.v.
HAMMATH, 1 Ch. 2. 55, R.V.; *Hemath* A.V., q.v.
HAMMEAH, Neh. 3. 1, R.V.
HAMMEDATHA, Est. 3. 1, 10; 8. 5; 9. 10, 24.
HAMMELECH, *the king*, Jer. 36. 26; 38. 6; for *son of H.* R.V. has *the king's son*.
HAMMOLEKETH, *the queen*, 1 Ch. 7. 18.
HAMMON, (1) Jos. 19. 28; (2) 1 Ch. 6. 76; same as *Hammath*, q.v.
HAMMOTH-DOR, Jos. 21. 32. See *Hammath*.
HAMONAH, *multitude*, **HAMON-GOG**, Ez. 39. 11—16.
HAMOR, *an ass*, father of Shechem, Gen. 33. 19; 34; Jos. 24. 32; Ju. 9. 28; Ac. 7. 16, R.V. See *Emmor*.
HAMRAN, 1 Ch. 1. 41 (R.V.); *Amram* A.V., q.v.
HAMUEL, 1 Ch. 4. 26.
HAMUL, HAMULITES, Gen. 46. 12; Nu. 26. 21; 1 Ch. 2. 5.
HAMUTAL, 2 K. 23. 31; 24. 18; Jer. 52. 1.
HANAMEEL, Jer. buys field of, Jer. 32. 7—12.
HANAN, *gracious*, name of eight or nine persons, 1 Ch. 8. 23, 38; 9. 44; 11. 43; Ezr. 2. 46; Neh. 7. 49; 8. 7; 10. 10, 22, 26; 13. 13; Jer. 35. 4.
HANANEEL, *God is gracious*, tower of, Neh. 3. 1; 12. 39; Jer. 31. 38; Zec. 14. 10.
HANANI, (1) father of Jehu the prophet, 1 K. 16. 1; 2 Ch. 19. 2; 20. 34; (2) a seer, 2 Ch. 16. 7; (3) brother of Nehemiah, Neh. 1. 2; 7. 2; (4) 1 Ch. 25. 4, 25; Ezr. 10. 20; Neh. 12. 36.
HANAN'IAH, *the L. is gracious*, a false prophet, Jer. 28; and many others, 1 Ch. 3. 19, 21; 8. 21; 25. 4, 23; 2 Ch. 26. 11; Ezr. 10. 28; Neh. 3. 8, 30; 7. 2; 10. 23; 12. 12, 41; Jer. 36. 12; 37. 13. See *Shadrach*.
HANES, Is. 30. 4.
HANIEL, HANNIEL, *God is gracious*, Nu. 34. 23; 1 Ch. 7. 39; alike in Heb.
HANNAH, *grace*, mother of Samuel, 1 S. 1. 2—2. 21; her vow, 1. 11; her song, 2. 1.
HANNATHON, a city of Zebulun, Jos. 19. 14.
HANOCH, (1) grandson of Abraham, Gen. 25. 4; 1 Ch. 1. 33, R.V., **HENOCH**, A.V.; (2) son of Reuben, Gen. 46. 9; Ex. 6. 14; Nu. 26. 5; 1 Ch. 5. 3.
HANOCHITES, family of Hanoch (2), Nu. 26. 5.
HANUN, (1) king of Ammon, 2 S. 10. 1, 2, 3, 4; 1 Ch. 19. 2, 3, 4; (2) one who repaired the valley gate, Neh. 3. 13; (3) a son of Zalaph, Neh. 3. 30.
HAPHRAIM, a city of Issachar, Jos. 19. 19, **HAPHARAIM**, R.V. and A.V. of 1611.
HAPPIZZEZ, 1 Ch. 24. 15 (R.V.). See *Aphses*.
HARA, a city whither some of the ten tribes were deported, 1 Ch. 5. 26.
HARADAH, one of the halting-places in the wilderness, Nu. 33. 24, 25.
HARAN, (1) son of Terah, Gen. 11. 26—29, 31; (2) son of Shimei, 1 Ch. 23. 9.
HARAN, son of Caleb, 1 Ch. 2. 46. A different word in Heb. from the previous name.
HARAN, the place of Abram's first settlement, Gen. 11. 31, 32; 12. 4, 5; 27. 43; 28. 10; 29. 4; 2 K. 19. 12; Is. 37. 12; Ez. 27. 23; Acts 7. 2, 4, R.V.; **CHARRAN**, A.V.
HARARITE, (1) Shammah the H., 2 S. 23. 33; (2) Sharar the H., 2 S. 23. 33, R.V. **ARARITE**; called Sacar the H., 1 Ch. 11. 35; (3) Shage the H., 1 Ch. 11. 34.
HARBONA, a chamberlain of Ahasuerus, Est. 1. 10, called **HARBONAH**, Est. 7. 9.
HAREPH, father of Beth-gader, 1 Ch. 2. 51.

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HARETH, the forest of H., 1 S. 22. 5; **HERETH**, R.V.

HARHA'IAH, father of Uzziel, Neh. 3. 8.

HARHAS, grandf. of Huldah's husband, 2 K. 22. 14. See *Hasrah*.

HARHUR, the children of H. were of the Nethinim, Ezr. 2. 51; Neh. 7. 53.

HARIM, (1) a priest, among princes of the sanctuary, 1 Chr. 24. 8; (2) children of H., Ezr. 2. 32, 39; Neh. 7. 35; (3) another family mentioned, Ezr. 10. 21, 31; Neh. 3. 11; 7. 42; 10. 5, 27; 12. 15.

HARIPH, (1) sons of H., Neh. 7. 24; they are called s. of JORAH, Ezr. 2. 18; (2) one of those who sealed the covenant, Neh. 10. 19.

HAR-MAGEDON. See *Armageddon*.

HARNEPHER, a son of Zophah, 1 Ch. 7. 36.

HAROD, *trembling*, the well of H., Ju. 7. 1.

HARODITE, the, two of David's thirty-seven guards were called H., 2 S. 23. 25. In 1 Ch. 11. 27 HARORITE, q.v.

HAROEH, one of the sons of Shobal, 1 Ch. 2. 52.

HARORITE, the, Shammoth is so called, 1 Ch. 11. 27; but in the parallel list, 2 Sam. 23. 25, Shammah the Harodite is read.

HAROSHETH, called H. of the Gentiles, where Sisera dwelt, Ju. 4. 2, 13, 16.

HARSHA, children of H. were among the Nethinim, Ezr. 2. 52; Neh. 7. 54.

HARSITH, Jer. 19. 2, R.V., cf. A.V. and margins.

HARUM, Aharhel is called son of H., 1 Ch. 4. 8.

HARUMAPH, father of Jedaiah, one of the repairers of the wall, Neh. 3. 10.

HARUPHITE, the, Shephatiah is so called, 1 Ch. 12. 5.

HARUZ, maternal grandfather of Amon, k. of Judah, 2 K. 21. 19.

HASAD'IAH, a son of Zerubbabel, 1 Ch. 3. 20.

HASENUAH, a Benjamite, 1 Ch. 9. 7; R.V. HASSENUAH.

HASHAB'IAH. A favourite name among the Levites and priests. (1) a Levite, son of Amaziah, 1 Ch. 6. 45; (2) another Levite, 1 Ch. 9. 14; (3) a son of Jeduthun, 1 Ch. 25. 3, 19; (4) a Hebronite, 1 Ch. 26. 30; (5) son of Kemuel, a Levite, 1 Ch. 27. 17; (6) a Levite in the days of k. Josiah, 2 Ch. 35. 9; (7) a Levite who came with Ezra, Ezr. 8. 19; (8) one of the chiefs of the priests at the same time, Ezr. 8. 24; (9) the ruler of half the district of Keilah, Neh. 3. 17; (10) a Levite who sealed the covenant, Neh. 10. 11; (11) the son of Bunni, a Levite, Neh. 11. 15; (12) the son of Mattaniah, Neh. 11. 22; (13) a priest of the family of Hilkiah, Neh. 12. 21. Some of these may be identical.

HASHABNAH, one of the chiefs of the people, and one who sealed the covenant, Neh. 10. 25.

HASHABNI'AH, (1) *f.* of Hattush, Neh. 3. 10; (2) a Levite in Ezra's time, Neh. 9. 5; R.V. HASHABNEIAH.

HASHBADANA, one of those who stood by Ezra at the reading of the Law, Neh. 8. 4; R.V. HASHBADDANAH.

HASHEM, the sons of H. were among David's valiant men, 1 Chron. 11. 34. In 2 S. 23. 32 the name is given as JASHEN.

HASHMONAH, a station in the desert wanderings, [Num. 33. 29, 30.

HASHUB, (1) s. of Pahath-moab, a repairer of the wall, Neh. 3. 11; (2) another who shared in the same work, Neh. 3. 23; (3) one of the chiefs of the people, Neh. 10. 23; (4) a Levite, the son of Azrikam, Neh. 11. 15. In 1 Ch. 9. 14 he is called HASSHUB in A.V. as in R.V. always.

HASHUBAH, a descendant of Zerubbabel, 1 Ch. 3. 20.

HASHUM, (1) the sons of H. came up with Zerubbabel, Ezr. 2. 19; 10. 33; Neh. 7. 22; 10. 18; (2) one of those who stood by Ezra at the reading of the Law, Neh. 8. 4.

HASHUPHA, one of the Nethinim who came back from Babylon, Neh. 7. 46; R.V. HASUPHA, q.v.

HASRAH, 2 Ch. 34. 22, given as HARHAS (q.v.) 2 K. 22. 14.

HASSENAAH, the sons of H. were among the repairers of the wall, Neh. 3. 3.

HASSENUAH, Neh. 11. 9, R.V.

HASSHUB, 1 Ch. 9. 14. See HASHUB.

HASUPHA, Ezr. 2. 43 and R.V. Neh. 7. 46. See HASHUPHA.

HATACH, an attendant on queen Esther, Est. 4. 5, 6, 9, 10; R.V. HATHACH.

HATHATH, s. of Othniel, 1 Ch. 4. 13.

HATIPHA, the sons of H. returned among the Nethinim, Ezr. 2. 54; Neh. 7. 56.

HATITA, the children of H. were among the gatekeepers who returned, Ezr. 2. 42; Neh. 7. 45.

HATTIL, among the children of Solomon's servants who returned, Ezr. 2. 57; Neh. 7. 59.

HATTUSH, (1) son of Shecaniah, 1 Chr. 3. 22; Ezr. 8. 2; Neh. 10. 4; 12. 2; (2) son of Hashabneiah, a repairer of the wall, Neh. 3. 10.

HAURAN. The Greek province of Auranitis, Ez. 47. 16, 18.

HAVILAH, (1) a son of Cush, Gen. 10. 7; (2) a son of Joktan, Gen. 10. 29; 1 Ch. 1. 23; (3) a land mentioned in the description of Eden, Gen. 2. 11; (4) a place mentioned as one extremity of the territory of the Ishmaelites, Gen. 25. 18; 1 S. 15. 7.

HAVOTH-JAIR, *the towns of Jair*, some towns in the Gileadite district. Nu. 32. 41; Ju. 10. 4. In Dt. 3. 14 the name occurs but is preceded by Bashan, and in A.V. this is treated as one name (q.v.). R.V. gives HAVVOTH-JAIR in all three places. In Jos. 13. 30; 1 K. 4. 13; 1 Ch. 2. 23, both A.V. and R.V. render "towns of Jair," R.V. giving Havvoth-Jair in the margin of the last two.

HAZAEL, a king of Syria, 1 K. 19. 15, 17; 2 K. 8. 8, 9, 12, 13, 15, 28, 29; 9. 14, 15; 12. 17, 18; 13. 3, 22, 24, 25; 2 Ch. 22. 5, 6; Am. 1. 4.

HAZA'IAH, son of Adaiah, Neh. 11. 5.

HAZAR-ADDAR, *village of Addar*, on S. border of the promised land, Nu. 34. 4. See *Addar*.

HAZAR-ENAN, *v. of springs*, on E. border of the promised land, Nu. 34. 9, 10; Ez. 47. 17; 48. 1. In Ez. 47. 17 R.V. has H.-ENON, as the Hebrew.

HAZAR-GADDAH, in Judah, on the border next Edom, Jos. 15. 27.

HAZAR-HATTICON, *the middle village*, by the border of Hauran, Ez. 47. 16. R.V. HAZER-HATTICON.

HAZARMAVETH, son of Joktan, Gen. 10. 26; 1 Ch. 1. 20.

HAZAR-SHUAL, *fox-village*. In Judah on the border next Edom. Jos. 15. 28; 19. 3; 1 Ch. 4. 28; Neh. 11. 27.

HAZAR-SUSAH, *horse-village*, a city of Simeon, Jos. 19. 5, called

HAZAR-SUSIM, 1 Ch. 4. 31.

HAZAZON-TAMAR, a city of the Amorites, otherwise En-gedi, Gen. 14. 7 (R.V.); 2 Ch. 20. 2, called

HAZEZON-T., Gen. 14. 7.

HAZELELPONI, sister of the sons of the father of Etam, 1 Ch. 4. 3. HAZZELELPONI, R.V.

HAZERIM, given as a proper name in A.V. of Dt. 2. 23, but translated "villages" in R.V.

HAZEROTH, a station in the desert journey, Nu. 11. 35; 12. 16; 33. 17, 18; Dt. 1. 1.

HAZIEL, a Levite, s. of Shimei, 1 Ch. 23. 9.

HAZO, s. of Nahor and Milcah, Gen. 22. 22.

HAZOR, (1) a strong city in N. of Canaan, Jos. 11. 1, 10, 11, 13; 12. 19; 15. 25; 19. 36; Ju. 4. 2, 17; 1 S. 12. 9; 1 K. 9. 15; 2 K. 15. 29; Jer. 49. 28, 30, 33; (2) a city of Judah on the border of Edom, Jos. 15. 23; (3) another of the same group of towns, Jos. 15. 25; called in R.V. HAZOR-HADATTAH, i.e. new Hazor; A.V. gives the two words as separate names; (4) a town of the Benjamites after the return, Neh. 11. 33.

HEBER, (1) a grandson of Asher, Gen. 46. 17; Nu. 26. 45; 1 Ch. 7. 31, 32; (2) a descendant of Judah, 1 Ch. 4. 18; (3) in A.V. a descendant of Gad, R.V. EBER, q.v., 1 Ch. 5. 13; (4) a Benjamite, 1 Ch. 8. 17, and wrongly 8. 22, where R.V. EBER; (5) H. the Kenite, husband of Jael, Ju. 4. 11, 17, 21; 5. 24.

HEBREW, HEBREWS, (1) Abram the Hebrew, Gen. 14. 13; (2) Joseph, Gen. 39. 14, 17; 41. 12; (3) in singular or plural, other members of the race, Gen. 40. 15; 43. 32; Ex. 1. 15, 16, 19; 2. 6, 7, 11, 13; 3. 18; 5. 3; 7. 16; 9. 1, 13; 10. 3; 21. 2; Dt. 15. 12; 1 Sam. 4. 6, 9; 13. 3, 7, 19; 14. 11, 21; 29. 3; Jer. 34. 9; Jonah 1. 9; Ac. 6. 1; 2 Cor. 11. 22; Ph. 3. 5. For Ep. to H. see p. 218.

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HEBREWESS, Jer. 34. 9.
HEBRON, ancient city of Judah, known also as Mamre, and Kirjath-Arba, Gen. 13. 18; 23. 2, 19; 35. 27; 37. 14; Nu. 13. 22; Jos. 10. 3, 5, 23, 36, 39; 11. 21; 12. 10; 14. 13—15; 15. 13, 54; 20. 7; 21. 11, 13; Ju. 1. 10, 20; 16. 3; 1 S. 30. 31; 2 S. 2. 1, 3, 11, 32; 3. 2, 5, 19, 20, 22, 27, 32; 4. 1, 8, 12; 5. 1, 3, 5, 13; 15. 7, 9, 10; 1 K. 2. 11; 1 Ch. 3. 1, 4; 6. 55, 57; 11. 1, 3; 12. 23, 38; 29. 27; 2 Ch. 11. 10.
HEBRON, (1) a son of Kohath, Ex. 6. 18; Nu. 3. 19; 1 Ch. 6. 2, 18; 15. 9; 23. 12, 19; (2) a man of Judah, 1 Ch. 2. 42, 43.
HEBRONITES, descendants of Hebron (1), Nu. 3. 27; 1 Ch. 26. 23, 30, 31.
HEGAI, chamberlain in Shushan, Est. 2. 8, 15, called in verse 3 HEGE, where R.V. gives HEGAI in text, but the other form as margin.
HELAH, wife of Ashhur, 1 Ch. 4. 5, 7.
HELAM, scene of Hadarezer's defeat, 2 S. 10. 16, 17.
HELBAH, a city of the Asherites, Ju. 1. 31.
HELBON, wine of H., Ez. 27. 18.
HELDAI, (1) the Netophathite, a descendant of Othniel, 1 Ch. 27. 15; ?=HELED, 1 Ch. 11. 30; (2) one of those who came back from Babylon, Zec. 6. 10; the name is changed to HELEM in verse 14.
HELEB, son of Baanah, one of David's warriors, 2 S. 23. 29, called
HELED, 1 Ch. 11. 30.
HELEK, son of Gilead, Nu. 26. 30; Jos. 17. 2.
HELEKITES, descendants of Helek, Nu. 26. 30.
HELEM, (1) a brother of Shemer(?), 1 Ch. 7. 35; (2) in Zec. 6. 14=HELDAI, q.v.
HELEPH, a town in the border of Naphtali, Jos. 19. 33.
HELEZ, the Paltite, one of David's warriors, 2 S. 23. 26; H. the Pelonite, 1 Ch. 11. 27; 27. 10; (2) a man of Judah, 1 Ch. 2. 39.
HELI, f. of Joseph, the husband of V. M., Lk. 3. 23.
HELKAI, a priest in the days of the high-priest Joiakim, Neh. 12. 15.
HELKATH, a town of Asher, Jos. 19. 25; 21. 31.
HELKATH-HAZZURIM, *field of the sharp knives*, a place near the pool of Gibeon, 2 Sam. 2. 16; A.V. explains it "the field of the strong men."
HELON, f. of Eliab, of the tribe of Zebulun, Num. 1. 9; 2. 7; 7. 24, 29; 10. 16. [1 Chr. 1. 39.
HEMAM, s. of Lotan, Gen. 36. 22, called HOMAM,
HEMAN, (1) son of Mahol, 1 K. 4. 31; called son of Zerah, perhaps=Ezrahite, 1 Chr. 2. 6; Ps. 88 title; (2) Heman, the singer, 1 Chr. 6. 33; 15. 17, 19; 16. 41, 42; 25. 1, 4—6; 2 Chr. 5. 12; 29. 14; 35. 15.
HEMATH, (1) same as *Hamath*, q.v., Am. 6. 14; (2) "the father of the house of Rechab," 1 Ch. 2. 55; R.V. Hammath.
HEMDAN, Gen. 36. 26, a son of Dishon, called in 1 Chr. 1. 41 Amram, where R.V. has *Hamran*, q.v.
HEN, *kindness*, the son of Zephaniah, Zec. 6. 14, ?=Josiah of verse 10. R.V. marg. translates "for the *kindness* of the son of Z." [37. 13.
HENA, a Babylonian city, 2 K. 18. 34; 19. 13; Is.
HENADAD, a Levite, active in rebuilding the Temple, Ezr. 3. 9; Neh. 3. 18, 24; 10. 9.
HENOCH, (1) in A.V. 1 Chr. 1. 3 for Enoch; (2) A.V. of 1 Chr. 1. 33. R.V. rightly HANOCH, as Gen. 25. 4.
HEPHER, (1) f. of Zelophehad, Nu. 26. 32; 27. 1; Jos. 17. 2, 3; (2) a son of Ashhur, 1 Ch. 4. 6; (3) H. the Mecherathite, one of David's heroes, 1 Ch. 11. 36.
HEPHER, (1) a Canaanite city, Jos. 12. 17; (2) the land of H. mentioned 1 K. 4. 10.
HEPHERITES, descendants of Hepher, f. of Zelophehad, Nu. 26. 32.
HEPHZI-BAH, *my delight is in her*, mother of king Manasseh, 2 K. 21. 1; Isaiah (62. 4) applies the name to Jerusalem.
HERESH, *an artificer*, a Levite, 1 Ch. 9. 15.
HERETH, 1 Sam. 22. 5, R.V. See *Hareth*.
HERMAS
HERMES } persons saluted by Paul, Ro. 16. 14.
HERMOGENES, mentioned by St Paul as one who was turned away from him, 2 Tim. 1. 15.
HERMON, the famous mountain on the N.E. of Palestine, Dt. 3. 8, 9; 4. 48; Jos. 11. 3, 17; 12. 1, 5; 13. 5, 11; 1 Ch. 5. 23; Ps. 89. 12; 133. 3; Song 4. 8.
HERMONITES, the 3 peaks of Hermon, Ps. 42. 6; the Hermons, R.V.
HEROD, (1) the great, Matth. 2. 12, 15, 16; (2) H. ANTIPAS, who beheaded John the Baptist, Mt. 14. 3, 6; Mk. 6. 17, 20, 21; 8. 15; Lk. 3. 1, 19; 9. 7; 13. 31; 23. 7, 8, 11, 12, 15; Ac. 4. 27; (3) H. AGRIPPA I., Ac. 12. 1, 6, 11, 21; 13. 1; (4) H. AGRIPPA II., Ac. 23. 35. See pp. 315, 327.
HERODIANS, Mt. 22. 16; Mk. 3. 6; 12. 13, supporters of the family of Herod.
HERODIAS, Mt. 14. 3, 6; Mk. 6. 17, 19, 22; Lk. 3. 19, wife of Herod Philip.
HERODION, Ro. 16. 11, kinsman of St Paul.
HESED, 1 K. 4. 10, one of Solomon's commissaries; R.V. BEN-HESED. See *Ben*.
HESHBON, the chief city of the Amorites, Nu. 21. 25—28, 30, 34; 32. 3, 37; Dt. 1. 4; 2. 24, 26, 30; 3. 2, 6; 4. 46; 29. 7; Jos. 9. 10; 12. 2, 5; 13. 10, 17, 21, 26, 27; 21. 39; Ju. 11. 19, 26; Neh. 9. 22; Song 7. 4; Is. 15. 4; 16. 8, 9; Jer. 48. 2, 34, 45; 49. 3.
HESHMON, Jos. 15. 27, one of the border cities of Judah towards Edom.
HETH, the forefather of the Hittites, Gen. 10. 15; 23. 3, 5, 7, 10, 18, 20; 27. 46; 1 Ch. 1. 13.
HETHLON, the way of H. is part of the northern border of the promised land, Ez. 47. 15; 48. 1.
HEZEKI, *strength of the Lord*, a Benjamite, 1 Ch. 8. 17. HIZKI, R.V.
HEZEKIAH, (1) king of Judah, 2 K. 16. 20; 18. 1—37; 19. 1—20; 20. 1—21; 21. 3; 1 Ch. 3. 13; 4. 41; 2 Ch. 28. 27; 29. 1—36; 30. 1—24; 31. 2—20; 32. 2—33; 33. 3; Is. 1. 1; 36. 1—22; 37. 1—21; 38. 1—22; Jer. 15. 4; 26. 18, 19; Hos. 1. 1; Mi. 1. 1; Pro. 25. 1; (2) son of Neariah, of the royal family of Judah, 1 Ch. 3. 23, HIZKIAH, R.V.; (3) a person mentioned among those who came up from Babylon, Neh. 7. 21; (4) one of those who sealed the covenant, Neh. 10. 17, A.V. HIZKIJAH; the great-great-grandfather of Zephaniah the prophet, Zeph. 1. 1, A.V. HIZKIAH.
HEZION, 1 K. 15. 18, k. of Syria, grandfather of Ben-hadad.
HEZIR, (1) 1 Ch. 24. 15, the priest who had the seventeenth course in the Temple service; (2) one who sealed the covenant, Neh. 10. 20.
HEZRAI, one of David's heroes, 2 S. 23. 35; in R.V. HEZRO with Hezrai in marg. and
HEZRO, 1 Ch. 11. 37 in A.V. and R.V.
HEZRON, (1) s. of Reuben, Gen. 46. 9; Ex. 6. 14; Nu. 26. 6; 1 Ch. 5. 3; (2) s. of Perez, Gen. 46. 12; Nu. 26. 21; Rt. 4. 18, 19; 1 Ch. 2. 5, 9, 18, 21, 24, 25; 4. 1. In Mt. 1. 3; Lk. 3. 33, R.V.; Esrom A.V.; (3) a city in the border of Judah, Jos. 15. 3, 25, in which latter verse it is called HAZOR. R.V. in Jos. 15. 25 joins it to the preceding word, making Kerioth-hezron. See *Kerioth*.
HEZRONITES, Nu. 26. 6, 21, descendants of Hezron.
HIDDAI, 2 S. 23. 30, one of David's heroes; in 1 Ch. 11. 32 he is called *Hurai*, q.v.
HIDDEKEL, one of the rivers of Eden, Gen. 2. 14, identified with the Tigris (R.V.).
HIEL, the Bethelite, who rebuilt Jericho, 1 K. 16. 34.
HIERAPOLIS, an Asian city on the Mæander, Col. 4. 13.
HILEN, a town allotted to the priests, 1 Ch. 6. 58; in Jos. 21. 15 called HOLON, q.v.
HILKIAH, (1) the father of Eliakim, 2 K. 18. 18, 26, 37; Is. 22. 20; 36. 3, 22; (2) the high-priest in the days of Josiah, 2 K. 22. 4, 8, 10, 12, 14; 23. 4; 1 Ch. 6. 13; 9. 11; Ezr. 7. 1; Neh. 11. 11; 2 Ch. 34. 9, 14, 15, 18, 20, 22; 35. 8; (3) a Levite, of the sons of Merari, 1 Ch. 6. 45; (4) another Levite, son of Hosah, 1 Ch. 26. 11; (5) one of those who stood with Ezra at the reading of the law, Neh. 8. 4; ?=the person mentioned Neh. 12. 7, 21; (6) the father of the prophet Jeremiah, Jer. 1. 1; (7) the father of Gemariah, Jer. 29. 3.
HILLEL, the father of the judge Abdon, Ju. 12. 13, 15.
HINNOM, the valley on the S. and W. of Jerusalem, Jos. 15. 8; 18. 16; 2 Ch. 28. 3; 33. 6; Neh. 11. 30; Jer. 7. 31, 32; 19. 2, 6; 32. 35. In most of these passages it is called "the valley of the son of Hinnom."
HIRAH, the Adullamite, Gen. 38. 1, 12.

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HIRAM, (1) king of Tyre, friend of David and Solomon, 2 S. 5. 11; 1 K. 5. 1, 2, 7, 8, 10—12, 18; 9. 11, 12, 14, 27; 10. 11; 1 Ch. 14. 1; called **HURAM**, 2 Ch. 2. 3, 11, 12; 8. 2, 18; 9. 10, 21; (2) a Tyrian workman sent to Solomon, 1 K. 7. 13, 40, 45; called **HURAM**, 2 Ch. 2. 13; 4. 11, 16.

HITTITE } the ancient people descended from
HITTITES } **HETH**, Gen. 15. 20; 23. 10; 25. 9; 26. 34; 36. 2; 49. 29, 30; 50. 13; Ex. 3. 8, 17; 13. 5; 23. 23, 28; 33. 2; 34. 11; Nu. 13. 29; Dt. 7. 1; 20. 17; Jos. 1. 4; 3. 10; 9. 1; 11. 3; 12. 8; 24. 11; Ju. 1. 26; 3. 5; 1 S. 26. 6; 2 S. 11. 3, 6, 17, 21, 24; 12. 9, 10; 23. 39; 1 K. 9. 20; 10. 29; 15. 5; 2 K. 7. 6; 1 Ch. 11. 41; 2 Ch. 1. 17; 8. 7; Ezr. 9. 1; Neh. 9. 8; Ez. 16. 3, 45.

HIVITE } an ancient people of Canaan, Gen. 10.
HIVITES } 17; 34. 2; 36. 2; Ex. 3. 8, 17; 13. 5; 23. 23, 28; 33. 2; 34. 11; Dt. 7. 1; 20. 17; Jos. 3. 10; 9. 1, 7; 11. 3; 12. 8; 24. 11; Ju. 3. 3, 5; 2 S. 24. 7; 1 K. 9. 20; 1 Ch. 1. 15; 2 Ch. 8. 7.

HIZKIAH, Zeph. 1. 1. See *Hezekiah*.

HIZKIJAH, Neh. 10. 17. See *Hezekiah*.

HOBAB, father (or brother) in law of Moses, Nu. 10. 29; Ju. 4. 11.

HOBAH, a place on the left hand (=north) of Da-
HOBA'IAH. See *Habaiah*. [mascus, Gen. 14. 15.

HOD, an Asherite, son of Zophah, 1 Ch. 7. 37.

HODA'IAH, son of Elioenai, 1 Ch. 3. 24, A.V. In R.V. **HODAVIAH**.

HODAV'IAH, (1) a Manassite, 1 Ch. 5. 24; (2) a Benjamite, 1 Ch. 9. 7; (3) a Levite, Ezr. 2. 40, and marg. A.V. and R.V., Ezr. 3. 9: called **HODEVAH**, Neh. 7. 43; R.V. marg. *Hodeiah*.

HODESH, name of a wife of Shaharaim, 1 Ch. 8. 9.

HODEVAH, Neh. 7. 43. See *Hodaviah* (3).

HOD'IAH, in A.V. one of the wives of Ezra, a man of Judah, 1 Ch. 4. 19, made in marg.= Jehudijah, i.e. the Jewess spoken of in ver. 18. In R.V. Hodiah is taken as a man's name, whose wife was sister of Naham. The Heb. word is exactly the same as the man's name which is rendered

HODI'JAH, (1) a Levite, Neh. 8. 7; 9. 5; 10. 10; (2) another, mentioned in the same list, Neh. 10. 13; (3) one of the chiefs of the people who sealed the covenant, Neh. 10. 18. In each place R.V. has **HODIAH**.

HOGLAH, daughter of Zelophehad, Nu. 26. 33; 27.

HOHAM, king of Hebron, Jos. 10. 3. [1; 36. 11.

HOLON, (1) a town allotted to the priests, Jos. 21. 15; called also **HILEN**, q.v.; (2) a town in the plain country of Moab, Jer. 48. 21.

HOMAM, an Edomite, son of Lotan, 1 Ch. 1. 39. In Gen. 36. 22 **HEMAM**. [4. 4, 11, 17.

HOPHNI, *a pugilist*, son of Eli, 1 Sam. 1. 3; 2. 34; **HOPHRA** (Apries), Jer. 44. 30.

HOR, the mountain on which Aaron died, Nu. 20. 22, 23, 25, 27; 21. 4; 33. 37—39; 34. 7, 8; Dt. 32. 50.

HORAM, king of Gezer, Jos. 10. 33.

HOREB, another name for Sinai, Ex. 3. 1; 17. 6; 33. 6; Dt. 1. 2, 6, 19; 4. 10, 15; 5. 2; 9. 8; 18. 16; 29. 1; 1 K. 8. 9; 19. 8; 2 Ch. 5. 10; Ps. 106. 19; Mal. 4. 4.

HOREM, a fenced city of Naphtali, Jos. 19. 38.

HOR-HAGIDGAD, a station in the desert march, Nu. 33. 32, 33; R.V. **HOR-HAGGIDGAD**, ?=*Gudgodah*, q.v.

HORI, (1) son of Lotan, Gen. 36. 22; 1 Ch. 1. 39; (2) in Gen. 36. 30, as the name of a person, but R.V. renders the **HORITES**; (3) father of Shaphat, Nu. 13. 5.

HORITE } the dwellers in Mt. Seir, Gen. 14. 6;
HORITES } 36. 20, 21, 29 (and verse 30 in R.V.);
HORIMS } in Dt. 2. 12, 22 (A.V. -ims, R.V. -ites).

HORMAH, *devoted, doomed*, a Canaanite city, formerly named Zephath, Nu. 14. 45; 21. 3; Dt. 1. 44; Jos. 12. 14; 15. 30; 19. 4; Ju. 1. 17; 1 S. 30. 30; 1 Ch. 4. 30. [Jer. 48. 3, 5, 34.

HORONAIM, *two caverns*, a town of Moab, Is. 15. 5;

HORONITE, Sanballat is styled the H., Neh. 2. 10, 19; 13. 28.

HOSAH, (1) a city on the borders of Asher, towards Tyre, Jos. 19. 29; (2) one of the gatekeepers of the house of the Lord, 1 Ch. 16. 38; 26. 10, 11, 16.

HOSEA, the prophet whose book stands first among the minor prophets, Hos. 1. 2. This form is both in A.V. and R.V., but the Heb. form of the word is the same as

HOSHEA, *help*, (1) the son of Nun, afterwards Joshua, Nu. 13. 8, 16 (R.V., in A.V. OSHEA); Lt. 32. 44; (2) a. of Elah, k. of Israel, 2 K. 15. 30; 17. 1, 3, 4, 6; 18. 1, 9, 10; (3) an Ephraimite, s. of Azaziah, 1 Ch. 27. 20; (4) one of the chiefs who sealed the covenant, Neh. 10. 23.

HOSHA'IAH, (1) one of those present at the dedication of the wall, Neh. 12. 32; (2) f. of Jezaniah (*or* Azariah), Jer. 42. 1; 43. 2.

HOSHAMA, one of the sons of Jeconiah, k. of Judah, 1 Ch. 3. 18.

HOTHAM, (1) an Asherite, s. of Heber, 1 Ch. 7. 32; (2) an Aroerite, one of David's heroes, 1 Ch. 11. 44, R.V., where A.V. wrongly **HOTHAN**.

HOTHIR, a Levite, son of Heman, 1 Ch. 25. 4, 28.

HOZAI, 2 Chr. 33. 19, R.V. Hosai, A.V. marg., *the seers* A.V., and R.V. marg.

HUKKOK, a border town of Naphtali, Jos. 19. 34.

HUKOK, a town of Asher, 1 Ch. 6. 75; in Jos. 21. 31 the corresponding town is called **HELKATH**.

HUL, a son of Aram, Gen. 10. 23; 1 Ch. 1. 17.

HULDAH, the prophetess, wife of Shallum, 2 K. 22. 14; 2 Ch. 34. 22.

HUMTAH, a mountain-city of Judah, Jos. 15. 54.

HUPHAM } a man and family of the tribe of
HUPHAMITES } Benjamin, Nu. 26. 39. Elsewhere **HUPPIM**, q.v.

HUPPAH, a priest in David's time, 1 Ch. 24. 13.

HUPPIM, a son of Benjamin, Gen. 46. 21; 1 Ch. 7. 12, 15.

HUR, (1) one who, with Aaron, stayed up the hands of Moses in the battle with Amalek, Ex. 17. 10, 12; 24. 14; (2) the grandfather of Bezaleel, Ex. 31. 2; 35. 30; 38. 22; 1 Ch. 2. 19, 20, 50; 4. 1, 4; 2 Ch. 1. 5; (3) one of the kings of Midian, Nu. 31. 8; Jos. 13. 21; (4) f. of Rephaiah, one who repaired the wall, Neh. 3. 9; (5) the son of Hur was one of Solomon's purveyors, 1 K. 4. 8; R.V. **BEN-HUR**, as A.V. marg.

HURAI, one of David's valiant men, 1 Ch. 11. 32, called in 2 S. 23. 30 **HIDDAI**, q.v.

HURAM, (1) grandson of Benjamin, 1 Ch. 8. 5; (2)= Hiram king of Tyre, q.v.; (3)=Hiram, a Tyrian artificer, q.v.

HURI, a Gadite, s. of Jaroah, 1 Ch. 5. 14.

HUSHAH, a descendant of Judah, 1 Ch. 4. 4.

HUSHAI, (1) the Archite, the friend of David, 2 S. 15. 32, 37; 16. 16—18; 17. 5—8, 14, 15; 1 Ch. 27. 33; (2) father of Baana, 1 K. 4. 16, perhaps (1).

HUSHAM, one of the Edomite kings, Gen. 36. 34, 35; 1 Ch. 1. 45, 46.

HUSHATHITE, (1) Sibbecai the H. was one of David's mighty men, 2 S. 21. 18; 1 Ch. 11. 29; 20. 4; (2) Mebunnai the H., 2 S. 23. 27.

HUSHIM, of the sons of Dan, Gen. 46. 23, called in Nu. 26. 42, 43 **SHUHAM**; (2) a Benjamite, 1 Ch. 7. 12; (3) one of the wives of Shaharaim, 1 Ch. 8. 8, 11.

HUZ, firstborn of Nahor, Gen. 22. 21; see **UZ**.

HUZZAB, supposed by some to be a name of the queen of Nineveh, Na. 2. 7; but translated as a verb in marg. of A.V. and R.V.

HYMENÆUS, a Christian of St Paul's time who fell into great errors, 1 Tim. 1. 20; 2 Tim. 2. 17.

IBHAR, (God) *chooseth*, a son of David, 2 S. 5. 15; 1 Ch. 3. 6; 14. 5.

IBLEAM, a city of Manasseh, Jos. 17. 11; Ju. 1. 27; 2 K. 9. 27.

IBNE'IAH and **IBNI'JAH**, *the Lord builds*, two Benjamites, both mentioned in 1 Ch. 9. 8.

IBRI, *from the other side*, a Levite in David's time, 1 Ch. 24. 27. The word is the same which is translated *Hebrew*, Gen. 39. 14, &c. See *Hebrew*.

IBZAN, one of the judges, Ju. 12. 8, 10.

ICHABOD, *inglorious*, grandson of Eli, 1 S. 4. 21; 14. 3.

ICONIUM, Ac. 13. 51; 14. 1, 19, 21; 16. 2; 2 Tim. 3. 11.

IDALAH, a town of Zebulun, Jos. 19. 15.

IDBASH, a son of the father of Etam, 1 Ch. 4. 3.

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IDDO, (1) one of the monthly purveyors for Solomon, 1 K. 4. 14; (2) a Levite, 1 Ch. 6. 21. (Verse 41 ADA·IAH.) (3) the son of Zechariah, 1 Ch. 27. 21; (4) a seer in the time of Jeroboam I., 2 Ch. 9. 29; 12. 15; 13. 22; (5) grandf. of the prophet Zechariah, Ezr. 5. 1; 6. 14; Zech. 1. 1, 7; Neh. 12. 4, 16; (6) a chief of the Nethinim, Ezr. 8. 17. These names of different forms in Hebrew.

IDUMEA, Edom, Is. 34. 5, 6; Ex. 35. 15; 36. 5; Mk. 3. 8. R.V. has EDOM in all the O.T. passages.

IEZER, IEZERITES. See *Jezer.*

IGAL, (He) *will redeem*, (1) a spy sent from Kadesh, Nu. 13. 7; (2) one of David's guard, 2 S. 23. 36; = Joel in 1 Ch. 11. 38. See *Igeal.*

IGDAL·IAH, *the L. is great*, father of Hanan, Jer. 35. 4.

IGEAL, 1 Ch. 3. 22. R.V. IGAL.

IIM, *heaps*, (1) a station in the desert wanderings, Nu. 33. 45; = IJE-ABARIM, q.v.; R.V. IYIM; (2) a town of Judah, Jos. 15. 29.

IJE-ABARIM, *heaps of the further regions*, Nu. 21. 11; 33. 44. R.V. IYE-ABARIM. See *Iim* (1).

IJON, *a heap*, a town of Naphtali, 1 K. 15. 20; 2 K. 15. 29; 2 Ch. 16. 4.

IKKESH, one of David's thirty-seven guards, 2 S. 23. 26; 1 Ch. 11. 28; 27. 9.

ILAI, one of David's guards, 1 Ch. 11. 29; called ZALMON, 2 S. 23. 28.

ILLYRICUM, a country on the east of the Adriatic, Rom. 15. 19.

IMLAH, IMLA, (He) *will fulfil*, father of Micaiah the prophet, 1 K. 22. 8, 9; 2 Ch. 18. 7, 8.

IMMANUEL, *God with us*, Is. 7. 14; 8. 8; Mt. 1. 23, R.V.; EMMANUEL, A.V.

IMMER, *prominent*, (1) the founder of a family of priests, 1 Ch. 9. 12; 24. 14; Ezr. 2. 37; 10. 20; Neh. 3. 29; 7. 40; 11. 13; Jer. 20. 1; (2) a place from which some of the exiles went up, Ezr. 2. 59; Neh. 7. 61.

IMNA, *withdrawing*, a son of Helem, 1 Ch. 7. 35.

IMNAH, (1) a son of Asher, Gen. 46. 17, R.V., JIMNAH, A.V.; Nu. 26. 44, R.V., JIMNA, A.V.; 1 Ch. 7. 30 (A.V. and R.V.); (2) a Levite, f. of Kore, 2 Ch. 31. 14.

IMNITES, descendants of Imnah, Nu. 26. 44, R.V.; JIMNITES, A.V.

IMRAH, son of Zophah, 1 Ch. 7. 36.

IMRI, *prominent*, (1) the son of Bani, 1 Ch. 9. 4; (2) father of Zaccur, Neh. 3. 2.

INDIA, Est. 1. 1; 8. 9.

IPHEDE·IAH, *the Lord delivers*, one of the sons of Shashak, 1 Ch. 8. 25; R.V. IPHDE·IAH.

IPHTAH-EL, Jos. 19. 14, 27, R.V.

IR, a Benjamite, 1 Ch. 7. 12; called IRI in 1 Ch. 7. 7.

IRA, *a watcher*, (1) the Jairite, a priest or chief minister of David, 2 S. 20. 26; (2) the Ithrite, one of David's mighty men, 2 S. 23. 38; 1 Ch. 11. 40; (3) the son of Ikkesh, 2 S. 23. 26; 1 Ch. 11. 28; 27. 9.

IRAD, *a wild ass*, grandson of Cain, Gen. 4. 18.

IRAM, one of the dukes of Edom, Gen. 36. 43; 1 Ch. 1. 54.

IRI. See *Ir.* [37. 13, 14.

IRI·JAH, *the Lord seeth*, a captain of the ward, Jer.

IR-NAHASH, *serpent city*, son of Tehinnah, 1 Ch. 4. 12; marg. (A.V. and R.V.) the city of Nahash.

IRON, a city of Naphtali, Jos. 19. 38.

IRPE-EL, *God healeth*, a city of Benjamin, Jos. 18. 27.

IR-SHEMESH, *city of the sun*, a Danite city, Jos. 19. 41.

IRU, *watch*, son of Caleb, 1 Ch. 4. 15.

ISAAC, *he laugheth*, Abraham's promised son, Gen. 17. 19, 21; 21. 3—5, 8, 10, 12; offered up, Gen. 22. 2, 3, 6, 7, 9; marries Rebekah, Gen. 24. 4, 14, 62, 63, 66, 67; 25. 5, 6, 9, 11, 19—21, 26, 28; with Abimelech, 26. 1, 6, 8, 9, 12, 16—20, 27, 31, 32, 35; deceived by Jacob, 27. 1, 5, 20—22, 26, 30, 32, 33, 37, 39, 46; 28. 1, 5, 6, 8, 13; 31. 18, 42; 32. 9; his death, 35. 12, 27—29; other notices, 46. 1; 48. 15, 16; 49. 31; 50. 24; Ex. 2. 24; 3. 6, 15, 16; 4. 5; 6. 3, 8; 32. 13; 33. 1; Lev. 26. 42; Nu. 32. 11; Deut. 1. 8; 6. 10; 9. 5, 27; 29. 13; 34. 4; Jos. 24. 3, 4; 1 K. 18. 36; 2 K. 13. 23; 1 Ch. 1. 28, 34; 16. 16; 29. 18; 2 Ch. 30. 6; Ps. 105. 9; Jer. 33. 26; Am. 7. 9, 16. New Testament references, Mt. 1. 2; 8. 11; 22. 32; Mk. 12. 26; Lk. 3. 34; 13. 28; 20. 37; Ac. 3. 13; 7. 8, 32; Ro. 9. 10; Gal. 4. 28; Heb. 11. 9, 17, 20; Jas. 2. 21.

ISA·IAH, *the Lord is salvation*, the prophet, son of Amos, 2 K. 19. 2, 5, 6, 20; 20. 1, 4, 8, 11, 14, 16, 19; 2 Ch. 26. 22; 32. 20, 32; Is. 1. 1; 2. 1; 7. 3; 13. 1; 20. 2, 3; 37. 2, 5, 6, 21; 38. 1, 4, 21; 39. 3, 5, 8. For N.T. references see *Esaias*, for which R.V. gives Isaiah in all cases.

ISCAH, *looking*, daughter of Haran, Gen. 11. 29.

ISCARIOT, *man of Kerioth.* See *Judas Iscariot.*

ISHBAH, *appeaser*, father of Eshtemoa, 1 Ch. 4. 17.

ISHBAK, *he setteth free*, one of Abraham's sons by Keturah, Gen. 25. 2; 1 Ch. 1. 32.

ISHBI-BENOB, a giant who nearly slew David, 2 S. 21. 16, 17.

ISH-BOSHETH, *servant of the shameful* (i.e. of Baal), Saul's son, and successor, 2 S. 2. 8, 10, 12, 15; 3. 8, 14, 15; 4. 5, 8, 12. See *Eshbaal.*

ISHI, *my help*, (1) a son of Appaim, 1 Ch. 2. 31; (2) f. of Zoheth, 1 Ch. 4. 20; (3) a Simeonite, 1 Ch. 4. 42; (4) one of the heads of fathers' houses in Manasseh, 1 Ch. 5. 24.

ISHI, *my husband*, Hos. 2. 16. Not strictly a proper name. A different word from the preceding in the Heb.

ISH·IAH, ISHI·JAH, ISSH·IAH (1) a son of Izrahiah, 1 Ch. 7. 3; A.V. ISH-, R.V. ISSH-; (2) a son of Rehabiah, 1 Ch. 24. 21, 25; ISSH- A.V. and R.V.; (3) a son of Harim, Ezr. 10. 31; ISHI·JAH A.V., ISSHI·JAH R.V.

ISHMA, a son of the father of Etam, 1 Ch. 4. 3.

ISHMAEL, *God heareth*, (1) son of Abraham and Hagar, Gen. 16. 11, 15, 16; 17. 18, 20, 23, 25, 26; 25. 9, 12, 13, 16, 17; 28. 9; 36. 3; 1 Ch. 1. 28, 29, 31; (2) a son of Azel, 1 Ch. 8. 38; 9. 44; (3) the f. of Zebadiah, ruler of the house of Judah, 2 Ch. 19. 11; (4) son of Jehohanan, 2 Ch. 23. 1; (5) a son of Pashhur, Ezr. 10. 22; (6) the murderer of Gedaliah, 2 K. 25. 23, 25; Jer. 41. 1—3, 6—16, 18.

ISHMAELITE, 1 Ch. 2. 17, R.V.; ISHMEELITE, A.V.; cf. 2 S. 17. 25.

ISHMAELITES, descendants of Ishmael (1). R.V. of Gen. 37. 25, 27, 28; 39. 1; ISHMEELITES, A.V.: and in Ju. 8. 24; Ps. 83. 6, A.V. and R.V.

ISHMA·IAH, *the Lord heareth*, son of Obadiah, 1 Ch. 27. 19.

ISHMEELITE, -ITES. See *Ishmaelite, -ites.*

ISHMERAI, *the Lord keepeth*, son of Elpaal, 1 Ch. 8. 18.

ISHOD, *man of glory*, son of Hammolecheth, 1 Ch. 7. 18. R.V. ISHHOD.

ISHPAN, one of the heads of fathers' houses who dwelt at Jerusalem, 1 Ch. 8. 22.

ISH-SECHEL, *man of discretion*, Ezr. 8. 18, R.V. marg.

ISHTOB, *man of Tob*, 2 S. 10. 6, 8 (R.V. men of Tob). Tob is mentioned as the name of a country, Ju. 11. 3, 5.

ISHUAH, ISUAH, Gen. 46. 17; 1 Ch. 7. 30. R.V. ISHVAH.

ISHUAI, ISHUI, ISHI, JESUI (1) son of Asher, Gen. 46. 17, ISUI, A.V.; Nu. 26. 44, JESUI, A.V.; 1 Ch. 7. 30, ISHUAI, A.V.; R.V. ISHVI in all places; (2) ISHUI, son of Saul, 1 S. 14. 49; R.V. ISHVI.

ISMACH·IAH, *the Lord supports*, a Levite, 2 Ch. 31. 13.

ISMA·IAH, *the Lord heareth*, one of David's thirty heroes, 1 Ch. 12. 4, R.V. ISHMA·IAH.

ISPAH, a Benjamite, 1 Ch. 8. 16. R.V. ISHPAH.

ISRAEL, *God fighteth.* The name given to Jacob, Gen. 32. 28, and subsequently to his descendants the ISRAELITES and to their kingdom. See Index of Subjects.

ISRAELITE, 2 S. 17. 25; cf. 1 Ch. 2. 17.

ISRAELITISH, Lev. 24. 10, 11.

ISSACHAR, (1) son of Jacob by Leah, Gen. 30. 18; 35. 23; 46. 13; 49. 14; Ex. 1. 3; 1 Ch. 2. 1; 7. 1; (2) the tribe called after him, Nu. 1. 8—28, 29; 2. 5; 7. 18; 10. 15; 13. 7; 26. 23, 25; 34. 26; Dt. 27. 12; 33. 18; Jos. 17. 10, 11; 19. 17, 23; 21. 6, 28; Ju. 5. 15; 10. 1; 1 K. 4. 17; 15. 27; 1 Ch. 6. 62, 72; 7. 5; 12. 32, 40; 27. 18; 2 Ch. 30. 18; Ez. 48. 25, 26,

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33; Rev. 7. 7; (3) a Levite, of the Korahites, 1 Ch. 26. 5.
ISSHIAH. See *Ishiah* and *Jeziah*.
ISUAH. See *Ishuah*.
ISUI. See *Ishuai*.
ITALIAN, Ac. 10. 1.
ITALY, Ac. 18. 2; 27. 1; Heb. 13. 24.
ITHAI, *existing* (one of David's valiant men), 1 Ch. 11. 31. See *Ittai* (2).
ITHAMAR, youngest son of Aaron, Ex. 6. 23; 28. 1; 38. 21; Lev. 10. 6, 12, 16; Nu. 3. 4; 4. 28, 33; 7. 8; 26. 60; 1 Ch. 6. 3; 24. 1, 2, 4—6; Ezr. 8. 2.
ITHIEL, a Benjamite, son of Jeshaiah, Neh. 11. 7; (2) not a proper name, Prov. 30. 1. See marg.
ITHLAH, Jos. 19. 42, R.V. See *Jethlah*.
ITHMAH, one of David's valiant men, 1 Ch. 11. 46.
ITHNAN, *strong*, Jos. 15. 23.
ITHRA, *excellence*, father of Amasa, 2 S. 17. 25; called JETHER, 1 Ch. 2. 17.
ITHRAN, *excellent*, (1) a Horite duke, son of Dishon, Gen. 36. 26; 1 Ch. 1. 41; (2) a descendant of Asher, 1 Ch. 7. 37.
ITHREAM, a son of David, 2 S. 3. 5; 1 Ch. 3. 3.
ITHRITE, ITHRITES, *belonging to Jether*, 2 S. 23. 38; 1 Ch. 2. 53; 11. 40.
ITTAH-KAZIN, a place in Zebulun, Jos. 19. 13; R.V. ETHKAZIN.
ITTAI, (1) the Gittite, one of David's friends in exile, 2 S. 15. 19, 21, 22; 18. 2, 5, 12; (2) son of Ribai, 2 S. 23. 29. See *Ithai*.
ITURÆA, a country at the foot of Mt. Hermon, Lk. 3. 1.
IVAH, a place in Babylonia, 2 K. 18. 34; 19. 13; Is. 37. 13. R.V. IVVAH.
IZEHARITES, Nu. 3. 27; IZHARITES, 1 Ch. 24. 22; 26. 23, 29; Nu. 3. 27 (R.V.).
IZHAR, a grandson of Levi, Ex. 6. 18, 21; Nu. 3. 19; 16. 1; 1 Ch. 6. 2, 18, 38; 23. 12, 18. IZEHAR, Nu. 3. 19; IZHAR always R.V. and in 1 Ch. 4. 7 for *Jezoar* A.V., q.v.; "and Zohar" R.V. marg.
IZRAHIAH, a man of Issachar, 1 Ch. 7. 3.
IZRAHITE, Shamhuth the Izr., one of David's captains, 1 Ch. 27. 8.
IZRI, a Levite, 1 Ch. 25. 11; called ZERI, 1 Ch. 25. 3.

JAAKAN } son of Ezer, Dt. 10. 6 (JAAK., text A.V.,
JAKAN } marg. R.V.); 1 Ch. 1. 42. In Gen. 36. 27, AKAN. See *Beeroth-Bene-Jaakan*.
JAAKOBAH, head of a Simeonite family, 1 Ch. 4. 36.
JAALA, JAALAH, a descendant of Solomon's servants, Ezr. 2. 56; Neh. 7. 58.
JAALAM, *whom God hides*, a son of Esau, Gen. 36. 5, 14, 18; 1 Ch. 1. 35. JALAM, R.V.
JAANAI, a son of Gad, 1 Ch. 5. 12. JANAI, R.V.
JAARE-OREGIM, a name given among David's heroes, 2 S. 21. 19. In 1 Ch. 20. 5 JAIR, q.v.
JAASAU, one of the sons of Bani, Ezr. 10. 37. JAASU, R.V. JAASAI, marg. R.V.
JAASIEL, son of Abner, 1 Ch. 27. 21 and 1 Ch. 11. 47, R.V. See *Jasiel*.
JAAZANIAH, *the Lord hears*, four separate persons, 2 K. 25. 23; Jer. 35. 3; Ez. 8. 11; 11. 1.
JAAZER, JAZER, a city in Gilead, Nu. 21. 32; 32. 1, 3, 35; Jos. 13. 25; 21. 39; 2 S. 24. 5; 1 Ch. 6. 81; 26. 31; Is. 16. 8, 9; Jer. 48. 32. Jazer, R.V.
JAAZIAH, a descendant of Merari, 1 Ch. 24. 26, 27.
JAAZIEL, a Levite, among David's musicians, 1 Ch. 15. 18, same as Aziel in verse 20.
JABAL, son of Lamech, Gen. 4. 20.
JABBOK, river of Gilead, Gen. 32. 22; Nu. 21. 24; Dt. 2. 37; 3. 16; Jos. 12. 2; Ju. 11. 13, 22.
JABESH, *dry*, (1) short form of Jabesh-Gilead, 1 S. 11. 1, 3, 5, 9, 10; 31. 12, 13; 1 Ch. 10. 12; (2) father of Shallum, king of Israel, 2 K. 15. 10, 13, 14.
JABESH-GILEAD, one of the chief cities of Gilead, Ju. 21. 8—10, 12, 14; 1 S. 11. 1, 9; 31. 11; 2 S. 2. 4, 5; 21. 12; 1 Ch. 10. 11.
JABEZ, (1) a place where dwelt the families of the scribes, 1 Ch. 2. 55; (2) name of a man, 1 Ch. 4. 9, 10.
JABIN, (1) a king of Hazor, in Joshua's time, Jos. 11. 1; (2) a king of Hazor, in the days of the Judges, Ju. 4. 2, 7, 17, 23, 24; Ps. 83. 9.
JABNEEL, (1) a town of Judah, Jos. 15. 11; (2) a town of Naphtali, Jos. 19. 33.
JABNEH, 2 Ch. 26. 6.
JACHAN, a Gadite, 1 Ch. 5. 13. JACAN, R.V.
JACHIN, (1) s. of Simeon, Gen. 46. 10; Ex. 6. 15; Nu. 26. 12; (2) a priest, 1 Ch. 9. 10; Neh. 11. 10; (3) one of the heads of the priestly courses, 1 Ch. 24. 17.
JACHIN and Boaz, pillars of Solomon's temple, 1 K. 7. 21; 2 Ch. 3. 17.
JACOB, *supplanter*, (1) the patriarch, birth, Gen. 25. 24 f.; buys birthright, Gen. 25. 29 f.; deceives Isaac, Gen. 27; flight, Gen. 27. 43; 28; vision and vow, Gen. 28; marries, Gen. 29; family, Gen. 29. 31 f.; 30; wages, Gen. 30. 28 f.; flight and Laban's pursuit, Gen. 31; fear of Esau, Gen. 32; called Israel, 32. 24 f.; Esau reconciled, Gen. 33; Shechem, Gen. 33. 18 f.; 34; visit to Beth-el and Rachel's death, Gen. 35; bereaved of Joseph, Gen. 37; goes down to Egypt, Gen. 45. 25 f.; 46. 1 f.; before Pharaoh, Gen. 47. 7 f.; blesses Joseph's sons, Gen. 48; blesses all his sons, Gen. 49; buried, Gen. 50. Cf. Hos. 12. 3, 4, 12; Mal. 1. 2; Ac. 7. 14; Rom. 9. 13; Heb. 11. 9, 20, 21; (2) father of Joseph, Mary's husband, Mt. 1. 15, 16; (3) = people of Israel, cf. Nu. 23. 7, 10, 23; 24. 17, 19; Ps. 14. 7; 53. 6; 78. 21, &c.
JADA, *knowing*, son of Onam, 1 Ch. 2. 28, 32.
JADAU, son of Nebo, Ezr. 10. 43. IDDO, R.V., Jaddai marg.
JADDUA, *knowing*, (1) one who sealed the covenant, Neh. 10. 21; (2) the high-priest of that name, Neh. 12. 11, 22.
JADON, one who repaired part of the wall, Neh. 3. 7.
JAEL, wife of Heber, Ju. 4. 17, 18, 21, 22; 5. 6, 24.
JAGUR, a town in S. Judah, Jos. 15. 21.
JAH, an abbreviation of Jehovah, Ps. 68. 4.
JAHATH, five different persons so called, 1 Ch. 4. 2; 6. 20, 43; 23. 10, 11; 24. 22; 2 Ch. 34. 12.
JAHAZ, a town in the country of king Sihon, Nu. 21. 23; Dt. 2. 32; Jos. 13. 18 (R.V., in A.V. JAHAZA); 21. 36 (R.V., in A.V. JAHAZAH); Ju. 11. 20; Is. 15. 4; Jer. 48. 34.
JAHAZIAH, s. of Tikvah, Ezr. 10. 15; R.V. JAHZEIAH.
JAHAZIEL, five persons so called, 1 Ch. 12. 4; 16. 6; 23. 19; 24. 23; 2 Ch. 20. 14; Ezr. 8. 5.
JAHDAI, a member of Caleb's family, 1 Ch. 2. 47.
JAHDIEL, a Manassite chief, 1 Ch. 5. 24.
JAHDO, a Gadite chief, 1 Ch. 5. 14.
JAHLEEL, s. of Zebulun, Gen. 46. 14; Nu. 26. 26.
JAHLEELITES, descendants of preceding, Num. 26. 26.
JAHMAI, s. of Tola, 1 Ch. 7. 2.
JAHZAH = *Jahaz*, q.v., 1 Ch. 6. 78; Jer. 48. 21 (R.V., in A.V. JAHAZAH).
JAHZEEL, Gen. 46. 24; Nu. 26. 48; JAHZIEL, 1 Ch. 7. 13, whose family are the
JAHZEELITES, Nu. 26. 48.
JAHZERAH, a priest, 1 Ch. 9. 12.
JAIR, (1) s. of Manasseh, Nu. 32. 41; Dt. 3. 14; 1 Ch. 2. 22; Havvoth-jair, 1 Ch. 2. 23, R.V. marg.; (2) the judge, Ju. 10. 3, 5; (3) f. of Mordecai, Est. 2. 5; (4) differently spelt in Hebrew, f. of Elhanan, 1 Ch. 20. 5. See *Jaare-Oregim*.
JAIRITE, Ira the J., 2 S. 20. 26.
JAIRUS, a ruler of the synagogue, Mk. 5. 22; Lk. 8. 41.
JAKAN, 1 Ch. 1. 42. See *Jaakan*.
JAKEH, f. of Agur, Pro. 30. 1; cf. R.V. marg.
JAKIM, (1) a Benjamite, 1 Ch. 8. 19; (2) a priest, 1 Ch. 24. 12.
JALAM, R.V. for JAALAM, q.v.
JALON, son of Ezra, 1 Ch. 4. 17. [3. 8.
JAMBRES, magician who withstood Moses, 2 Tim.
JAMES, (1) son of Zebedee, apostle, called, Matt. 4. 21; Mk. 1. 19; Lk. 5. 10; in list of twelve, Mt. 10. 2; Mk. 3. 17; Lk. 6. 14; Ac. 1. 13; at the Transfiguration, Matt. 17. 1; Mk. 9. 2; Lk. 9. 28; Gethsemane, Matt. 26. 37; Mk. 14. 33; slain by Herod, Ac. 12. 2; mentioned also Mk. 5. 37; 10. 35, 41; 13. 3; Lk. 8. 51; 9. 54; (2) son of Alphæus, Matt. 10. 3; Mk. 3. 18; Lk. 6. 15; Ac. 1. 13, probably the same with *James* the little (or less), Mk. 15. 40, called son of Mary, Mt. 27. 56, Lk. 24. 10; and with *James* the Lord's brother, Mt. 13. 55; Mk. 6. 3; Gal. 1. 19, who is the *James* of Ac. 12. 17; 15. 13; 21. 18; 1 Cor. 15.

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7; Gal. 2. 9, 12; he is identical with James brother of Juda, Lk. 6. 16; Ac. 1. 13; Jude 1; and most likely with the author of the Epistle, Jas. 1. 1.

JAMIN, JAMINITES, *right hand side* (s. of Simeon, whose descendants are called JAMINITES, Nu. 26. 12); Gen. 46. 10; Ex. 6. 15; Nu. 26. 12; 1 Ch. 4. 24; (2) son of Ram; 1 Ch. 2. 27; (3) Neh. 8. 7.

JAMLECH, a chief among the Simeonites, 1 Ch. 4. 34.

JANNA, son of Joseph, Lu. 3. 24.

JANNES, an Egyptian magician, who withstood Moses, 2 Tim. 3. 8.

JANOAH, a town in the land of Naphtali, 2 K. 15. 29.

JANOHAH, a place on the borders of Ephraim and Manasseh, Jos. 16. 6, 7.

JANUM, a town of Judah, near Hebron, Josh. 15. 53. R.V. JANIM.

JAPHETH, a son of Noah, Gen. 5. 32; 6. 10; 7. 13; 9. 18, 23; blessed, Gen. 9. 27; sons of, Gen. 10. 1—5, 21; 1 Ch. 1. 4, 5.

JAPHIA, a place on the border of Zebulun, Jos. 19. 12.

JAPHIA, (1) king of Lachish, Jos. 10. 3; (2) son of David, 2 S. 5. 15; 1 Ch. 3. 7; 14. 6.

JAPHLET, a son of Heber, 1 Ch. 7. 32, 33.

JAPHLETI, coast of, Jos. 16. 3. In R.V. border of the JAPHLETITES.

JAPHO, the town of Joppa, Jos. 19. 46. R.V. JOPPA.

JARAH, great-grandson of Mephibosheth, 1 Ch. 9. 42.

JAREB, Hos. 5. 13; 10. 6 (R.V. marg. a king *that should contend*), prob. not a proper name.

JARED, father of Enoch, Gen. 5. 15—20; Lk. 3. 37; 1 Chr. 1. 2 (R.V.); see *Jered*.

JA(A)RES(H)IAH, 1 Ch. 8. 27, cf. R.V. and A.V.

JARHA, servant of Sheshan, 1 Ch. 2. 34, 35.

JARIB, (1) a son of Simeon, 1 Ch. 4. 24; (2) one who came back from Babylon, Ezr. 8. 16; (3) a priest, Ezr. 10. 18.

JARMUTH, (1) a city of Judah, Jos. 10. 3, 5, 23; 12. 11; 15. 35; Neh. 11. 29; (2) a Levitical city in Issachar, Jos. 21. 29. See *Remeth*.

JAROAH, a Gadite chief, 1 Ch. 5. 14.

JASHEN, one of David's heroes, 2 S. 23. 32.

JASHER, *upright*, book of, Jos. 10. 13; 2 S. 1. 18. JASHAR, R.V., with marg. *The Upright*.

JASHOBEAM, a chief of David's captains; though differently described the same person is probably meant in each place, 1 Ch. 11. 11; 12. 6; 27. 2.

JASHUB, *returning*, (1) son of Issachar, Nu. 26. 24; 1 Ch. 7. 1 (called Job in Gen. 46. 13), whose descendants are the JASHUBITES, Nu. 26. 24; (2) one who returned with Ezra, Ezr. 10. 29.

JASHUBI-LEHEM, mentioned in the pedigree of Shelah, 1 Ch. 4. 22.

JA(A)SIEL, one of David's heroes, 1 Ch. 11. 47, cf. R.V.

JASON, the Thessalonian, Ac. 17. 5, 6, 7, 9; Ro. 16. 21.

JATHNIEL, a Levite, 1 Ch. 26. 2.

JATTIR, a town in the hill country of Judah, Jos. 15. 48; 21. 14; 1 S. 30. 27; 1 Ch. 6. 57.

JAVAN, (1) son of Japheth, Gen. 10. 2, 4; 1 Ch. 1. 5, 7; (2) one of the peoples of the Gentiles, Is. 66. 19; Ez. 27. 13, 19. Also in marg. R.V., Dan. 8. 21; 10. 20; 11. 2; Zec. 9. 13, where in text both A.V. and R.V. have *Grecia* or *Greece*, q.v.

JAZER. The form always in R.V. for which A.V. sometimes gives JAAZER, q.v.

JAZIZ, the Hagrite, in charge of David's flocks, 1 Ch. 27. 31.

JEARIM, a mount on the border of Judah, also called CHESALON, Jos. 15. 10.

JEATERAI, a Levite, 1 Ch. 6. 21.

JEBERECH'IAH, f. of Zechariah, Is. 8. 2.

JEBUS, ancient name of Jerusalem, Ju. 19. 10; 1 Ch. 11. 4, 5.

JEBUSITE, the,=JEBUS, Jos. 15. 8; in Jos. 18. 16, 28 A.V. JEBUSI, R.V. JEBUSITE.

JEBUSITE(S), descendants of Canaan, Gen. 10. 16; 15. 21; Ex. 3. 8, 17; 13. 5; 23. 23; 33. 2; 34. 11; Nu. 13. 29; Dt. 7. 1; 20. 17; Jos. 3. 10; 9. 1; 11. 3; 12. 8; 15. 63; 24. 11; Ju. 1. 21; 3. 5; 19. 11; 2 S. 5. 6, 8; 24. 16; 1 K. 9. 20; 1 Ch. 1. 14; 2 Ch. 8. 7; Ezr. 9. 1; Neh. 9. 8; Zec. 9. 7.

JECAM'IAH, son of Jeconiah, 1 Ch. 3. 18. R.V. JEKAM'IAH.

JECHOL'IAH } *the Lord is able*, wife of king Amaziah,
JECOL'IAH } 2 K. 15. 2 (R.V. Jecoliah), 2 Ch. 26. 3 (JECHIL'IAH, R.V.).

JECHONIAS, Mt. 1. 11, 12. (R.V. Jechoniah.)

JECON'IAH, *the Lord establisheth*, king of Judah, 1 Ch. 3. 16, 17; Est. 2. 6; Jer. 24. 1; 27. 20; 28. 4; 29. 2. Elsewhere *Jehoiachin* and *Coniah*, q.v.

JEDA'IAH, (1) head of the second priestly course, and subsequently the name of several priests, 1 Ch. 9. 10; 24. 7; Ezr. 2. 36; Neh. 7. 39; 11. 10; 12. 6, 7, 19, 21; (2) a priest in the time of Joshua, Zec. 6. 10, 14; (3) a chief of the Simeonites, 1 Ch. 4. 37; (4) son of Harumaph, Neh. 3. 10.

JEDIAEL, *God knoweth*, 1 Ch. 7. 6, 10, 11; 1 Ch. 11. 45; 12. 20; 26. 2.

JEDIDAH, *beloved*, mother of king Josiah, 2 K. 22. 1.

JEDID'IAH, *the Lord's beloved*, a name of Solomon, 2 S. 12. 25.

JEDUTHUN, a chief of David's musicians, 1 Ch. 9. 16; 16. 41, 42; 25. 1, 3, 6; 2 Ch. 5. 12; 29. 14; 35. 15; Neh. 11. 17; Ps. 39 (title); 62 (title).

JEEZER, *son of Gilead*, Nu. 26. 30 (R.V. IEZER), whose descendants were the JEEZERITES (R.V. IEZERITES). See *Abiezer*.

JEGAR-SAHADUTHA, *heap of witness*, Gen. 31. 47.

JEHALELEEL } Two different persons, 1 Ch. 4. 16;
JEHALELEL } 2 Ch. 29. 12. (R.V. JEHALLELEL.)

JEHDE'IAH, *the Lord rejoices*, two persons, 1 Ch. 24. 20; 1 Ch. 27. 30.

JEHEZEKEL, *God is strong*, head of one of the priestly courses, 1 Ch. 24. 16. (R.V. JEHEZKEL.)

JEH'IAH, *the Lord liveth*, one of the doorkeepers for the ark, 1 Ch. 15. 24.

JEHIEL, (1) 1 Ch. 15. 18, 20; 16. 5; (2) 1 Ch. 23. 8; 29. 8, =*Jehieli*, q.v.; (3) 1 Ch. 27. 32; (4) 2 Ch. 21. 2; (5) 2 Ch. 29. 14, Jehuel R.V.; (6) 2 Ch. 31. 13; (7) 2 Ch. 35. 8; (8) Ezr. 8. 9; ‖ Ezr. 10. 2, 21, 26.

JEHIELI, 1 Ch. 26. 21, 22, =Jehiel (2).

JEHIZK'IAH, *the Lord is strong*, son of Shallum, 2 Ch. 28. 12.

JEHOADAH, 1 Ch. 8. 36. (R.V. JEHOADDAH.)

JEHOADDAN, mother of king Amaziah, 2 K. 14. 2 (R.V. JEHOADDIN); 2 Ch. 25. 1.

JEHOAHAZ, (1) king of Israel, 2 K. 10. 35; 13. 1, 4, 7—10, 22, 25; 14. 1, 8, 17; (2) king of Judah, 2 K. 23. 30, 31, 34; 2 Ch. 21. 17; 25. 17, 23, 25; 36. 1, 2, 4.

JEHOASH, the longer form of JOASH, q.v., (1) king of Judah, son of Ahaziah, 2 K. 11. 21; 12. 1, 2, 4, 6, 7, 18; 14. 13; (2) king of Israel, 2 K. 13. 10, 25; 14. 8, 9, 11, 13, 15—17.

JEHOHANAN, *the Lord's gift*, name of eight persons, (1) 1 Ch. 26. 3; (2) 2 Ch. 17. 15; (3) 2 Ch. 23. 1; (4) Ezr. 10. 6 (R.V.); (5) Ezr. 10. 28; (6) Neh. 6. 18 (R.V.); (7) Neh. 12. 13; (8) Neh. 12. 42. See *Johanan*.

JEHOIACHIN, king of Judah, 2 K. 24. 6, 8, 12, 15; 25. 27; 2 Ch. 36. 8, 9; Jer. 52. 31; Ez. 1. 2. See also JECON'IAH, JOACHIN, CON'IAH.

JEHOIADA, (1) the high-priest of Joash, 2 K. 11. 4, 9, 15, 17; 12. 2, 7, 9; 2 Ch. 22. 11; 23. 1, 8, 9, 11, 14, 16, 18; 24. 2, 3, 6, 12, 14, 15, 17, 20, 22, 25; (2) father of Benaiah, 2 S. 8. 18; 20. 23; 23. 20, 22; 1 K. 1. 8, 26, 36, 38, 44; 2. 25, 29, 34, 35, 46; 4. 4; 1 Ch. 11. 22, 24; 18. 17; 27. 5; (3) a leader of the Aaronites in the time of David, 1 Ch. 12. 27; (4) a counsellor of David, 1 Ch. 27. 34; (5) son of Paseah, Neh. 3. 6; (6) second priest under Seraiah, Jer. 29. 26.

JEHOIAKIM, *the Lord raiseth up*, king of Judah, 2 K. 23. 34—36; 24. 1, 5, 6, 19; 1 Ch. 3. 15, 16; 2 Ch. 36. 4, 5, 8; Jer. 1. 3; 22. 18, 24; 24. 1; 25. 1; 26. 1, 21—23; 27. 1, 20; 28. 4; 35. 1; 36. 1, 9, 28—30, 32; 37. 1; 45. 1; 46. 2; 52. 2; Dan. 1. 1, 2. See *Eliakim*.

JEHOIARIB, (1) 1 Ch. 9. 10; (2) 1 Ch. 24. 7.

JEHONADAB, son of Rechab, 2 K. 10. 15, 23; written JONADAB, Jer. 35. 6, 8, 10, 14, 16, 18, 19.

JEHONATHAN, *the Lord giveth*, (1) 1 Ch. 27. 25 (JONATHAN, R.V.); (2) 2 Ch. 17. 8; (3) Neh. 12. 18.

JEHORAM } (1) king of Judah, 1 K. 22. 50; 2 K. 8.
JORAM } 16, 21, 23—25, 29; 11. 2; 12. 18; 1 Ch. 3. 11; 2 Ch. 21. 1, 3—5, 9, 16; 22. 1, 6, 11; (2) king of Israel, 2 K. 1. 17; 3. 1, 6; 8. 16, 25, 29; 9. 14—17, 21—23, 29; 2 Ch. 22. 5—7.

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JEHOSHABEATH } sister of king Ahaziah, 2 K.
JEHOSHEBA } 11. 2; 2 Ch. 22. 11.

JEHOSHAPHAT, (1) king of Judah, 1 K. 15. 24; 22. 2, 4, 5, 7, 8, 10, 18, 29, 30, 32, 41, 42, 45, 48—51; 2 K. 1. 17; 3. 1, 7, 11, 12, 14; 8. 16; 12. 18; 1 Ch. 3. 10; 2 Ch. 17. 1, 3, 5, 10—12; 18. 1, 3, 4, 6, 7, 9, 17, 28, 29, 31; 19. 1, 2, 4, 8; 20. 1, 3, 5, 15, 18, 20, 25, 27, 30, 31, 34, 35, 37; 21. 1, 2, 12; 22. 9; Mt. 1. 8, R.V.; (2) David's recorder, 2 S. 8. 16; 20. 24; 1 K. 4. 3; 1 Ch. 18. 15; (3) son of Paruah, 1 K. 4. 17; (4) son of Nimshi, 2 K. 9. 2, 14.

JEHOSHAPHAT, valley of, Joel 3. 2, 12.

JEHOSHUA } Nu. 13. 16; 1 Ch. 7. 27: *Joshua*,
JEHOSHUAH } q.v., in both cases, R.V.

JEHOVAH, Ex. 6. 3; Ps. 83. 18; Is. 12. 2; 26. 4.

JEHOVAH-JIREH, *the Lord will provide*, Gen. 22. 14.

JEHOVAH-NISSI, *the Lord is my banner*, Ex. 17. 15.

JEHOVAH-SHALOM, *the Lord is peace*, Ju. 6. 24.

JEHOZABAD, *the Lord endoweth*, (1) 2 K. 12. 21; 2 Ch. 24. 26; (2) 1 Ch. 26. 4; (3) 2 Ch. 17. 18.

JEHOZADAK, high-priest at the exile, 1 Ch. 6. 14. See *Josedech*.

JEHU, (1) king of Israel, 1 K. 19. 16, 17; 2 K. 9. 2, 5, 11, 13—22, 24, 27, 30, 31; 10. 1, 5, 11, 13, 18—21, 23—25, 28—31, 34—36; 12. 1; 13. 1; 14. 8; 15. 12; 2 Ch. 22. 7—9; 25. 17; (2) prophet, and son of Hanani, 1 K. 16. 1, 7, 12; 2 Ch. 19. 2; 20. 34; (3) son of Obed, 1 Ch. 2. 38; (4) a Simeonite, 1 Ch. 4. 35; (5) one of David's heroes, 1 Ch. 12. 3.

JEHUBBAH, son of Shemer, 1 Ch. 7. 34.

JEHUCAL, JUCAL, son of Shelemiah, Jer. 37. 3; 38. 1.

JEHUD, a town of Dan, Jos. 19. 45.

JEHUDI, *a Jew*, Jer. 36. 14, 21, 23.

JEHUDIJAH, 1 Ch. 4. 18. The Jewess, marg. and R.V.

JEHUEL, 2 Ch. 29. 14, R.V. See *Jehiel*.

JEHUSH, son of Eshek, 1 Ch. 8. 39. R.V. JEUSH.

JEIEL, JEHIEL, (1) a Reubenite, 1 Ch. 5. 7; (2) progenitor of Saul, 1 Ch. 8. 29 (R.V.); 9. 35; (3) one of David's valiant men, 1 Ch. 11. 44; (4) a doorkeeper in the tabernacle, 1 Ch. 15. 18, 21; (5) a Levite, 1 Ch. 16. 5; 2 Ch. 20. 14; (6) a scribe, 2 Ch. 26. 11; (7) son of Elizaphan, 2 Ch. 29. 13 (R.V. JEUEL); (8) a Levite, 2 Ch. 35. 9; (9) son of Adonikam, Ezr. 8. 13, R.V. JEUEL; (10) son of Nebo, Ezr. 10. 43.

JEKABZEEL, = *Kabzeel*, q.v., Neh. 11. 25.

JEKAMEAM, *the people standeth*, son of Hebron, 1 Ch. 23. 19; 24. 23.

JEKAM'IAH, s. of Shallum, 1 Ch. 2. 41.

JEKUTHIEL, son of Ezrah, 1 Ch. 4. 18.

JEMIMA(H), daughter of Job, Job 42. 14. *Cf.* R.V.

JEMINI, 1 S. 9. 1, marg. A.V.

JEMUEL, Gen. 46. 10; Ex. 6. 15. In Nu. 26. 12 and 1 Ch. 4. 24 the name is *Nemuel*, q.v.

JEPHTHAE=Jephthah (as R.V.), Heb. 11. 32.

JEPHTHAH, the judge, Ju. 11. 1—3, 5—15, 28—30, 32, 34, 40; 12. 2, 4, 7; 1 S. 12. 11.

JEPHUNNEH, (1) father of Caleb, Nu. 13. 6; 14. 6, 30, 38; 26. 65; 32. 12; 34. 19; Dt. 1. 36; Jos. 14. 6, 13, 14; 15. 13; 21. 12; 1 Ch. 4. 15; 6. 56; (2) son of Jether, 1 Ch. 7. 38.

JERAH, *moon*, son of Joktan, Gen. 10. 26; 1 Ch. 1. 20.

JERAHMEEL, (1) a great-grandson of Judah, 1 Ch. 2. 9, 25—27, 33, 42; (2) a Levite in David's time, 1 Ch. 24. 29; (3) son of Hammelech, Jer. 36. 26.

JERAHMEELITES, descendants of Jerahmeel (1), 1 S. 27. 10; 30. 29.

JERED, (1) 1 Ch. 1. 2 (Jared, R.V.); (2) a son of Ezrah, 1 Ch. 4. 18.

JEREMAI, son of Hashum, Ezr. 10. 33.

JEREM'IAH, (1) the prophet, 2 Ch. 35. 25; 36. 12, 21, 22; Ezr. 1. 1; Jer. 1. 1; 7. 1; 11. 1; 14. 1; 18. 1, 18; 19. 14; 20. 1—3; 21. 1, 3; 24. 3; 25. 1, 2, 13; 26. 7—9, 12, 20, 24; 27. 1; 28. 5, 6, 10—12, 15; 29. 1, 27, 29, 30; 30. 1; 32. 1, 2, 6, 26; 33. 1, 19, 23; 34. 1, 6, 8, 12; 35. 1, 3, 12, 18; 36. 1, 4, 5, 8, 10, 19, 26, 27, 32; 37. 2—4, 6, 12—14, 16—18, 21; 38. 1, 6, 7, 9—17, 20, 24, 27, 28; 39. 11, 14, 15; 40. 1, 2, 6; 42. 2, 4, 5, 7; 43. 1, 2, 6, 8; 44. 1, 15, 20, 24; 45. 1; 46. 1, 13; 47. 1; 49. 34; 50. 1; 51. 59—61, 64; 52. 1; Dan. 9. 2; (2) king Josiah's father-in-law, 2 K. 23. 31; 24. 18; Jer. 52. 1; (3) father of Jaazaniah, Jer. 35. 3: five others, (4) 1 Ch. 5. 24; (5) 1 Ch. 12. 4; (6) 1 Ch. 12. 10; (7) 1 Ch. 12. 13; (8) Neh. 10. 2; 12. 1, 12, 34.

JEREMIAS } Mt. 16. 14; } R.V. JEREMIAH.
JEREMY } Mt. 2. 17; 27. 9; }

JEREMOTH, *elevation*, (1) 1 Ch. 7. 8 (R.V.); (2) 1 Ch. 8. 14; (3) 1 Ch. 23. 23; (4) 1 Ch. 27. 19, R.V. (JERIMOTH, A.V.); Ezr. 10. 26, 27. See *Jerimoth*.

JER'IAH, JERI'JAH, son of Hebron, 1 Ch. 23. 19; 24. 23; 26. 31.

JERIBAI, one of David's heroes, 1 Ch. 11. 46.

JERICHO, city W. of the Jordan, Nu. 22. 1; 26. 3, 63; 31. 12; 33. 48, 50; 34. 15; 35. 1; 36. 13; Dt. 32. 49; 34. 1, 3; Jos. 2. 1—3; 3. 16; 4. 13, 19; 5. 10, 13; 6. 1, 2, 26; 7. 2; 8. 2; 9. 3; 10. 1, 28, 30; 12. 9; 13. 32; 16. 1, 7; 18. 12, 21; 20. 8; 24. 11; 2 S. 10. 5; 1 K. 16. 34; 2 K. 2. 4, 5, 15, 18; 25. 5; 1 Ch. 6. 78; 19. 5; 2 Ch. 28. 15; Ezr. 2. 34; Neh. 3. 2; 7. 36; Jer. 39. 5; 52. 8; Lk. 10. 30; 18. 35; 19. 1; Heb. 11. 30.

JERIEL, a man of the house of Tola, 1 Ch. 7. 2.

JERIMOTH, (1) 1 Ch. 7. 7; (2) 1 Ch. 7. 8 (Jerem-, R.V.); (3) 1 Ch. 12. 5; (4) 1 Ch. 24. 30; (5) 1 Ch. 25. 4; (6) 1 Ch. 27. 19 (Jerem-, R.V.); (7) 2 Ch. 11. 18; (8) 2 Ch. 31. 13. See *Jeremoth*.

JERIOTH, wife of Caleb, 1 Ch. 2. 18.

JEROBOAM, (1) son of Nebat, k. of Israel, 1 K. 11. 26, 28, 29, 31, 40; and frequently in chaps. 12—16; 21. 22; 22. 52; 2 K. 3. 3; 9. 9; 10. 29, 31; 13. 2, 6, 11; 14. 24; 15. 9, 18, 24, 28; 17. 21, 22; 23. 15; 2 Ch. 9. 29; 10. 2, 3, 15; 11. 4, 14; 12. 15; 13. 1—4, 6, 13, 15, 19, 20; (2) son of Joash, k. of Israel, 2 K. 13. 13; 14. 16, 23, 27—29; 15. 1, 8; 1 Ch. 5. 17; Hos. 1. 1; Am. 1. 1; 7. 9—11.

JEROHAM, *beloved*, (1) grandfather of Samuel, 1 S. 1. 1; 1 Ch. 6. 27, 34: six others, (2) 1 Ch. 8. 27; (3) 1 Ch. 9. 8; (4) 1 Ch. 9. 12; Neh. 11. 12; (5) 1 Ch. 12. 7; (6) 1 Ch. 27. 22; (7) 2 Ch. 23. 1.

JERUBBAAL, = *Gideon*, q.v., Ju. 6. 32; 7. 1; 8. 29, 35; 9. 1, 2, 5, 16, 24, 28, 57; 1 S. 12. 11.

JERUBBESHETH, name of Gideon, 2 S. 11. 21.

JERUEL, wilderness of, 2 Ch. 20. 16.

JERUSALEM (=Salem, Gen. 14. 18; Ps. 76. 2), Adonizedek, king of J., slain, Jos. 10. 1 *f.*; other notices, Jos. 15. 8; 18. 16, 28; Ju. 1. 7, 8; 19. 10; 1 S. 17. 54; taken, 2 S. 5. 6 *f.*; pestilence in, 2 S. 24. 16 (1 Ch. 21. 15); temple built, 1 K. 6, 7, 8; 2 Ch. 3—7; Shishak plunders, 1 K. 14. 25; temple repaired, 2 K. 12; 2 Ch. 24; Hazael comes against, 2 K. 12. 17, 18; Jehoash breaks down the wall, 2 K. 14. 13; siege by Israel and Syria, 2 K. 16. 5; Is. 7. 1; innovations of Ahaz, 2 K. 16. 10 *f.*; Sennacherib attacks, 2 K. 18, 19; 2 Ch. 32; Is. 36, 37; reformation of Josiah, 2 K. 23; taken in reign of Jehoiachin, 2 K. 24. 10 *f.*; of Zedekiah, 2 K. 25; Jer. 52; 2 Chr. 36; rebuilt, Ezr. 1, 3, 5; Neh. 3, 4; prophecies concerning, Ex. 4, 8, 9, and 40—48; Hag.; Zec. 2, &c.; Christ visits J., Lk. 2. 22 *f.*; 2. 42 *f.*; Jn. 2. 13; 5. 1 *f.*; 7. 14 *f.*; 12. 12 *f.* (*cf.* Mt. 21. 8; Mk. 11. 8; Lk. 19. 35); descent of the Spirit, Ac. 2; death of Stephen, Ac. 7; council, Ac. 15; Paul attacked, Ac. 21; Gal. 4. 25, 26; New J., Rev. 21. 2 *f.* See pp. 422 ff.

JERUSHA } *inheritance*, daughter of Zadok, 2 K.
JERUSHAH } 15. 33; 2 Ch. 27. 1.

JESHA'IAH } *the Lord saveth*, (1) grandson of Ze-
JESA'IAH } rubbabel, 1 Ch. 3. 21 (A.V. Jesaiah); (2) 1 Ch. 25. 3, 15; (3) 1 Ch. 26. 25; (4) Ezr. 8. 7; (5) Ezr. 8. 19; (6) Neh. 11. 7 (A.V. Jesaiah).

JESHANAH, a town taken by Abijah, 2 Ch. 13. 19.

JESHARELAH, head of one of the wards of Levites, 1 Ch. 25. 14.

JESHEBEAB, head of one of the courses of priests, 1 Ch. 24. 13.

JESHER, *rightness*, son of Caleb, 1 Ch. 2. 18.

JESHIMON, *desert*, name of a place in the Sinaitic Peninsula, Nu. 21. 20; 23. 28; (2) in the desert of Judah, 1 S. 23. 19, 24; 26. 1, 3. "The desert" R.V. in all.

JESHISHAI, a Gadite, 1 Ch. 5. 14.

JESHOHA'IAH, *the Lord humbleth*, head of a family of Simeonites, 1 Ch. 4. 36.

JESHUA, JESHUAH, *the Lord saveth*, (1) 1 Ch. 24. 11 (A.V. Jeshuah); Ezr. 2. 36; Neh. 7. 39; (2) 2 Ch. 31. 15; Ezr. 2. 40; Neh. 7. 43; (3) the high-priest,

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son of Jehozadak, Ezr. 2. 2; 3. 2, 8, 9; 4. 3; 5. 2; 10. 18; Neh. 7. 7; 12. 1, 7, 10, 26; (4) Ezr. 8. 33; (5) Ezr. 2. 6; Neh. 7. 11; (6) Neh. 3. 19; (7) son of Kadmiel, Neh. 8. 7; 9. 4, 5; 12. 8, 24; (8) son of Azaniah, Neh. 10. 9: probably some of the persons (3)—(8) are identical; (9) = Joshua, the son of Nun, Neh. 8. 17; (10) a city inhabited by Judah, Neh. 11. 26.

JESHURUN (= Israel), Dt. 32. 15; 33. 5, 26; Is. 44. 2 (Jesurun, A.V.).

JES·IAH, (1) one of David's heroes, 1 Chr. 12. 6; (2) son of Uzziel, 1 Ch. 23. 20. ISSHIAH, R.V.

JESIMIEL, a Simeonite, 1 Ch. 4. 36.

JESSE, David's father, Rt. 4. 17, 22; 1 S. 16. 1, 3, 5, 8—10, 11, 18—20, 22; 17. 12, 13, 20, 58; 20. 27, 30, 31; 22. 7, 8, 9, 13; 25. 10; 2 S. 20. 1; 23. 1; 1 K. 12. 16; 1 Ch. 2. 12, 13; 10. 14; 12. 18; 29. 26; 2 Ch. 10. 16; 11. 18; Is. 11. 1, 10; Mt. 1. 5, 6; Lk. 3. 32; Acts 13. 22; Rom. 15. 12.

JESUI, Nu. 26. 44; ISHVI, R.V., whose descendants were the

JESUITES, Nu. 26. 44; ISHVITES, R.V.

JESUS = *Saviour*, (1) the name of Christ, Ac. 16. 7, R.V., see Index of Subjects, *Christ;* (2) = Joshua, Ac. 7. 45; Heb. 4. 8; (3) called Justus, Col. 4. 11.

JETHER, *preeminent*, (1) = Jethro (R.V. marg.), Ex. 4. 18; (2) son of Gideon, Ju. 8. 20; (3) father of Amasa, 1 K. 2. 5, 32; 1 Ch. 2. 17; (4) son of Jada, 1 Ch. 2. 32; (5) son of Ezrah, 1 Ch. 4. 17; (6) father of Jephunneh, 1 Ch. 7. 38. See *Ithra*.

JETHETH, a descendant of Esau, Gen. 36. 40; 1 Ch. 1. 51.

JETHLAH, a city of Dan, Jos. 19. 42. ITHLAH, R.V.

JETHRO, Moses' father-in-law, also called *Reuel*, q.v., Ex. 3. 1; 4. 18; 18. 1, 2, 5, 6, 9, 10, 12.

JETUR, a son of Ishmael, Gen. 25. 15; 1 Ch. 1. 31; 5. 19.

JEUEL, a chief of Judah, 1 Ch. 9. 6. See *Jeiel*.

JEUSH, *helper?* (1) a son of Esau, Gen. 36. 5, 14, 18; 1 Ch. 1. 35; (2) son of Bilhan, 1 Ch. 7. 10; (3) a Levite, 1 Ch. 23. 10, 11; (4) a son of Rehoboam, 2 Ch. 11. 19.

JEUZ, *counsellor*, a Benjamite, 1 Ch. 8. 10.

JEWRY = Judah or Judæa, Dan. 5. 13 (Judah, R.V.), Lk. 23. 5; Jn. 7. 1 (Judæa, R.V.).

JEZAN·IAH, son of Hoshaiah, Jer. 40. 8; 42. 1.

JEZEBEL, (1) Ahab's wife, 1 K. 16. 31; 18. 4, 13, 19; 19. 1, 2; 21. 5, 7, 11, 14, 15, 23, 25; 2 K. 9. 7, 10, 22, 30, 36, 37; (2) figuratively, Rev. 2. 20.

JEZER, *formation*, son of Naphtali, Gen. 46. 24; Nu. 26. 49; 1 Ch. 7. 13, whose descendants are the

JEZERITES, Nu. 26. 49.

JEZ·IAH, Ezr. 10. 25. IZZ·IAH, R.V.

JEZIEL, a Benjamite, 1 Ch. 12. 3.

JEZL·IAH, 1 Ch. 8. 18. IZL·IAH, R.V.

JEZOAR, 1 Ch. 4. 7. IZHAR, R.V. See also marg.

JEZRAH·IAH, *the Lord shineth*, overseer of the singers, Neh. 12. 42.

JEZREEL, (1) a descendant of Etam of the line of Judah, 1 Ch. 4. 3; (2) = plain of Esdraelon, Jos. 17. 16; Ju. 6. 33; 2 S. 2. 9; 4. 4; Hos. 1. 5, 11; 2. 22; (3) the city, Jos. 15. 56; 19. 18; 1 S. 25. 43; 29. 11; 1 K. 4. 12; 18. 45, 46; 21. 1, 23; 2 K. 8. 29; 9. 10, 15—17, 30, 36, 37; 10. 1, 6, 7, 11; 2 Ch. 22. 6; Hos. 1. 4, 5; (4) fountain of J., 1 S. 29. 1.

JEZREELITE } inhabitant of Jezreel, 1 S. 27. 3;
JEZREELITESS } 30. 5; 2 S. 2. 2; 3. 2; 1 K. 21. 1, 4, 6, 7, 15, 16; 2 K. 9. 21, 25.

JIBSAM, son of Tola, 1 Ch. 7. 2.

JIDLAPH, son of Nahor, Gen. 22. 22.

JIMNA } son of Asher, Gen. 46. 17; Nu. 26. 44;
JIMNAH } 1 Ch. 7. 30 (IMNAH, A.V. and R.V., see *Imnah*), whose descendants are the

JIMNITES, Nu. 26. 44 (IMNITES, R.V.).

JIPHTAH, *opening*, a city of Judah, Jos. 15. 43.

JIPHTHAH-EL, *God openeth*, a valley in Issachar, Jos. 19. 14, 27 (IPHTAH-EL, R.V.).

JOAB, (1) son of Zeruiah, David's sister, 1 S. 26. 6. In 2 S. 2, 3, 8, 11, 12, 14, 17, 18, 19, 20, 23, 24 and in 1 K. 1, 2 frequently and also in 1 Ch. 2, 11, 18, 19, 20, 21, 26, 27. Other references are 1 K. 11. 15, 16, 21; Ps. 60 title; (2) son of Seraiah, 1 Ch. 4. 14; (3) of those who came back with Zerubbabel, Ezr. 2. 6; 8. 9; Neh. 7. 11.

JOAH, (1) son of Asaph, 2 K. 18. 18, 26, 37; Is. 36. 3, 11, 22; (2) son of Zimmah, 1 Ch. 6. 21 (Ethan in ver. 42); 2 Ch. 29. 12; (3) son of Obededom, 1 Ch. 26. 4; (4) son of Joahaz, 2 Ch. 34. 8.

JOAHAZ, father of Joah (4), 2 Ch. 34. 8.

JOANAN, Lk. 3. 27 (R.V.). In A.V. spelt JOANNA, son of Rhesa.

JOANNA, wife of Chuza, Herod's steward, Lk. 8. 3; 24. 10.

JOASH, (1) Gideon's father, Ju. 6. 11, 29—31; 7. 14; 8. 13, 29, 32; (2) a son of Ahab, 1 K. 22. 26; 2 Ch. 18. 25; 25. 23; (3) son of Ahaziah, king of Judah, 2 K. 11. 2; 12. 19, 20; 13. 1, 10; 14. 1, 3, 17, 23; 1 Ch. 3. 11; cf. Jehoash; (4) son of Jehoahaz, k. of Israel, 2 K. 13. 9, 12—14, 25; 14. 1, 23, 27; 2 Ch. 25. 17, 18, 21, 23, 25; Hos. 1. 1; Am. 1. 1; cf. Jehoash; (5) a son of Shelah, 1 Ch. 4. 22; (6) a Benjamite, 1 Ch. 12. 3; (7) different in spelling in Hebrew, a son of Becher, 1 Ch. 7. 8; (8) (spelt as 7) a servant of David, 1 Ch. 27. 28.

JOATHAM, Mt. 1. 9 (R.V. JOTHAM).

JOB, (1) the third son of Issachar, Gen. 46. 13 (IOB, R.V., called also JASHUB, q.v.); (2) the patriarch, in the book of Job passim, and in Ez. 14. 14, 20; Jas. 5. 11.

JOBAB, (1) son of Joktan, Gen. 10. 29; 1 Ch. 1. 23; (2) a king of Edom, Gen. 36. 33, 34; 1 Ch. 1. 44, 45; (3) king of Madon, Jos. 11. 1; (4) a Benjamite, 1 Ch. 8. 9; (5) son of Elpaal, 1 Ch. 8. 18.

JOCHEBED, mother of Moses, Ex. 6. 20; Nu. 26. 59.

JODA, Lk. 3. 26 (R.V.); JUDA, A.V.

JOED, a Benjamite, Neh. 11. 7.

JOEL, (1) a son of Samuel, 1 S. 8. 2; 1 Ch. 6. 28 (R.V.); (2) one of Samuel's ancestors, 1 Ch. 6. 36; ? = *Shaul*, q.v.; (3) the prophet, Joel 1. 1; (4) one of David's heroes, 1 Ch. 11. 38, see *Igal;* other persons, (5) 1 Ch. 4. 35; (6) 1 Ch. 5. 4, 8; (7) 1 Ch. 5. 12; (8) 1 Ch. 7. 3; (9) 1 Ch. 15. 7, 11, 17; (10) 1 Ch. 23. 8; 26. 22; (11) 1 Ch. 27. 20; (12) 2 Ch. 29. 12; (13) Ezr. 10. 43; (14) Neh. 11. 9.

JOELAH, son of Jeroham, 1 Ch. 12. 7.

JOEZER, *the Lord helpeth*, a Korahite, 1 Ch. 12. 6.

JOGBEHAH, a city E. of Jordan, Nu. 32. 35; Ju. 8. 11.

JOGLI, father of Bukki, Nu. 34. 22.

JOHA, son of Beriah, 1 Ch. 8. 16; (2) one of David's guard, 1 Ch. 11. 45.

JOHANAN, (1) son of Kareah, 2 K. 25. 23; Jer. 40. 8, 13; 41. 11; 43. 4; (2) son of Josiah, 1 Ch. 3. 15, = Jehoahaz; others are (3) 1 Ch. 3. 24; (4) 1 Ch. 6. 9, 10; (5) 1 Ch. 12. 4; (6) 1 Ch. 12. 12; (7) 2 Ch. 28. 12; (8) Ezr. 8. 12; (9) Ezr. 10. 6; Neh. 12. 23; (10) Neh. 6. 18. See *Jehohanan*.

JOHN Baptist, birth, Lk. 1. 5 f., 57 f.; baptism of repentance, Mt. 3. 1 f.; Mk. 1. 2 f.; Lk. 3. 2 f.; Jn. 1. 6, 19, 28; 3. 23; Christ's forerunner, Mt. 3. 11, 12; Mk. 1. 7, 8; Lk. 3. 16, 17; Jn. 1. 26, 27; baptizes Jesus, Mt. 3. 13 f.; Mk. 1. 9; Lk. 3. 21; Jn. 1. 32 (v. 29 f.); his testimony, Jn. 3. 25 f.; his question, Mt. 11. 2 f.; Lk. 7. 18 f.; imprisonment and death, Mt. 14. 3 f.; Mk. 6. 17 f. (Lk. 3. 19, 20; Jn. 3. 24); Christ's testimony, Mt. 11. 7 f.; Lk. 7. 24 f.; origin of John's baptism, Mt. 21. 23 f.; Mk. 11. 27 f.; Lk. 20. 1 f.;—disciples of J., their question, Mt. 9. 14 f.; Mk. 2. 18 f.; Lk. 5. 33 f., cf. Jn. 3. 25; 4. 1; Mt. 14. 12; Mk. 6. 29; Apollos, Ac. 18. 25; receive the Holy Ghost, Ac. 19. 1 f., and Mt. 14. 2; Mk. 6. 14; Lk. 9. 7, 19; Jn. 5. 33, 36; 10. 41; Ac. 1. 5; 11. 16; 13. 24, 25.

JOHN, the apostle, Mt. 4. 21; 10. 2; Mk. 1. 19; 3. 17; Lk. 6. 14; 22. 8; Ac. 1. 13; 3. 1, 11; 4. 13; 8. 14; 12. 2; Gal. 2. 9; Rev. 1. 1, 4, 9; 21. 2.

JOHN, surnamed Mark, Ac. 12. 12, 25; 13. 5, 13; 15.

JOHN, one of the high-priest's kindred, Ac. 4. 6. [37.

JOHN, father of Peter, see R.V. Jn. 21. 15, 17. JONAS, A.V.

JOIADA, (1) Neh. 3. 6 (R.V.), see *Jehoiada;* (2) s. of Eliashib, Neh. 12. 10, 11, 22; 13. 28.

JOIAKIM, son of Jeshua, Neh. 12. 10, 12, 26.

JOIARIB, *the Lord contends*, three persons; (1) Ezr. 8. 16; (2) Neh. 11. 5; (3) Neh. 11. 10; 12. 6, 19.

JOKDEAM, a city of Judah, Jos. 15. 56.

JOKIM, son of Shelah, 1 Ch. 4. 22.

JOKMEAM, a city of Ephraim, 1 K. 4. 12 (A.V. *Jokneam* wrongly); 1 Ch. 6. 68. See *Kibzaim*.

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JOKNEAM, a city of Zebulun, Jos. 12. 22; 19. 11; 21. 34.

JOKSHAN, s. of Abraham, Gen. 25. 2; 1 Chr. 1. 32.

JOKTAN, *little*, son of Eber, Gen. 10. 25, 26, 29; 1 Ch. 1. 19, 20, 23.

JOKTHEEL, (1) a city of Judah, Jos. 15. 38; (2) a rock-fortress of Edom, 2 K. 14. 7.

JONA } father of St Peter, Jn. 1. 42; 21. 15—17
JONAS } (*John*, R.V.).

JONADAB, *the Lord is liberal*, (1) son of Shimeah, 2 S. 13. 3, 5, 32, 35; (2) the son of Rechab, Jer. 35. 6, 8, 10, 14, 16, 18, 19. See *Jehonadab*.

JONAH, the prophet, 2 K. 14. 25; Jonah, passim; also in R.V. Mt. 12. 39—41; 16. 4; Lk. 11. 29, 30 (JONAS, A.V.).

JONAN, Lk. 3. 30 (JONAM, R.V.).

JONATHAN, (1) son of Gershom, Ju. 18. 30; (2) son of Saul, 1 S. 13, 14, 18, 19, 20, 23 very often. Other references, 2 S. 1. 4, 5, 12, 17, 22, 23, 25; 4. 4; 9. 1, 3, 6, 7; 21. 7, 12—14; 1 Ch. 8. 33, 34; 9. 39, 40; 10. 2; (3) David's nephew, 2 S. 21. 21; 1 Ch. 20. 7; 27. 32; (4) son of Abiathar, 2 S. 15. 27, 36; 17. 17, 20; (5) five others, 2 S. 23. 32;—1 Ch. 11. 34;—1 Ch. 27. 25 (A.V. Jehonathan);—Ezr. 10. 15;—Jer. 37. 15, 20; 38. 26; 40. 8.

JOPPA, the seaport, Jos. 19. 46 (R.V.), *Japho*, A.V.; 2 Ch. 2. 16; Ezr. 3. 7; Jonah 1. 3; Ac. 9. 36, 38, 43; 10. 5, 8, 23, 32; 11. 5, 13.

JORAH, Ezr. 2. 18, same as Hariph, Neh. 7. 24.

JORAI, a Gadite, 1 Ch. 5. 13.

JORAM, (1) k. of Judah, 2 K. 8. 21, 23, 24, 25; 12. 18; 1 Ch. 3. 11, see *Jehoram* (1); (2) k. of Israel, 2 K. 8. 25, 29; 9. 14—17; 2 Ch. 22. 6, 7, see *Jehoram* (2); (3) son of Toi, 2 S. 8. 10; (4) a priest in Jehoshaphat's time, 2 Ch. 17. 8; (5) a Levite, 1 Ch. 26. 25.

JORDAN, river, Gen. 13. 10, 11; 32. 10; 50. 10, 11; Nu. 13. 29; 22. 1; 26. 3, 63; 31. 12; 32. 5, 19, 21, 29, 32; 33. 48—51; 34. 12, 15; 35. 1, 10, 14; 36. 13; Dt. 1. 1, 5; 2. 29; 3. 8, 17, 25, 27; 4. 21, 22, 26, 41, 46, 47, 49; 9. 1; 11. 30, 31; 12. 10; 27. 2, 4, 12; 30. 18; 31. 2, 13; 32. 47. In Joshua passim, also Ju. 3. 28; 5. 17; 7. 24, 25; 10. 8, 9; 11. 13, 22; 12. 5, 6; 1 S. 13. 7; 31. 7; 2 S. 2. 29; 10. 17; 17. 22, 24; 19. 15, 17, 18, 31, 36, 39, 41; 20. 2; 24. 5; 1 K. 2. 8; 7. 46; 17. 3, 5; 2 K. 2. 6, 7, 13; 5. 10, 14; 6. 2, 4; 7. 15; 10. 33; 1 Ch. 6. 78; 12. 15, 37; 19. 17; 26. 30; 2 Ch. 4. 17; Job 40. 23; Ps. 42. 6; 114. 3, 5; Is. 9. 1; Jer. 12. 5; 49. 19; 50. 44; Ez. 47. 18; Zec. 11. 3; Mt. 3. 5, 6; Mk. 1. 5; Lk. 3. 3; Jn. 1. 28; 3. 26. See pp. 431 ff.

JORIM, Lk. 3. 29.

JORKOAM, 1 Ch. 2. 44. JORKEAM, R.V.

JOSABAD, 1 Ch. 12. 4. JOZABAD, R.V.

JOSAPHAT, Mt. 1. 8. *Jehoshaphat*, R.V., q.v.

JOSE, son of Eliezer, Lk. 3. 29. JESUS, R.V.

JOSEDECH, Hag. 1. 1, 12, 14; 2. 2, 4; Zec. 6. 11 (*Jehozadak*, R.V., q.v.). See *Jozadak*.

JOSEPH, (1) son of Rachel, Jacob's favourite, Gen. 30. 24; 37. 3; his two dreams, 37. 5 f., 9 f.; his brethren's hatred, 37. 4, 8, 11; in the pit, 37. 20, 24; sold, 37. 27, 28; Jacob's grief, 37. 31 f. and 35; in Egypt, Potiphar, his wife, 39. 1 f., 7 f.; in prison, 39. 20 f.; butler and baker, 40; interprets Pharaoh's dream, 41; exalted, 41. 37 f.; sons, 41. 50 f.; his brethren buy corn, 42, 43; Benjamin, 42. 15, 20, 34, 36; 43. 8, 13, 14; v. 29 f.; cup in B.'s sack, 44. 2, 12; Judah's plea, 44. 18; Joseph is reconciled, 45; receives Jacob in Egypt, 45, 46; he and his sons are blessed, 48; buries his father, 50. 1 f.; his wish about his bones, 50. 25 (Ex. 13. 19; Jos. 24. 32; Ac. 7. 16); dies, Gen. 50. 26; Ex. 1. 6; blessing of Jacob, 49. 22; of Moses, Dt. 33. 13; other references, Ex. 1. 8; Jos. 16. 1; 17. 14; 1 Ch. 5. 2; Ps. 77. 15; 78. 67; 80. 1; 81. 5; 105. 17; Ez. 37. 16, 19; Am. 5. 15; 6. 6; Jn. 4. 5; Ac. 7. 9 f.; Heb. 11. 21, 22; Rev. 7. 8; (2) father of Igal, Nu. 13. 7; (3) of the sons of Bani, Ezr. 10. 42; (4) descendant of Shebaniah, Neh. 12. 14; (5) husband of Mary, Mt. 1. 16 f.; 2. 13, 19; Lk. 1. 27; 2. 4 f.; 3. 23; 4. 22; Jn. 1. 45; 6. 42; (6) an ancestor of Jesus, Lk. 3. 30; (7) son of Mattathias, Lk. 3. 24; (8) son of Juda, Lk. 3. 26, R.V. Josech s. of Joda; (9) son of Jonan, Lk. 3. 30; (10) J. of Arimathæa, buried Jesus, Mt. 27. 57, 59; Mk. 15. 43, 45; Lk. 23. 50; Jn. 19. 38; (11) also called Barsabbas, Ac. 1. 23.

JOSES, (1) a brother of our Lord, Mt. 13. 55; 27. 56; Mk. 6. 3; 15. 40, 47; (2) surnamed *Barnabas*, q.v., Ac. 4. 36.

JOSHAH, a Simeonite, 1 Ch. 4. 34.

JOSHAPHAT, one of David's heroes, 1 Ch. 11. 43.

JOSHAVIAH, son of Elnaam, 1 Ch. 11. 46.

JOSHBEKASHAH, a musician of the house of Heman, 1 Ch. 25. 4, 24.

JOSHUA, (1) successor of Moses, fought with Amalek, Ex. 17. 13, 14; Moses' minister, 24. 13; 32. 17; 33. 11; one of the 12 spies, Nu. 13. 8; faithful, 14. 6, 30, 38; 26. 65; 32. 12; appointed Moses' successor, 27. 18 f.; 34. 17; cf. Dt. 1. 38; 3. 28; 31. 3, 23; 34. 9; encouraged, Jos. 1. 1; sends spies, 2. 1; crosses Jordan, &c., 3; 4; renews Passover, 5; meets the angel, 5. 13; takes Jericho, 6; Achan's sin, 7; takes Ai, 8; peace with Gibeon, 9; defeats southern league, 10; northern, 11; divides the land, 14—21, incl.; final exhortations, 23, 24; dies, 24. 29. Cf. Ju. 1. 1; 2. 6, 7, 8, 21, 23; 1 K. 16. 34; 1 Ch. 7. 27. (2) the Beth-shemite, 1 S. 6. 14, 18; (3) governor of Jerusalem, 2 K. 23. 8; (4) the high-priest *Jeshua* (q.v.), Hag. 1. 1, 12, 14; 2. 2, 4; Zec. 3. 1 f.; 6. 11.

JOSIAH, (1) k. of Judah, 1 K. 13. 2; 2 K. 21. 24, 26; 22. 1, 3; 23. 16 f.; 1 Ch. 3. 14, 15; 2 Ch. 33. 25; 34. 1, 33; 35. 1 f.; 36. 1; Jer. 1. 2, 3; 3. 6; 22. 11, 18; 26. 1; 27. 1; 35. 1; 36. 1; 37. 1; 45. 1; 46. 2; Zep. 1. 1; called JOSIAS, Mt. 1. 10, 11, Josiah, R.V.; (2) son of Zephaniah, Zec. 6. 10.

JOS(H)IBIAH, s. of Shemeinite, 1 Ch. 4. 35. Cf. R.V.

JOSIPHIAH, f. of Shelomith, Ezr. 8. 10.

JOTBAH, home of Manasseh's queen, 2 K. 21. 19.

JOTBATH, JOTBATHAH, one of the desert stations, Nu. 33. 33, 34; Dt. 10. 7. (R.V. always -BATHAH.)

JOTHAM, (1) Gideon's youngest son, Ju. 9. 5, 7, 21, 57; (2) king of Judah, 2 K. 15. 5 f.; 16. 1; 1 Ch. 3. 12; 5. 17; 2 Ch. 26. 21, 23; 27. 6, 7, 9; Is. 1. 1; 7. 1; Hos. 1. 1; Mi. 1. 1; (3) son of Jahdai, 1 Ch. 2. 47.

JOZABAD, nine persons, (1) 1 Ch. 12. 4, R.V., Josabad, A.V.; the rest in 1 Ch. 12. 20; 2 Ch. 31. 13; 35. 9; Ezr. 8. 33; 10. 22; 10. 23; Neh. 8. 7; 11. 16.

JOZACHAR, *the Lord remembereth*, s. of Shimeath, 2 K. 12. 21. (JOZACAR, R.V.) See *Zabad*.

JOZADAK, *the Lord is just*, Ezr. 3. 2, 8; 5. 2; 10. 18; Neh. 12. 26. See *Josedech*.

JUBAL, son of Lamech, Gen. 4. 21.

JUCAL, *able*, Jer. 38. 1. See *Jehucal*.

JUDA, (1) s. of Joanna, Lk. 3. 26, JODA, s. of JOANAN, R.V.; (2) s. of Joseph, Lk. 3. 30, JUDAS, R.V.; (3) s. of Jacob, and the tribe called from him, Mt. 2. 6; Lk. 3. 33; Heb. 7. 14; Rev. 5. 5; 7. 5, R.V. JUDAH; (4) one of the Lord's brethren, Mk. 6. 3; R.V. JUDAS.

JUDÆA, province of, Ezr. 5. 8; Mt. 24. 16; Mk. 13. 14; Lk. 21. 21; Jn. 4. 3; 7. 3; 11. 7; Ac. 1. 8; 2. 14; 9. 31; 10. 37; 12. 19; 28. 21; Rom. 15. 31; 2 Cor. 1. 16; 1 Thes. 2. 14. See *Jewry*.

JUDAH, Jacob's 4th son, and the tribe called after him, Gen. 29. 35; sons, 38; 46. 12; 1 Ch. 2. 3 f.; 1 Ch. 4. 1; proposed the selling of Joseph, Gen. 37. 26, 27; surety for Benjamin, 43. 3, 8; 44. 16; blessed, 49. 8 f.; Dt. 33. 7 f.; Achan of Judah, Jos. 7. 17; inheritance of, Jos. 15. 1 f.; Ju. 1. 2 f.; Ammon, 10. 9; David of J., Rt. 4. 12, 17—22; David king over J. in Hebron, 2 S. 5. 5; bring back D., 2 K. 19. 11 f.; remained faithful to house of David, 1 K. 12. 20; other references, Gen. 35. 23; 46. 28; Ps. 60. 7; 108. 8; 114. 2; Isa. 7. 13; Jer. 3. 7; 9. 26; 17. 1; 50. 20; Ez. 37. 16; Hos. 4. 15; 5. 13; 6. 4; 10. 11; 11. 12; 12. 2; Am. 2. 4, 5; Mi. 5. 2, and in R.V. of N.T. Mt. 1. 2, 3; 2. 6; Lk. 3. 33; Heb. 7. 14; Rev. 5. 5; 7. 5. See *Juda, Judas*, and *Tribes* in Index of Subjects.

JUDAS, (1) Iscariot, one of the twelve, Mt. 10. 4; 26. 14; Mk. 3. 19; 14. 10; Lk. 6. 16; 22. 3. Cf. Jn. 6. 71; 12. 4; 13. 2, 26; Ac. 1. 16, 25; (2) the patriarch, Mt. 1. 2, 3, JUDAH, R.V.; (3) a brother of the Lord, Mt. 13. 55; (4) (not Iscariot) one of the 12, Lk. 6. 16; Jn. 14. 22; Ac. 1. 13; also Judas of James, = *Lebbæus* and *Thaddæus*, q.v.; (5) of Galilee, leader of a revolt, Ac. 5. 37; (6) surnamed

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Barsabbas, Ac. 15. 22, 27, 32; (7) a dweller in Damascus, Ac. 9. 11.—Lk. 3. 30, R.V. See *Judah*.
JUDITH, *Jewess*, a wife of Esau, Gen. 26. 34.
JULIA, a Roman Christian, Rom. 16. 15.
JULIUS, conveyed St Paul to Rome, Ac. 27. 1, 3.
JUNIA, a Roman Christian, Rom. 16. 7. JUNIAS, R.V.
JUPITER, Ac. 14. 12, 13; 19. 35.
JUSHAB-HESED, son of Zerubbabel, 1 Ch. 3. 20.
JUSTUS, (1) surname of Joseph, Ac. 1. 23; (2) a Corinthian Christian, Ac. 18. 7; (3) a friend of St Paul, Col. 4. 11.
JUTTAH, a town of Judah, Jos. 15. 55 (R.V. as Heb., Jutah); 21. 16.

KABZEEL, Jos. 15. 21; 2 Sam. 23. 20; 1 Ch. 11. 22.
KADESH, Gen. 14. 7; 16. 14; 20. 1; Nu. 13. 26; 20. 1, 14, 16, 22; 27. 14; 33. 36, 37; Dt. 1. 46; 32. 51; Ju. 11. 16, 17; Ps. 29. 8; Ez. 47. 19; 48. 28; probably identical with
KADESH-BARNEA, Nu. 32. 8; 34. 4; Dt. 1. 2, 19; 2. 14; 9. 23; Jos. 10. 41; 14. 6, 7; 15. 3; for Kadesh in Galilee see *Kedesh*.
KADMIEL, Ezr. 2. 40; 3. 9; Neh. 7. 43; 9. 4; 10. 9; 12. 8, 24.
KADMONITES, *Easterns*, Gen. 15. 19.
KAIN, (1) the generic name of the Kenites, Nu. 24. 22, R.V., marg. A.V.; Ju. 4. 11, marg. R.V.; (2) a town of the hill country, Jos. 15. 57, R.V.; CAIN, A.V.
KALLAI, Neh. 12. 20.
KAMON, Ju. 10. 5, R.V. See *Camon*.
KANAH, *place of reeds*, (1) a stream dividing the tribes of Ephraim and Manasseh, Jos. 16. 8; 17. 9; (2) a town in Asher, Jos. 19. 28.
KAREAH, Jer. 40. 8, 13, 15, 16; 41. 11, 13, 14, 16; 42. 1, 8; 43. 2, 4, 5. In 2 K. 25. 23 (R.V.), CAREAH A.V., q.v.
KARKAA, Jos. 15. 3. KARKA, R.V.
KARKOR, *foundation*, Ju. 8. 10.
KARTAH, Jos. 21. 34.
KARTAN, Jos. 21. 32. In 1 Ch. 6. 76 (the parallel list) the name is Kirjathaim, KIRIATHAIM, R.V.
KATTATH, Jos. 19. 15. See *Kitron*.
KEDAR, (1) son of Ishmael, Gen. 25. 13; 1 Ch. 1. 29; (2) the tribe which sprung from him, Ps. 120. 5; Song 1. 5; Is. 21. 16, 17; 42. 11; 60. 7; Jer. 2. 10; 49. 28; Ez. 27. 21.
KEDEMAH, *eastward*, Gen. 25. 15; 1 Ch. 1. 31.
KEDEMOTH, (1) a town in the tribe of Reuben, Jos. 13. 18; 21. 37; 1 Ch. 6. 79; (2) the wilderness near thereto, Dt. 2. 26.
KEDESH, (1) a city in south of Judah, Jos. 15. 23; (2) a city of Issachar, 1 Ch. 6. 72. In Jos. 21. 28 (the parallel list) called KISHON; (3) the city of refuge, Jos. 12. 22; 19. 37; Ju. 4. 9, 10, 11; 2 K. 15. 29, called sometimes KADESH IN GALILEE, Jos. 20. 7; 21. 32; 1 Ch. 6. 76, sometimes KEDESH NAPHTALI, Ju. 4. 6.
KEHELATHAH, Nu. 33. 22.
KEILAH, (1) a city in the lowland of Judah, Jos. 15. 44; 1 S. 23. 1—13; Neh. 3. 17, 18; (2) a descendant of Caleb, 1 Ch. 4. 19.
KELAIAH, a Levite, Ezr. 10. 23, the same as
KELITA, Ezr. 10. 23; Neh. 8. 7; 10. 10.
KEMUEL, (1) s. of Nahor, Gen. 22. 21; (2) a prince of the tribe of Ephraim, Nu. 34. 24; (3) a Levite, 1 Ch. 27. 17.
KENAN, s. of Enoch, 1 Ch. 1. 2, called CAINAN Gen. 5. 9, but KENAN R.V. and A.V. marg.
KENATH, *possession*, Nu. 32. 42; 1 Ch. 2. 23.
KENAZ, *hunting*, (1) a grandson of Esau, Gen. 36. 11, 15, 42; 1 Ch. 1. 36, 53; (2) f. of Othniel, Jos. 15. 17; Ju. 1. 13; 3. 9, 11; 1 Ch. 4. 13; (2) another person unidentified in 1 Ch. 4. 15, where the text seems faulty, see R.V. and *Uknaz*.
KENEZITE } descendants of Kenaz, Nu. 32. 12;
KENIZZITES } Jos. 14. 6, 14; Gen. 15. 19. In R.V. always KENIZZITE.
KENITE(S), Gen. 15. 19; Nu. 24. 21, 22; Ju. 1. 16; 4. 11, 17; 5. 24; 1 S. 15. 6; 27. 10; 30. 29; 1 Ch. 2. 55.
KEREN-HAPPUCH, one of Job's daughters, Job 42. 14.
KERIOTH, *cities*, (1) a town in the south of Judah, Jos. 15. 25, A.V.; in R.V. the word is joined to that which immediately follows, KERIOTH-HEZRON; (2) a town of Moab, Jer. 48. 24, 41; Am. 2. 2. In Amos A.V. has Kirioth, and R.V. marg. Jer. 48. 41 translates "the cities."
KEROS, one of the Nethinim, Ezr. 2. 44; Neh. 7. 47.
KETURAH, *incense*, Gen. 25. 1, 4; 1 Ch. 1. 32, 33.
KEZIA, *cassia*, Job 42. 14. KEZIAH, R.V.
KEZIZ, a valley in Benjamin, Jos. 18. 21. R.V. couples it with the word for "valley," making *Emek-keziz*, q.v.
KIBROTH-HATTAAVAH, *graves of lust*, Nu. 11. 34, 35; 33. 16, 17; Dt. 9. 22.
KIBZAIM, *two heaps*, Jos. 21. 22. In 1 Ch. 6. 68, the parallel list, JOKMEAM is the name given.
KIDRON, the torrent bed between Jerusalem and the Mt. of Olives, 2 S. 15. 23; 1 K. 2. 37; 15. 13; 2 K. 23. 4, 6, 12; 2 Ch. 15. 16; 29. 16; 30. 14; Jer. 31. 40; Jn. 18. 1, R.V. See *Cedron*.
KINAH, *mourning-song*, Jos. 15. 22.
KIR, *citadel* of Moab. One of the Moabite strongholds, Is. 15. 1.
KIR, a region subject to Assyria, 2 K. 16. 9; Is. 22. 6; Am. 1. 5; 9. 7.
KIR-HARASETH (*a*) } various forms of the name
KIR-HARESETH (*b*) } given to Kir of Moab; (*a*) in
KIR-HARESH (*c*) } 2 K. 3. 25; (*b*) 2 K. 3. 25, R.V.;
KIR-HERES (*d*) } Is. 16. 7, A.V. and R.V.; (*c*) Is. 16. 11; (*d*) Is. 16. 11, R.V., and A.V. and R.V. of Jer. 48. 31, 36.
KIRIATHAIM } *double city*, (1) a town in the tribe
KIRJATHAIM } of Reuben, Gen. 14. 5 (R.V. marg.); Nu. 32. 37; Jos. 13. 19; Jer. 48. 1, 23; Ez. 25. 9; (2) in Naphtali, 1 Ch. 6. 76. R.V. gives the first form everywhere; A.V. the second in Nu. 32. 37; Jos. 13. 19.
KIRIOTH. See *Kerioth*.
KIRJATH, for Kirjath-jearim, Jos. 18. 28. KIRIATH, R.V. In the following compounds R.V. has KIRIATH, pronounced Kir-yath.
KIRJATH-ARBA, *city of Arba*, the old name of Hebron, Gen. 23. 2; 35. 27; Jos. 14. 15; 15. 13, 54; 20. 7; 21. 11; Ju. 1. 10; Neh. 11. 25. In Gen. 35. 27; Jos. 15. 13; 21. 11 A.V. translates "city of Arba," R.V. has always KIRIATH-ARBA.
KIRJATH-ARIM, Ezr. 2. 25.
KIRJATH-BAAL, Jos. 15. 60; 18. 14, another name for Kirjath-jearim.
KIRJATH-HUZOTH, *city of streets*, Nu. 22. 39.
KIRJATH-JEARIM, *city of woods*, Jos. 9. 17; 15. 9, 60; 18. 14, 15; Ju. 18. 12; 1 S. 6. 21; 7. 1, 2; 1 Ch. 2. 50, 52, 53; 13. 5, 6; 2 Ch. 1. 4; Neh. 7. 29; Jer. 26. 20.
KIRJATH-SANNAH, Jos. 15. 49.
KIRJATH-SEPHER, *city of the book*, Jos. 15. 15, 16; Ju. 1. 11, 12.
KISH, (1) the father of Saul, 1 S. 9. 1, 3; 10. 11, 21; 14. 51; 2 S. 21. 14; 1 Ch. 8. 33; 9. 39; 12. 1; 26. 28 and R.V. Ac. 13. 21; (2) a son of Jehiel, and great-uncle of Saul, 1 Ch. 8. 30; 9. 36; (3) a son (or descendant) of Mahli of the family of Merari, 1 Ch. 23. 21, 22; 24. 29; (4) son of Abdi, 2 Ch. 29. 12; (5) great-grandfather of Mordecai, Est. 2. 5.
KISHI, the father (or ancestor) of Ethan, 1 Ch. 6. 44; same as Kish (3), called also KUSHAIAH, 1 Ch. 15. 17.
KISHION, a town in Issachar, Jos. 19. 20; 21. 28. In the latter passage the A.V. has Kishon. KISHION, R.V.
KISHON, Jos. 21. 28; Ju. 4. 7, 13; 5. 21; 1 K. 18. 40, Ps. 83. 9, R.V. (Kison, A.V.)
KISON. See *Kishon*.
KITHLISH, Jos. 15. 40.
KITRON, Ju. 1. 30. In the list of Jos. 19. 15 *Kattath* appears in place of *Kitron*.
KITTIM, Gen. 10. 4; 1 Ch. 1. 7. Also in R.V. of Nu. 24. 24; Is. 23. 1, 12; Jer. 2. 10; Ez. 27. 6; Dan. 11. 30, in which places A.V. has CHITTIM, q.v.
KOA, Ez. 23. 23.
KOHATH, *assembly*, f. of Amram, Gen. 46. 11; Ex. 6. 16, 18; Nu. 3. 17, 19, 27, 29; 4. 2, 4, 15; 7. 9; 16. 1; 26. 57, 58; Jos. 21. 5, 20, 26; 1 Ch. 6. 1, 2, 16, 18, 22, 38, 61, 66, 70; 15. 5; 23. 6, 12.

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KOHATHITES, Nu. 3. 27, 30; 4. 18, 34, 37; 10. 21; 26. 57; Jos. 21. 4, 10; 1 Ch. 6. 33, 54; 9. 32; 2 Ch. 20. 19; 29. 12; 34. 12.
KOLA·IAH, (1) a Benjamite, s. of *Maaseiah*, Neh. 11. 7; (2) f. of Ahab the false prophet, Jer. 29. 21.
KORAH, *baldness*, (1) a son of Esau, Gen. 36. 5, 14, 18; 1 Ch. 1. 35; (2) a grandson of Esau, 36. 16; (3) a son of Hebron, 1 Ch. 2. 43; (4) great-grandson of Levi, Ex. 6. 21, 24; Nu. 16. 1, 5, 6, 8, 16, 19, 24, 27, 32, 40, 49; 26. 9, 10, 11; 27. 3; 1 Ch. 6. 22, 37; 9. 19; and Jude 11, R.V. The name occurs in the titles of Psalms 42, 44—49, 84, 85, 87, 88 (see p. 122).
KORAHITES (*a*) } descendants of Korah, (*a*) is
KORATHITES (*b*) } found everywhere in R.V. in
KORHITES (*c*) } A.V. 1 Ch. 9. 19, 31; (*b*) in Nu. 26. 58; (*c*) in Ex. 6. 24; 1 Ch. 12. 6; 26. 1; 2 Ch. 20. 19.
KORE, (1) an ancestor of Shallum, 1 Ch. 9. 19; (2) "sons of Kore," 1 Ch. 26. 19, is rendered "sons of the Korahites" R.V.; (3) s. of Imnah a Levite, 2 Ch. 31. 14.
KOZ, Ezr. 2. 61; Neh. 3. 4, 21. HAKKOZ, R.V.
KUSHA·IAH, 1 Ch. 15. 17, same as *Kish* or *Kishi*, q.v.

LAADAH, son of Shelah, 1 Ch. 4. 21.
LAADAN, LADAN R.V., (1) an Ephraimite, 1 Ch. 7. 26; (2) son of Gershom, 1 Ch. 23. 7, 8; 26. 21; called Libni, 6. 17.
LABAN, son of Bethuel, and brother of Rebekah, Gen. 24. 29, 50; 25. 20; Jacob flees to L., 27. 43; 28. 2, 5; 29. 5—29; 30. 25—42; leaves him, 31. 1—24. L. pursues Jacob and makes a covenant with him, 31. 25—55.
LABAN, a place mentioned Dt. 1. 1; ? = Libnah.
LACHISH, a city of the Amorites, Jos. 10. 3, 5, 23, 31—35; 12. 11; given to Judah, 15. 39; 2 K. 14. 19; 18. 14, 17; 19. 8; 2 Ch. 11. 9; 25. 27; 32. 9; Neh. 11. 30; Is. 36. 2; 37. 8; Jer. 34. 7; Mi. 1. 13.
LAEL, (belonging) *to God*, Nu. 3. 24.
LAHAD, son of Jahath, 1 Ch. 4. 2.
LAHAI-ROI, the well mentioned Gen. 24. 62; 25. 11. The same as BEER-LAHAI-ROI, Gen. 16. 14. R.V. has that form in all three places.
LAHMAM, a town of Judah, Jos. 15. 40; called LAHMAS, R.V. marg.
LAHMI, brother of Goliath, 1 Ch. 20. 5.
LAISH, *lion*, Ju. 18. 7, 14, 27; named Dan, 29; and Leshem, Jos. 19. 47; Is. 10. 30 LAISHAH, R.V.
LAISH, father of Phaltiel, 1 S. 25. 44; 2 S. 3. 15.
LAKUM, Jos. 19. 33; LAKKUM, R.V.
LAMECH, (1) 5th in descent from Cain, Gen. 4. 18, 19, 23, 24; (2) father of Noah, Gen. 5. 25, 26, 28, 30, 31; 1 Ch. 1. 3; Lk. 3. 36.
LAODICEA, Col. 2. 1; 4. 13, 15, 16; Rev. 1. 11; 3. 14 (R.V.).
LAODICEANS, Col. 4. 16; Rev. 3. 14.
LAPIDOTH, *torches*, husband of Deborah, Ju. 4. 4.
LASEA, a city near the Fair Havens, Ac. 27. 8.
LASHA, the limit of the Canaanites, Gen. 10. 19.
LASHARON, Jos. 12. 18, LASSHARON, R.V.
LAZARUS, (1) L. of Bethany, Jn. 11. 1—43; 12. 1, 2, 9, 10, 17; (2) L. of the parable, Lk. 16. 19—25.
LEAH, *weary*, eldest d. of Laban, Gen. 29. 16, 17, 23—25, 30—32; 30. 9—20; 31. 4, 14, 33; 33. 1, 2, 7; 34. 1; 35. 23, 26; 46. 15, 18; 49. 31; Rut. 4. 11.
LEBANA, one of the Nethinim, Neh. 7. 48; called
LEBANAH, *the moon*, Ezr. 2. 45.
LEBANON, *white*, (1) the range W. of Cœle-Syria, Dt. 1. 7; 3. 25; 11. 24; Jos. 1. 4; 9. 1; 11. 17; 12. 7; 13. 5, 6; Ju. 3. 3; 9. 15; 1 K. 5. 6, 9, 14; 9. 19; 2 Ch. 2. 8, 16; 8. 6; 9. 16, 20; Ezr. 3. 7; the house of the forest of L., 1 K. 7. 2; 10. 17, 21; the thistle that was in L., 2 K. 14. 9; 2 Ch. 25. 18; L. shall skip, Ps. 29. 6; cedars of, Ps. 29. 5; 104. 16; Is. 2. 13; 14. 8; Ez. 27. 5; snow of, Jer. 18. 14; beauty of, Ps. 72. 16; 92. 12; Is. 35. 2; 60. 13; Hos. 14. 5—7; discomfiture of, Is. 10. 34; 33. 9; Jer. 22. 23; Ez. 31. 3, 15, 16; Na. 1. 4; Zec. 11. 1: other places 2 K. 19. 23; Song 3. 9; 4. 8, 11, 15; 5. 15; Is. 29. 17; 37. 24; 40. 16; Jer. 22. 6, 20; Ez. 17. 3; Hab. 2. 17; Zec. 10. 10; (2) L. toward the sunrising, Jos. 13. 5;—Song 7. 4.
LEBAOTH, *lionesses*, a town in S. Judah, Jos. 15. 32.
LEBBÆUS, Mt. 10. 3, L. whose surname was Thaddæus, om. R.V.
LEBONAH, *frankincense*, Ju. 21. 19.
LECAH, a descendant of Shelah, 1 Ch. 4. 21.
LEHABIM, Mizraim begat L., Gen. 10. 13; 1 Ch. 1. 11.
LEHI, *jawbone*, Philistines slain at, Ju. 15. 9, 14, 19.
LEMUEL, Pro. 31. 1.
LESHEM, Jos. 19. 47; = *Laish* and *Dan*, q.v.
LETUSHIM, 2nd of the "sons" of Dedan, Gen. 25. 3.
LEUMMIM, *peoples*, 3rd "son" of D., Gen. 25. 3.
LEVI, *joined*, (1) 3rd son of Jacob by Leah, Gen. 29. 34; 35. 23; Ex. 1. 2; 2. 1; his sons, 46. 11; Ex. 6. 16, 19; Nu. 3. 17; slaughter of the Shechemites, Gen. 34. 25—30; Jacob's curse, 49. 5; (2) son of Melchi, Lk. 3. 24; (3) son of Simeon, Lk. 3. 29; (4) Mk. 2. 14; Lk. 5. 27, 29; probably = Matthew.
LEVI, tribe of, children of, sons of, LEVITES; sometimes exclusive of the priests (1 K. 8. 4; Ezr. 2. 70; Jn. 1. 19, &c.); sometimes including them (Ex. 6. 25; Lev. 25. 32; Nu. 35. 2; Jos. 21. 3, 41); sometimes standing for them (the priests the L., Jos. 3. 3; Ez. 44. 15); they slay the people at Sinai, Ex. 32. 28; serve the tabernacle, 38. 21; Nu. 1. 50—53; 3. 5—10; 18. 23; Dt. 10. 8; instead of the firstborn, Nu. 3. 12, 13, 40—45; 8. 16—18; redemption of overplus, 46—51; no inheritance, 18. 20; Dt. 10. 9; 14. 29; 18. 1, 2; Jos. 13. 14, 33; 14. 3; have 48 cities, Nu. 33. 2—5; Jos. 21. 1—42; tithes, Nu. 18. 21, 24; 2 Ch. 31. 4; Neh. 10. 37, 38; 12. 44; 13. 10, 12; Heb. 7. 9; extra tithes every 3 years, Dt. 14. 28, 29; 26. 12; qualified at 30, Nu. 4. 3, 23, 30, 35, 47; 1 Ch. 23. 3; exempt from service at 50, Nu. 28. 24—26; not counted with the rest, 1. 47, 49; 2. 33; 1 Ch. 21. 6; their number, Nu. 3. 15 ff.; 4; 1 Ch. 23; their charge, Nu. 3, 4; 7. 5—9; 18. 2—7; Dt. 16. 11, 14; 26. 11, 13; consecration, Nu. 8. 5—22; a L. that has left his city, Dt. 18. 6—8; they may redeem their cities or houses, Lev. 25. 32; to explain the law, Dt. 17. 9—12; 31. 25, 26; Moses blesses them, Dt. 33. 8—11; priests and L. bear the ark at Jordan, Jos. 3. 3; the L. of Bethlehem-Judah, Ju. 17. 7—13; 18. 3—6, 17—20, 24, 30, 31; another of Bethlehem-Judah, 19. 1 ff.; 20. 4—7; Samuel a L., 1 Ch. 6. 28; take the ark to Beth-shemesh, 1 S. 6. 15; to Zion, 1 Ch. 15. 2—24, 27; in Absalom's rebellion, 2 S. 15. 24; division and charge under David, 1 Ch. 23; the choir, 25; porters &c., 26; carry the ark into the temple, 1 K. 8. 4; 2 Ch. 5. 4—10; Jeroboam's priests which were not of L., 1 K. 12. 31; desert Israel for Judah, 2 Ch. 11. 13, 14; 13. 9—12; 19. 8—11; restore the temple under Joash, 24. 5, 6; and again under Hezekiah, 29. 3—36; keep the passover, 30. 15—27; their courses, 31. 2; titles, 4—6; genealogy, 17; reformation under Josiah, 34. 8—13; 35. 3—19; returned from Babylon, Ezr. 2. 40—42, 70; 3. 10; 6. 16—20; 7. 7; 8. 18; Neh. 3. 17; 8. 7—11; 9. 4 ff., 38; 12. 27—30; had later strange wives, Ezr. 9. 1; 10. 5, 23; Neh. 13. 29; house of L., Ps. 135. 20; sons of L., Mal. 3. 3; the L. of the parable, Lk. 10. 32; Barnabas a L., Ac. 4. 36; of the tribe of L. were sealed, Rev. 7. 7. Other places, Dt. 21. 5; 24. 8; 1 Ch. 24. 6; 2 Ch. 20. 14; 31. 12, 14; Ezr. 10. 15; Neh. 10. 34; 11. 22; Jer. 33. 18, 21, 22; Ez. 40. 46; 44. 10, 15; 48. 11, 31; Zec. 12. 13; Mal. 2. 4, 8. See *Tribes* in Index of Subjects.
LEVIATHAN, who are ready to rouse up L., R.V., their mourning, A.V. text, with marg. a leviathan, Job 3. 8; canst thou draw out L., R.V. and A.V. text, the crocodile, R.V. marg., whale or whirlpool, A.V. marg., Job 41. 1; Ps. 74. 14; 104. 26; Is. 27. 1.
LIBERTINES, *freedmen*, synagogue of, Ac. 6. 9.
LIBNAH, *whiteness*, (1) taken, Jos. 10. 29—32; 15. 42; 21. 13; 1 Ch. 6. 57; revolts from Jehoram, 2 K. 8. 22; 2 Ch. 21. 10; besieged by Nebuchadnezzar, 2 K. 19. 8; Is. 37. 8; mentioned also 2 K. 23. 31; 24. 18; Jer. 52. 1; (2) a station between Sinai and Kadesh, Nu. 33. 20, 21.
LIBNI, *white*, (1) eldest son of Gershom, Ex. 6. 17; Nu. 3. 18; 1 Ch. 6. 17, 20; (2) son of Mahli the son of Merari, 6. 29. The descendants of (1) are called
LIBNITES, Nu. 3. 21; 26. 58.
LIBYA, (1) Ez. 30. 5; 38. 5, PUT, R.V., Phut, A.V. marg.; Ac. 2. 10.

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LIBYANS, (1) Jer. 46. 9, Put, R.V., and A.V. m.; (2) Dan. 11. 43, R.V. and A.V. Heb. Lubbim.
LIDEBIR, Jos. 13. 26, R.V. marg. See *Lodebar*.
LIKHI, a Manassite, son of Shemida, 1 Ch. 7. 19.
LINUS, sends salutation to Timothy, 2 Tim. 4. 21.
LO-AMMI, *not my people*, Hos. 1. 9. Cf. Hos. 2. 23 and 1 Pet. 2. 10.
LOD, a town of Benjamin, 1 Ch. 8. 12; Ezr. 2. 33; Neh. 7. 37; 11. 35; in N.T. *Lydda*, q.v.
LODEBAR, *pastureless*, a town on E. of Jordan, 2 S. 9. 4, 5; 17. 27; cf. Jos. 13. 26, R.V. marg.
LOIS, grandmother of Timothy, 2 Tim. 1. 5.
LO-RUHAMAH, *uncompassioned*, Hos. 1. 6, 8.
LOT, *a covering*, nephew of Abraham, Gen. 11. 27, 31; 12. 4, 5; 13. 1, 5; goes to the plain of Sodom, 6—13; captured by the 4 kings, 14. 1—12, 13—16; visit of the angels, 19. 1—3, 4—11, 12—23, 29; Lk. 17. 29; 2 Pet. 2. 7; his wife's fate, Gen. 19. 26; Lk. 17. 32; his sojourn in the mountains, Gen. 19. 30—38; I have given Ar unto the children of L., Dt. 2. 9, 19; they have holpen the children of L., Ps. 83. 8; as it was in the days of L., Lk. 17. 28.
LOTAN, Gen. 36. 20, 22, 29; 1 Ch. 1. 38, 39.
LUBIM(S), a nation wh. came against Rehoboam, 2 Ch. 12. 3; against Asa, 16. 8; **LUBIM**, R.V.; Put and L. were thy helpers, Na. 3. 9.
LUCAS, Philem. 24; **LUKE**, R.V., q.v.
LUCIFER, *lightbringer*, Is. 14. 12; day-star, R.V.
LUCIUS, a kinsman, or tribesman, of Paul, Ro. 16. 21.
LUCIUS of Cyrene, a prophet at Antioch, Ac. 13. 1.
LUD, (1) son of Shem, Gen. 10. 22; 1 Ch. 1. 17; (2) the nation, Is. 66. 19; Ez. 27. 10; 30. 5, in which last A.V. Lydia. This nation is also called
LUDIM, Misraim begat L., Gen. 10. 13; 1 Ch. 1. 11; and the Ludim, Jer. 46. 9, R.V., Lydians, A.V.
LUHITH, the ascent of, Is. 15. 5; Jer. 48. 5.
LUKE, L. the beloved physician, Col. 4. 14; 2 Tim. 4. 11; Philem. 24, R.V.
LUZ, *almond tree*, (1) the scene of Jacob's dream, Gen. 28. 19; 35. 6; 48. 3; the border of the children of Joseph, Jos. 16. 2; 18. 13; Ju. 1. 23; (2) a city in the land of the Hittites, Ju. 1. 26.
LYCAONIA, Ac. 14. 6, 11.
LYCIA, Myra, a city of L., Ac. 27. 5.
LYDDA, where Peter healed Æneas, Ac. 9. 32, 35, 38.
LYDIA, a seller of purple, from Thyatira, Ac. 16. 14, 15, 40.
LYDIA, Ez. 30. 5; **LYDIANS**, Jer. 46. 9. See *Lud*,
LYSANIAS, tetrarch of Abilene, Lk. 3. 1. [*Ludim*.
LYSIAS. Claudius L., Ac. 23. 26—30, sends letter to Felix (called "chief captain" in Ac. 21. 31,—33, 37; 22. 26—30; 23. 10, 15, 17).
LYSTRA, a city of Lycaonia, Ac. 14. 6, 8, 21; 16. 1, 2; 2 Tim. 3. 11.

MAACAH, R.V., **MAACHAH**, A.V., except 2 S. 3. 3; (1) d. of Nahor, Gen. 22. 24; (2) father of Achish, 1 K. 2. 39; (3) d., or grand-d., of Absalom, and wife of Rehoboam, 15. 2, 10; 2 Ch. 11. 20—22; called Mic(h)aiah the d. of Uriel, 13. 2; (4) 1 Ch. 2. 48; (5) mother of Absalom, 2 S. 3. 3; 1 Ch. 3. 2; (6) 7. 15, 16; (7) 8. 29; 9. 35; (8) 11. 43; (9) 27. 16.
MAACAH, 2 S. 10. 6, 8; 1 Ch. 19. 7, R.V. -CHAH, A.V.
MAACHATHI, Dt. 3. 14, A.V.; **MAACHATHITES**, Dt. 3. 14, R.V. (Maacathites); Jos. 12. 5; 13. 11, 13; 2 S. 23. 34; 2 K. 25. 23; 1 Chr. 4. 19; Jer. 40. 8; inhabitants of above. See *Mecherathite*.
MAADAI, Ezr. 10. 34.
MAAD'IAH, a priest, or family of priests, who returned with Zerubbabel, Neh. 12. 5. See *Moadiah*.
MAAI, of the sons of Asaph, Neh. 12. 36.
MAALEH-ACRABBIM, Jos. 15. 3; ascent of Akrabbim, R.V., and elsewhere A.V. See *Akrabbim*.
MAARATH, a town of Judah, Jos. 15. 59.
MAAREH-GEBA, Ju. 20. 33, R.V.; meadows of Gibeah, A.V. See *Geba*.
MAASE'IAH, *work of Jehovah*, (1) Ezr. 10. 18; (2) 21; (3) 22; (4) 30; (5) Neh. 3. 23; (6) 8. 4; (7) 7; (8) 10. 25; (9) 11. 5; (10) 7; (11) 12. 41, 42 [? one of these = (6)]; (12) Jer. 21. 1; 29. 25; 37. 3; (13) 29. 21; (14) 1 Ch. 15. 18, 20; (15) 2 Ch. 23. 1; (16) 26. 11; (17) 28. 7; (18) governor of Jerusalem under Josiah, 34. 8; (19) Jer. 35. 4; (20) ancestor of Baruch and Seraiah, 32. 12; 51. 59.
MAASIAI, a priest, 1 Ch. 9. 12. **MAASAI**, R.V.
MAATH, son of Mattathias, Lk. 3. 26.
MAAZ, son of Ram, 1 Ch. 2. 27.
MAAZ'IAH, (1) Neh. 10. 8; (2) head of the 24th course of priests, 1 Ch. 24. 18.
MACEDONIA, Paul's vision, Ac. 16. 9, 10, 12; 18. 5; 19. 21, 22, 29; 20. 1, 3; 2 Cor. 7. 5; liberality of, 8. 1; 11. 9; Ro. 15. 26. Other references, 1 Cor. 16. 5; 2 Cor. 1. 16; 2. 13; 9. 2, 4; 1 Thes. 1. 7, 8; 4. 10; Ph. 4. 15; 1 Tim. 1. 3.
MACEDONIAN, Ac. 27. 2.
MACHBANAI, 1 Ch. 12. 13. -BANNAI, R.V.
MACHBENAH, 1 Ch. 2. 49. -NA, R.V.
MACHI, father of the Gadite spy, Nu. 13. 15.
MACHIR, *sold*, son of Manasseh, Gen. 50. 23; Nu. 26. 29; 27. 1; 36. 1; 1 Ch. 7. 14, 15; children of M., Nu. 32. 39, 40; Dt. 3. 15; Jos. 17. 1; Ju. 5. 14; (2) son of Ammiel, 2 S. 9. 4, 5; 17. 27.
MACHIRITES, Nu. 26. 29.
MACHNADEBAI, Ezr. 10. 40.
MACHPELAH, *doubling*, the field and cave bought by Abraham, Gen. 23. 9, 17; where were buried Sarah, 19; Abraham, 25. 9; Isaac, Rebekah, and Leah, 49. 30, 31; Jacob, 50. 13.
MADAI, third son of Japheth, Gen. 10. 2; 1 Ch. 1. 5.
MADIAN, Ac. 7. 29. **MIDIAN**, R.V.
MADMANNAH, Jos. 15. 31; 1 Chr. 2. 49.
MADMEN, a town of Moab, Jer. 48. 2. [10. 31.
MADMENAH, *dunghill*, a town of Benjamin, Is.
MADON, *height*, a city of Canaan, Jos. 11. 1; 12. 19.
MAGADAN, R.V. } Mt. 15. 39, whither Jesus re-
MAGDALA, A.V. } turned after feeding the 4000.
MAGBISH, children of, Ezr. 2. 30; probably a place.
MAGDALENE, *the woman of Magdala*, i.e. *Mary*, q.v., Mt. 27. 56, 61; 28. 1; Mk. 15. 40, 47; 16. 1; Lk. 8. 2; 24. 10; Jn. 19. 25; 20. 1, 18.
MAGDIEL, a duke of Edom, Gen. 36. 43; 1 Ch. 1. 54.
MAGOG, *covering*, (1) son of Japheth, Gen. 10. 2; 1 Ch. 1. 5; (2) a country or people, Ez. 38. 2; 39. 6; Rev. 20. 8. See *Gog*.
MAGOR-MIS-SABIB, *terror on every side*, name given to Pashhur, Jer. 20. 3.
MAGPIASH, Neh. 10. 20; (?)= Magbish, Ezr. 2. 30.
MAHALAH, nephew of Gilead, 1 Ch. 7. 18. **MAHLAH**, R.V.
MAHALALEEL (**MAHALALEL**, R.V.), *God giveth light*, son of Cainan, Gen. 5. 12, 13, 15—17; 1 Ch. 1. 2; (2) a descendant of Pharez, Nch. 11. 4; Lk. 3. 37 (Maleleel A.V., Mahalaleel R.V.).
MAHALATH, *song*, (1) wife of Esau, Gen. 28. 9; (2) wife of Rehoboam, 2 Ch. 11. 18.
MAHALI, Ex. 6. 19. **MAHLI**, R.V.
MAHANAIM, *two hosts*, Jacob's vision, Gen. 32. 2; —Jos. 13. 26, 30; 21. 38; 2 S. 2. 8, 12, 29; 17. 24, 27; 19. 32; 1 K. 2. 8; 4. 14; 1 Chr. 6. 80; the dance of M., Song 6. 13, R.V., the company of two armies, A.V.
MAHANEH-DAN, abode of Samson, Ju. 13. 25, R.V., camp of Dan, A.V.; Ju. 18. 12.
MAHARAI, one of David's captains, 2 S. 23. 28; 1 Ch. 11. 30; 27. 13.
MAHATH, (1) a Kohathite, 1 Ch. 6. 35; (2) another under Hezekiah, 2 Ch. 29. 12; 31. 13.
MAHAVITE, Eliel the, one of David's guard, 1 Ch. 11. 46.
MAHAZIOTH, son of Heman, 1 Ch. 25. 4, 30.
MAHER-SHALAL-HASH-BAZ, *the spoil speedeth, the prey hasteth*, name of Isaiah's son, Is. 8. 1.
MAHLAH, *song*, d. of Zelophehad, Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3; 1 Ch. 7. 18, R.V.
MAHLI, *my sickness*, (1) son of Merari, Ex. 6. 19, R.V., Mahali, A.V.; Nu. 3. 20, 33; 26. 58; 1 Ch. 6. 19, 29; 23. 21; 24. 26, 28; (2) grandson of Merari, 1 Ch. 6. 47; 23. 23; 24. 30. [26. 58.
MAHLITES, descendants of (1) above, Nu. 3. 33;
MAHLON, husband of Ruth, Rt. 1. 2, 5; 4. 9, 10.
MAHOL, *dance*, father of the four sages, 1 K. 4. 31.
MAKAZ, seat of one of Solomon's commissariat officers, 1 K. 4. 9. [25.
MAKHELOTH, *assemblies*, a desert station, Nu. 33.
MAKKEDAH, *place of shepherds*, Jos. 10. 10, 16, 17, 21, 28, 29; 12. 16; 15. 41.
MAKTESH, *a mortar*, a part of Jerusalem, Zep. 1. 11.
MALACHI, *my messenger*, Mal. 1. 1 only.

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MALCAM, R.V., **MALCHAM**, A.V., (1) one of the heads of the fathers of Benjamin, 1 Ch. 8. 9; (2) an idol, 2 S. 12. 30, R.V. marg.; Jer. 49. 1, 3, R.V.; Zep. 1. 5, A.V. and R.V.; rendered "their king," 2 S. 12. 30, text, A.V. and R.V.; Jer. 49. 1, 3, A.V.; Am. 1. 15, A.V. and R.V. See *Moloch*.

MALCHIAH, *the Lord is king*, (1) a descendant of Gershom, 1 Ch. 6. 40; (2) Ezr. 10. 25, Malchijah R.V.; (3) 10. 31; (4) Neh. 3. 14; (5) 31; (6) 8. 4; (7) father of Pashhur, Neh. 11. 12, Malchijah R.V.; Jer. 21. 1, R.V., Melchiah A.V.; 38. 1; (8) son of Hammelech, Jer. 38. 6.

MALCHIEL, grandson of Asher, Gen. 46. 17; Nu. 26. 45; 1 Ch. 7. 31. His descendants called

MALCHIELITES, Nu. 26. 45.

MALCHI-JAH, (1) a priest, father of Pashhur, 1 Ch. 9. 12; Neh. 11. 12, R.V., Malchiah (7), A.V.; (2) head of the fifth course of priests, 1 Ch. 24. 9; (3) Ezr. 10. 25; (4) Neh. 3. 11; (5) 10. 3; (6) 12. 42.

MALCHIRAM, son of Jeconiah, 1 Ch. 3. 18.

MALCHI-SHUA, *my king is a saviour*, son of Saul, 1 S. 14. 49, 31. 2, R.V., Melchi-shua, A.V.; 1 Ch. 8. 33; 9. 39; 10. 2.

MALCHUS, high-priest's servant, Jn. 18. 10.

MALELEEL, Lk. 3. 37. **MAHALALEEL**, R.V.

MALLOTHI, a Kohathite, 1 Ch. 25. 4, 26.

MALLUCH, (1) a Merarite, ancestor of Ethan the singer, 1 Ch. 6. 44: others (2) Ezr. 10. 29; (3) 10. 32; (4) Neh. 10. 4; (5) 27; (6) 12. 2, same as

MALLUCHI, Neh. 12. 14, R.V., **MELICU**, A.V.

MAMMON, personification of riches, Mt. 6. 24; Lk. 16. 9, 11, 13.

MAMRE, an Amorite, Gen. 14. 13, 24; Abram dwelt in the plain of M., Gen. 13. 18; 14. 13; 18. 1; 23. 17, 19; 25. 9; 35. 27; 49. 30; 50. 13.

MANAEN, a teacher at Antioch, Ac. 13. 1.

MANAHATH, a place, 1 Ch. 8. 6.

MANAHATH, son of Shobal, Gen. 36. 23; 1 Ch. 1. 40.

MANAHETHITES, the, 1 Ch. 2. 52, **MENUHOTH** R.V., Manahe(-a, R.V.)-thites, 1 Ch. 2. 54.

MANASSEH, *forgetting*, (1) eldest son of Joseph, Gen. 41. 51; 46. 20; 48. 1—20; 50. 23; 1 Chr. 7. 14, 17; (2) the tribe, called after him, Num. 27. 1; 32. 33, 39—41; 34. 14, 23; 36. 1, 12; Deut. 3. 13, 14; 4. 43; 29. 8; 33. 17; 34. 2; Josh. 1. 12; 12. 6; 13. 29, 31; 14. 4; 16. 4, 9; 17. 2, 5—12, 17; 18. 7; 20. 8; 21. 5, 25, 27; 22. 1, 7, 30, 31; Ju. 1. 27; 6. 15, 35; 7. 23; 11. 29; 12. 4; 18. 30 (R.V. Moses); 1 K. 4. 13; 2 K. 10. 33; 1 Chr. 5. 26; 6. 61, 62, 70, 71; 7. 29; 9. 3; 12. 19, 20, 31, 37; 27. 20, 21; 2 Chr. 15. 9; 30. 1, 10, 11, 18; 31. 1; 34. 6, 9; Ps. 60. 7; 80. 2; 108. 8; Is. 9. 21. See *Tribes* (Ind. of Subj.) and Note under *Gadites*. (3) king of Judah, 2 K. 20. 21—21. 18; 23. 12, 26; 24. 3; 2 Ch. 32. 33—33. 20, 23; Jer. 15; (4) son of Pahath-moab, Ezr. 10. 30; (5) son of Hashum, Ezr. 10. 33.

MANASSES, R.V. **MANASSEH**, (1) Mt. 1. 10= (3) above; (2) Rev. 7. 6=(2) above.

MANASSITES, Dt. 4. 43; Ju. 12. 4, MANASSEH, R.V.; 2 K. 10. 33.

MANOAH, *rest*, father of Samson, Ju. 13. 2, 8, 9, 11—13, 15—17, 19—22; 16. 31.

MAOCH, father of Achish, king of Gath, 1 S. 27. 2.

MAON, *habitation*, Jos. 15. 55; 1 S. 23. 24, 25; 25. 2.

MAONITES, Ju. 10. 12; possibly = *Mehunim*, q.v.

MARA, *bitter*, contrasted with Naomi, Rt. 1. 20.

MARAH, *bitterness*, in the wilderness of Shur, Ex. 15. 22—25; Nu. 33. 8, 9.

MARALAH, on boundary of Zebulun, Jos. 19. 11.

MARAN-ATHA, *our Lord cometh*, 1 Cor. 16. 22.

MARCUS, the Evangelist Mark; this form in A.V. only, Col. 4. 10; Philem. 24; 1 Pet. 5. 13.

MARESHAH, (1) a city of Judah, Jos. 15. 44; fortified by Rehoboam, 2 Ch. 11. 8; 14. 9; 20. 37; Mic. 1. 15.

MARESHAH, (1) father of Hebron, 1 Ch. 2. 42; (2) a descendant of Shelah, 1 Ch. 4. 21.

MARK, the Evangelist, Ac. 12. 12; cousin of Barnabas, Col. 4. 10 (R.V.); accompanies Paul and Barnabas from Jerusalem, Ac. 12. 25; 13. 5, 13; 15. 37—39; with Paul at Rome the first time, Col. 4. 10; Philem. 24 (R.V.); with Peter at Babylon, 1 Pet. 5. 13 (R.V.); ? with Timothy at Ephesus, 2 Tim. 4. 11. See *Marcus*.

MAROTH, *sorrows*, a town of Judah, Mi. 1. 12.

MARS' HILL, Ac. 17. 22. **AREOPAGUS**, R.V.

MARSENA, one of the wise men of Persia, Est. 1. 14.

MARTHA, sister of Lazarus and Mary, Lk. 10. 38, 40, 41; Jn. 11. 1—3, 5, 19—47; 12. 2.

MARY the Virgin, cousin of Elisabeth, Lk. 1. 36; betrothed to Joseph, Mt. 1. 18; Lk. 1. 27; the Annunciation, 26—38; visits Elisabeth, 40—45; the Magnificat, 46—55; returns, 56; Joseph not to put her away, Mt. 1. 18—25; goes to Bethlehem, Lk. 2. 4, 5; the Nativity, 7, 16; visit of the shepherds, 16—20; the Purification, 2. 21—38; the Magi, Mt. 2. 11; in Egypt, 13, 14; returns to Nazareth, 19—23; Lk. 2. 39; goes up to the Passover, 41—52; at the wedding at Cana, Jn. 2. 2—5; would speak with Jesus, Mt. 12. 46; Mk. 3. 21, 31; Lk. 8. 19; is not his mother called M., Mt. 13. 54, 55; Mk. 6. 3; entrusted to John, Jn. 19. 25—27; with the App. after the Ascension, Ac. 1. 14.

MARY, [the mother] of James and Joses, at the cross, Mt. 27. 56; Mk. 15. 40; called the wife of Cleophas, A.V., Clopas, R.V., Jn. 19. 25; at the burial, Mt. 27. 61 (the other M.); Mk. 15. 47; at the tomb in the morning, Mt. 28. 1; Mk. 16. 1; Lk. 24. 10.

MARY MAGDALENE, out of whom went seven devils, followed Jesus, Lk. 8. 2; near the cross, Mt. 27. 56; Mk. 15. 40; Jn. 19. 25; at the burial, Mt. 27. 61; Mk. 15. 47; at the tomb in the morning, Mt. 28. 1; Mk. 16. 1; Lk. 24. 10; Jn. 20. 1, 11; Jesus appears to her, Mk. 16. 9; Jn. 20. 14—18.

MARY, mother of Mark, Ac. 12. 12.

MARY, the sister of Lazarus and Martha, sits at Jesus' feet, Lk. 10. 39, 42; sends for Jesus, Jn. 11. 1, 2, 19, 20, 28, 31, 32, 45;—12. 3.

MARY, a Roman Christian, Ro. 16. 6.

MASH, Gen. 10. 23. See *Meshech*.

MASHAL, *proverb*, 1 Ch. 6. 74; = Misheal, Mishal, Jos. 19. 26; 21. 30.

MASREKAH, *plantation of good vines*, Gen. 36. 36; 1 Ch. 1. 47.

MASSA, *burden*, son of Ishmael, Gen. 25. 14; 1 Ch. 1. 30.

MASSAH, *temptation*, Ex. 17. 7; Dt. 6. 16; 9. 22; 33. 8, and Ps. 95. 8, R.V.

MATHUSALA, Lk. 3. 37. **METHUSELAH**, R.V., q.v.

MATRED, mother-in-law of an Edomite king, Gen. 36. 39; 1 Ch. 1. 50.

MATRI, a family of Benjamin, 1 S. 10. 21.

MATTAN, *gift*, (1) a priest of Baal slain by Jehoiada, 2 K. 11. 18; 2 Ch. 23. 17; (2) father of Shephatiah, Jer. 38. 1.

MATTANAH, *gift*, a desert station, Nu. 21. 18, 19.

MATTAN-IAH, (1) original name of king Zedekiah, 2 K. 24. 17; (2) one of the sons of Asaph, 1 Ch. 9. 15; leader of the Temple choir, Neh. 11. 17; 12. 8; among the keepers of the threshold, 25; also 35; (3) a descendant of Asaph, under Jehoshaphat, 2 Ch. 20. 14; (4) Ezr. 10. 26; (5) 27; (6) 30; (7) 37; (8) Neh. 13. 13; (9) one of the sons of Heman, horn-blowers, 1 Ch. 25. 4, 16; (10) 2 Ch. 29. 13.

MATTATHA, grandson of David, Lk. 3. 31.

MATTATHAH, Ezr. 10. 33, **MATTATTAH**, R.V.

MATTATHIAS, *gift of Jehovah*, (1) son of Amos in the genealogy, Lk. 3. 25; (2) son of Semei, or Semein, in the same, 3. 26.

MATTENAI, (1) Ezr. 10. 33; (2) 37; (3) a priest, Neh. 12. 19.

MATTHAN, grandfather of Joseph the husband of Mary, Mt. 1. 15.

MATTHAT, *gift*, son of Levi and grandfather of Joseph, Lk. 3. 24; (2) son of another Levi, 29.

MATTHEW, the Apostle, his call, Mt. 9. 9 [call of Levi, Mk. 2. 14; Lk. 5. 27, 28; who makes a feast, 29]; in lists of the twelve, Mt. 10. 3; Mk. 3. 18; Lk. 6. 15; Ac. 1. 13.

MATTHIAS, *gift of Jehovah*, chosen in place of Judas, Ac. 1. 23, 26.

MATTITH-IAH, (1) over things made in pans, 1 Ch. 9. 31; (2) a Levite to minister before the ark with harps, 15. 18, 21; 25. 3, 21; (3) Neh. 8. 4; (4) Ezr. 10. 43.

MAZZAROTH, Job 38. 32; the twelve signs, A.V. marg.; the signs of the Zodiac, R.V. marg.

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MEAH, *a hundred*, tower of, rebuilt by Eliashib, Neh. 3. 1; 12. 39. HAMMEAH, R.V.
MEARAH, beside the Zidonians, Jos. 13. 4.
MEBUNNAI, 2 S. 23. 27, one of David's guard; called Sibbecai, 2 S. 21. 18 (A.V., -chai); 1 Ch. 11. 29; 20. 4 (A.V., -chai); 27. 11.
MECHERATHITE, 1 Ch. 11. 36; called MAACHATHITE, 2 S. 23. 34, MAACATHITE, R.V.
MEDAD, an elder who prophesied with Eldad, Nu. 11. 26, 27.
MEDAN, *strife*, son of Abraham and Keturah, Gen. 25. 2; 1 Ch. 1. 32.
MEDE. Dan. 11. 1; and 5. 31, R.V.
MEDEBA, a town E. of Jordan, Nu. 21. 30; Jos. 13. 9, 16; 1 Ch. 19. 7; Is. 15. 2.
MEDES, Israel placed in the cities of, 2 K. 17. 6; 18. 11; shall destroy Babylon, Is. 13. 17; Jer. 51. 11, 28; Babylon taken by, Dan. 5. 28; shall be destroyed, Jer. 25. 25; the provinces of the M., Ezr. 6. 2; the law of the M. and Persians, Est. 1. 19; Dan. 6. 8, 12, 15.
MEDIA, Est. 1. 3, 14, 18; 10. 2; Is. 21. 2; Dan. 8. 20.
MEDIAN, Darius the, Dan. 5. 31. MEDE, R.V.
MEGIDDO, king of, Jos. 12. 21; 17. 11; Ju. 1. 27; 1 Ch. 7. 29; Sisera's defeat at, Ju. 5. 19; 1 K. 4. 12; fortified, 9. 15; death of Ahaziah, 2 K. 9. 27; of Josiah, 23. 29, 30; 2 Ch. 35. 22. In Zec. 12. 11
MEGIDDON, valley of. See *Armageddon*.
MEHETABEEL, Neh. 6. 10; -BEL, R.V.
MEHETABEL, Gen. 36. 39; 1 Ch. 1. 50, d. of Matred.
MEHIDA, ancestor of a family of Nethinim under Zerubbabel, Ezr. 2. 52; Neh. 7. 54.
MEHIR, *price*, 1 Ch. 4. 11.
MEHOLATHITE, Adriel the, 1 S. 18. 19.
MEHUJAEL, *smitten of God*, Gen. 4. 18.
MEHUMAN, an eunuch of Ahasuerus, Est. 1. 10.
MEHUNIM(S), 2 Ch. 26. 7; Ezr. 2. 50. MEUNIM, R.V.
MEJARKON, a town of Dan, Jos. 19. 46.
MEKONAH, a town reinhabited after the captivity, Neh. 11. 28.
MELATIAH, a Gibeonite, Neh. 3. 7.
MELCHI, (1) son of Janna (-ai), ancestor of Joseph, Lk. 3. 24; (2) son of Addi, also anc. of Joseph, 28.
MELCHIAH, a priest, father of Pashhur, Jer. 21. 1, MALCHIAH (7), R.V.
MELCHISEDEC, = Melchizedek; A.V. only, Heb. 5. 6, 7.
MELCHI-SHUA, 1 S. 14. 49; for *Malchi-shua*, q.v.
MELCHIZEDEK, *king of righteousness*, king of Salem, priest of the most high God, Gen. 14. 18—20; Heb. 7. 1—6; Christ a priest after the order of M., Ps. 110. 4; Heb. 5. 6, 10; 6. 20; 7. 11, 15, 17, 21.
MELEA, son of Menan, ancestor of Joseph, Lk. 3. 31.
MELECH, *king*, grandson of Merib-baal (Mephibosheth), 1 Ch. 8. 35; 9. 41.
MELICU, Neh. 12. 14, **MALLUCHI**, R.V. (q.v.), = Malluch (6).
MELITA, scene of Paul's shipwreck, Ac. 28. 1.
MELZAR, Dan. 1. 11, 16, an officer of Nebuchadnezzar; the *steward*, R.V., and A.V. marg.
MEMPHIS, Hos. 9. 6.
MEMUCAN, one of the seven princes of Ahasuerus, Est. 1. 14, 16, 21.
MENAHEM, *comforter*, son of Gadi, 2 K. 15. 14, 16, 19, 20.
MENAN, ancestor of Joseph, Lk. 3. 31. MENNA, R.V.
MENI, Is. 65. 11 marg. (both A.V. and R.V.); text, that number, A.V., Destiny, R.V. See p. 366.
MENUCHAH, **MENUHAH** { (marg. A.V.) text *with ease*; (marg. R.V.) text *at their resting place* } Ju. 20. 43.
MEONENIM, *enchanters*, Ju. 9. 37; plain of, A.V., oak of, R.V.; the augurs' oak or terebinth, R.V. marg.
MEONOTHAI, son of Othniel, 1 Ch. 4. 14.
MEPHAATH, a city of Reuben, Jos. 13. 18; a Levitical city, Jos. 21. 37; 1 Ch. 6. 79; Jer. 48. 21.
MEPHIBOSHETH, (1) son of Saul and Rizpah, 2 S. 21. 8; (2) son of Jonathan, lamed, 2 S. 4. 4; with Machir at Lodebar, 9. 4; David's kindness, 5—13; Ziba's slander, 16. 1—4; his defence, 19. 24—28; David spares him, 21. 7; called *Merib-baal*, q.v.
MERAB, eldest d. of Saul, 1 S. 14. 49; promised to David, 17. 25; 18. 17.
MERAIAH, a priest in the time of Joiakim the son of Jeshua, Neh. 12. 12.
MERAIOTH, (1) son of Ahitub, and father of Zadok, 1 Ch. 9. 11; Neh. 11. 11; (2) head of a priestly house, Neh. 12. 15; (3) 1 Ch. 6. 6, 7.
MERARI, *bitter*, 3rd son of Levi, Gen. 46. 11; Ex. 6. 16; Nu. 3. 17; 1 Ch. 6. 1, 16, 47; 23. 6; descendants, Ex. 6. 19; Nu. 3. 20, 33, 35; 1 Ch. 6. 19, 29, 44, 47; 9. 14; 15. 6, 17; 23. 21—23; 24. 26, 27; 26. 10, 19; 2 Ch. 29. 12; 34. 12; Ezr. 8. 19; number at Sinai, Nu. 3. 33; 4. 29, 30, 42—45; their charge, the boards &c., 3. 36, 37; 4. 31, 32; 10. 17; waggons, 7. 8; encamped N. of the Tabernacle, 3. 35; marched first after Judah, 10. 17, 21; their cities, Jos. 21. 7, 34—40; 1 Ch. 6. 63, 77—81; their divisions under David, 23. 6; 24. 26.
MERARITES, Nu. 26. 57.
MERATHAIM, *double rebellion*, Jer. 50. 21.
MERCURIUS, Ac. 14. 12. MERCURY, R.V.
MERED, *rebellion*, son of Ezra, 1 Ch. 4. 17, 18.
MEREMOTH, (1) son of Uriah, head of 7th course of priests, Ezr. 8. 33; Neh. 3. 4, 21; (2) Ezr. 10. 36; (3) Neh. 10. 5; 12. 3.
MERES, a wise man of Ahasuerus', Est. 1. 14.
MERIBAH, *contention*, name given (1) to Rephidim, Ex. 17. 7; (2) to Kadesh, Nu. 20. 13, 24; 27. 14; Dt. 32. 51; 33. 8; Ps. 81. 7; also, Ps. 95. 8, R.V. (provocation, A.V.); 106. 32; MERIBOTH, Ex. 47. 19 (strife, A.V.); MERIBATH, Ex. 48. 28 (strife, A.V.).
MERIB-BAAL, *Baal contendeth*, 1 Ch. 8. 34; 9. 40; = Mephibosheth (2).
MERODACH, M. is broken, Jer. 50. 2.
MERODACH-BALADAN, the son of Baladan, sends ambassadors to Hezekiah, 2 K. 20. 12 (Berodach-b.); Is. 39. 1; cf. 2 Ch. 32. 31.
MEROM, *elevation*, waters of, Jos. 11. 5—7.
MERONOTHITE. (1) Jedeiah the, 1 Ch. 27. 30; (2) Jadon the, Neh. 3. 7.
MEROZ, refused to help Deborah, cursed, Ju. 5. 23.
MESHA, boundary of Joktanites, Gen. 10. 30.
MESHA, (1) king of Moab, 2 K. 3. 4; others (2) 1 Ch. 2. 42; (3) 8. 9.
MESHACH, name of Mishael, Dan. 1. 7; 3. 12—30.
MESHECH, son of Japheth, Gen. 10. 2; 1 Ch. 1. 5; the race descended from him; denounced, Ez. 32. 26; 38. 2, 3; 39. 1; trades with Tartessus, 27. 13; I sojourn in M. . . . tents of Kedar, R.V., Mesech A.V., Ps. 120. 5; in 1 Ch. 1. 17 Mash the son of Aram is called M.
MESHELEMIAH, *peace of the Lord*, son of Kore, 1 Ch. 9. 21; 26. 1, 2, 9 = Shelemiah, 26. 14. See *Shallum*.
MESHEZABEEL, (1) Neh. 3. 4; (2) 10. 21; (3) 11. 24.
MESHILLEMITH, a priest, 1 Ch. 9. 12, called -MOTH, Neh. 11. 13.
MESHILLEMOTH, (1) an Ephraimite, 2 Ch. 28. 12; (2) Neh. 11. 13; same as preceding.
MESHULLAM, (1) ancestor of Shaphan the scribe, 2 K. 22. 3; (2) son of Zerubbabel, 1 Ch. 3. 19; (3) a chief of Gad under Jotham, 5. 13; (4) a Benjamite, 8. 17; (5) another Benjamite, 9. 7; Neh. 11. 7; (6) another Benjamite, 1 Ch. 9. 8; (7) son of Zadok and father of Hilkiah, 11; Neh. 11. 11; = Shallum (6) the high-priest; (8) a priest, son of Meshillemith, 1 Ch. 9. 12; (9) 2 Ch. 34. 12; (10) Ezr. 8. 16; (11) 10. 15; (12) 29; (13) son of Berechiah, helped to build the wall of Jerusalem, Neh. 3. 4, and the Temple wall, 30; his d. marries the son of Tobiah, 6. 18; (14) 8. 6; (15) 8. 4; (16) a family of priests, 10. 7; (17) 20; (18) 12. 13; (19) 16; (20) head of a family of doorkeepers, 25; called Meshelemiah, 1 Ch. 26. 1, and Shelemiah, 14, and Shallum, Neh. 7. 45; (21) a prince of Judah at the dedication of the wall, 12. 33.
MESHULLEMETH, wife of k. Manasseh, 2 K. 21. 19.
MESOBAITE, Jasiel the, one of David's heroes, 1 Ch. 11. 47; JAASIEL the MEZOBAITE, R.V.
MESOPOTAMIA, Heb. Aram-naharaim (see Ps. 60, title), i.e. *Aram of the two rivers* (Euphrates and Tigris), Gen. 24. 10; Dt. 23. 4; Ju. 3. 8, 10; 1 Ch. 19. 6; Ac. 2. 9; 7. 2.

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MESSIAH, *anointed*, Dan. 9. 25, 26 (the anointed one, R.V. marg.); Jn. 1. 41, R.V.
MESSIAS, Jn. 1. 41; 4. 25. MESSIAH, R.V.
METHEG-AMMAH, David took M., 2 S. 8. 1, A.V., and R.V. marg.: the bridle of the mother city, R.V.; the bridle of Ammah, marg. A.V.
METHUSAEL, father of Lamech, Gen. 4. 18. METHUSHAEL, R.V.
METHUSELAH, father of Lamech the younger, Gen. 5. 21—27; 1 Ch. 1. 3; Lk. 3. 37, R.V.
MEUNIM. A.V. uses this form only in Neh. 7. 52; R.V. also in 1 Ch. 4. 41 (where A.V. has *habitations*); 2 Ch. 26. 7; Ezr. 2. 50. See *Mehunim*.
MEUZAL, Ezek. 27. 19, marg.; from Uzal, R.V. m.
MEZAHAB, f. of Matred, Gen. 36. 39; 1 Ch. 1. 50.
MEZOBAITE, 1 Ch. 11. 47. See *Mesobaite*.
MIAMIN, (1) Ezr. 10. 25; (2) a priest, Neh. 12. 5;= Mijamin (2) and Miniamin (2).
MIBHAR, *choice*, "son of Haggeri," 1 Ch. 11. 38.
MIBSAM, (1) son of Ishmael, Gen. 25. 13; 1 Ch. 1. 29; (2) son of Simeon, 1 Ch. 4. 25.
MIBZAR, *fortress*, a duke of Edom or Esau, Gen. 36. 42; 1 Ch. 1. 53.
MICA, R.V., Micha, A.V., (1) son of Mephibosheth, 2 S. 9. 12; (2) Neh. 10. 11; (3) son of Zichri, 1 Ch. 9. 15, R.V. (Micah, A.V.); called son of Zabdi, Neh. 11. 17, 22.
MICAH, (1) a man of Mt. Ephraim, Ju. 17. 1, 5, 8—10, 12, 13; 18. 2—4, 13, 15, 18, 22, 23, 26, 27, 31; (2) the Morasthite, the prophet, Jer. 26. 18, A.V., Micaiah R.V., Mi. 1. 1; (3) a descendant of Joel the Reubenite, 1 Ch. 5. 5; (4) son of Merib-baal (Mephibosheth), 8. 34, 35; 9. 40, 41; (5) son of Uzziel, 23. 20; 24. 24, 25, R.V., Michah, A.V.; (6) father of Abdon, under Josiah, 2 Ch. 34. 20; (7) A.V. has Micah in 1 Ch. 9. 15 for *Mica* (3), q.v.
MICA-IAH, *who is like the Lord?* (1) Micah (1) so called in Heb., Ju. 17. 1, 4; (2) the son of Imlah, 1 K. 22. 8, 9, 13—15, 24—26, 28; 2 Ch. 18. 7, 8, 12—14, 23—25, 27: the following all written Michaiah, A.V., Micaiah, R.V.; (3) father of Achbor, 2 K. 22. 12, =Micah (6); (4) son of Zaccur, a descendant of Asaph, Neh. 12. 35,=Mica (3); (5) a priest, Neh. 12. 41; (6) wife of Rehoboam, king of Judah, 2 Ch. 13. 2,=Maacah (3); (7) sent by Jehoshaphat to teach the law, 17. 7; (8) son of Gemariah, Jer. 36. 11, 13; (9) R.V. has Micaiah, Jer. 26. 18, where A.V. has Micah (2).
MICHA. See *Mica*.
MICHAEL, *who is like God?* (1) f. of *Sethur*, q.v., Nu. 13. 13; (2) a Gadite, 1 Ch. 5. 13; (3) another Gadite, 5. 14; (4) a Gershonite, ancestor of Asaph, 6. 40; (5) a man of Issachar, 7. 3; (6) a Benjamite, 8. 16; (7) a captain who joined David at Ziklag, 12. 20; (8) 27. 18; (9) a son of Jehoshaphat, 2 Ch. 21. 2, 4; (10) Ezr. 8. 8; (11) one of the "chief princes," Dan. 10. 13, 21; 12. 1; M. the archangel, Jude 9; Rev. 12. 7.
MICHAH, 1 Ch. 24. 24, 25, A.V. only;=Micah (5).
MICHA-IAH, A.V. only for *Micaiah*, q.v., (3)—(8).
MICHAL, Saul's 2nd daughter, 1 S. 14. 49; 18. 20, 27, 28; 19. 11—13, 17; 25. 44; returns to David, 2 S. 3. 13, 14; 6. 16, 20, 21, 23; 1 Ch. 15. 29 [Michal for Merab in 2 S. 21. 8].
MICHMAS, the men of, Ezr. 2. 27; Neh. 7. 31; =
MICHMASH, occupied by Saul, 1 S. 13. 2, 5, 11, 16, 23; 14. 5, 31; Is. 10. 28; inhabited after the captivity, Ezr. 2. 27; Neh. 7. 31; 11. 31.
MICHMETHAH, a boundary of Ephraim, Jos. 16. 6; and of Manasseh, 17. 7.
MICHRI, *my price*, ancestor of Elah, 1 Ch. 9. 8.
MIDDIN, a city of Judah, Jos. 15. 61.
MIDIAN, *judgement*, **MIDIANITES**. Son of Abraham and Keturah, Gen. 25. 2, 4; 1 Ch. 1. 32, 33; Joseph sold to the M., Gen. 37. 28, 36; Moses in M., Ex. 2. 15; 3. 1; 4. 19; 18. 1; M. and Moab fetch Balaam, Nu. 22. 4, 7; the M. woman, the plague, 25. 1—15; to be vexed, 16—18; defeated by Israel, 31. 1—12; Jos. 13. 21; the spoil, Nu. 31. 13—54; driven out by Gideon, Ju. 6, 7, 8; 9. 17; Ps. 83. 9, 11; Is. 9. 4; 10. 26; smitten in the field of Moab, Gen. 36. 35; 1 Ch. 1. 46. Other places Nu. 10. 29; 1 K. 11. 18; Is. 60. 6; Hab. 3. 7.
MIGDAL-EL, *tower of God*, a fortified town of Naphtali, Jos. 19. 38.
MIGDAL-GAD, a city of Judah, Jos. 15. 37.
MIGDOL, *tower*, (1) encampment at the Exodus, Ex. 14. 2; Nu. 33. 7; (2) the Jews dwelt at M. in Egypt, Jer. 44. 1; Neb. shall destroy it, 46. 14; Egypt shall be desolate from M. to Syene, marg. from the tower of Syene, Ez. 29. 10; 30. 6.
MIGRON, 1 S. 14. 2; Is. 10. 28.
MIJAMIN, (1) head of the 6th course of priests, 1 Ch. 24. 9; (2) a family of priests, Neh. 10. 7;=Miamin (2) and Miniamin (2).
MIKLOTH, *sticks*, (1) a son of Jehiel, 1 Ch. 8. 32; 9. 37, 38; (2) leader in David's army, 27. 4.
MIKNE-IAH, a gatekeeper of the ark, 1 Ch. 15. 18, 21.
MILALAI, Neh. 12. 36; probably a Gershonite.
MILCAH, *queen*, (1) d. of Haran, and wife of Nahor, Gen. 11. 29; 22. 20, 23; 24. 15, 24, 47; (2) d. of Zelophehad, Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.
MILCOM, the abomination ("false god") of the Ammonites, 1 K. 11. 5, 33; 2 K. 23. 13; elsewhere called *Malcham* and *Molech*, q.v.
MILETUS, visited by Paul, Ac. 20. 15, 17; Trophimus left there sick, 2 Tim. 4. 20. **MILETUM**, A.V.
MILLO, *bulwark*, a part of Jerusalem, existing before David, 2 S. 5. 9; 1 Ch. 11. 8; repaired by Solomon, 1 K. 9. 15, 24; 11. 27; Joash murdered, 2 K. 12. 20; repaired by Hezekiah, 2 Ch. 32. 5.
MILLO, house of, made Abimelech king, Ju. 9. 6, 20.
MINGLED PEOPLE, kings of the, R.V., of Arabia A.V., 1 K. 10. 15; all the m. p., Jer. 25. 20; all the kings of the m. p. that dwell in the desert, 24; the m. p. that are in the midst of Babylon, 50. 37; all the m. p., Ez. 30. 5.
MINIAMIN, (1) a Levite under Hezekiah, 2 Ch. 31. 15; (2) Neh. 12. 17;=Miamin (2) and Mijamin (2); (3) Neh. 12. 41.
MINNI, a kingdom (of *Armenia*, q.v.), Jer. 51. 27.
MINNITH, whither Jephthah drove the Ammonites, Ju. 11. 33; (2) wheat of M., Ex. 27. 17.
MIPHKAD, *appointment*, the gate of, Neh. 3. 31.
MIRIAM, *exalted*, sister of Moses, Nu. 26. 59; watches the ark, Ex. 2. 4; calls his mother, 7, 8; leads the women with tabrets, 15. 20, 21; murmurs against Moses, smitten with leprosy, Nu. 12. 1—15; Dt. 24. 9; dies in Kadesh, 20. 1; Mi. 6. 4.
MIRMA, *deceit*, a Benjamite, 1 Ch. 8. 10. MIRMAH, R.V.
MISGAB, *high fort*, M. is put to shame, Jer. 48. 1.
MISHAEL, (1) son of Uzziel, Ex. 6. 22; helps to remove the bodies of Nadab and Abihu, Lev. 10. 4, 5; (2) Neh. 8. 4; (3) one of the 3 children with Daniel, Dan. 1. 6, 7, 11, 19; 2. 17. See *Meshach*.
MISHAL, a town of Asher, Jos. 19. 26, R.V., MISHEAL, A.V.; given to the Gershonites, 21. 30.
MISHAM, a Benjamite, 1 Ch. 8. 12.
MISHMA, (1) a son of Ishmael, Gen. 25. 14; 1 Ch. 1. 30; (2) son of Simeon, 1 Ch. 4. 25.
MISHMANNAH, joined David at Ziklag, 1 Ch. 12. 10.
MISHNEH, marg. R.V.: the second quarter, R.V.: the college, A.V., 2 K. 22. 14; 2 Ch. 34. 22.
MISHRAITES, a family of Kirjath-jearim, 1 Ch. 2. 53.
MISPAR, R.V., MIZPAR, A.V., Ezr. 2. 2; the same as
MISPERETH, returned with Zerubbabel, Neh. 7. 7.
MISREPHOTH-MAIM, *burnings of waters*, whither Joshua chased Jabin, Jos. 11. 8; from Lebanon unto M. and (even, R.V.) all the Sidonians, 13. 6.
MITHCAH, a desert station, Nu. 33. 28, 29.
MITHNITE, the, Joshaphat, 1 Ch. 11. 43.
MITHREDATH, (1) a treasurer of Cyrus, Ezr. 1. 8; (2) a Persian officer at Samaria, 4. 7.
MITYLENE, chief town of Lesbos, Ac. 20. 14.
MIZAR, *little*, the hill M., Ps. 42. 6, the little hill (mountain, R.V.), marg.
MIZPAH, MIZPEH, *watch-tower*, (1) -ah R.V. except Ju. 11. 29; -eh, A.V. except Gen. 31. 49; the heap of stones raised by Jacob and Laban, Gen. 31. 49; Ju. 10. 17; 11. 11, 29, 34; 20. 1, 3; 21. 1, 5, 8; given to Gad, Jos. 13. 26; (2) Mizpeh of Moab, where David placed his parents, 1 S. 22. 3; (3) the land of Mizpah, R.V., -eh, A.V., where lived the Hivites who joined Jabin, Jos. 11. 3; (4) valley of Mizpeh, whither Jabin was chased, 11. 8; (5) Mizpeh, a city of Judah, Jos. 15. 38; (6) Mizpeh in Joshua, A.V. and R.V., and in Samuel, A.V.; -ah, elsewhere; a city of Benjamin, near Ramah and

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Gibeon, Jos. 18. 26; where Samuel assembled Israel, 1 S. 7. 5, 6, 16; 10. 17; fortified by Asa, 1 K. 15. 22; 2 Ch. 16. 6; Jer. 41. 10; residence of Gedaliah, 2 K. 25. 22—25; Jer. 40. 6—41. 18; Neh. 3. 7; Hos. 5. 1.

MIZPAR = *Mispar*, and *Mispereth*, q.v.

MIZRAIM, Gen. 10. 6, 13; 1 Ch. 1. 8, 11; Heb. name of Egypt.

MIZZAH, Gen. 36. 13, 17; 1 Ch. 1. 37.

MNASON, of Cyprus, Ac. 21. 16.

MOAB, son of Lot's eldest daughter, Gen. 19. 37; MOABITES, the nation descended from him, Dt. 2. 9—11; Nu. 21. 26—30; Dt. 28. 18; Ju. 11. 18; M. will not let Israel pass, Ju. 11. 17; M. not to be interfered with, Dt. 2. 9;—Nu. 21. 13—20; Ju. 11. 15, 18; Israel pitches in "the plains of M.," Nu. 22. 1; Balak and Balaam, c. 22, 23, 24; a sceptre shall smite the corners of M., 24. 17; they corrupt Israel, c. 25; a M. shall not enter into the congregation, Dt. 23. 3; Eglon king of M., and Ehud, Ju. 3. 12—30; served the gods of M., 10. 6; Elimelech's family in M., Rt. 1. 1—4; Hadad smites Midian in the field of M., Gen. 36. 35; 1 Ch. 1. 46; defeated by Saul, 1 S. 14. 47; David leaves his parents at Mizpeh of M., 22. 3, 4; conquest by David, 2 S. 8. 2; 1 Ch. 18. 2; Ps. 60. 8; 108. 9; Solomon's fondness for M. wives, 1 K. 11. 1; and M. gods, 7, 33; Mesha's tribute to Ahab, 2 K. 3. 4; he rebels against Ahaziah, 1. 1; 3. 5; attacks Judah, 2 Ch. 20. 1; M. and Ammon defeated by Israel, Judah and Edom, 2 K. 3. 6—27; 2 Ch. 20. 1—25; Ps. 83. 6; bands of M. invade Israel, 2 K. 13. 20; M. shall obey the Root of Jesse, Is. 11. 14; punishment of, 15. 16; 25. 10—12; Jer. 9. 26; 25. 9—21; 48; Ez. 25. 8—11; Am. 2. 2; Zep. 2. 8—11; helps Nebuchadnezzar against Judah, 2 K. 24. 2; Jeremiah to send yokes to M., Jer. 27. 1; the Jews that were in M., 40. 11; M. marriages, Ezr. 9. 1, 2; Neh. 13. 23. Other places 2 S. 23. 20; 1 Ch. 4. 22; 11. 46; 18. 11.

MOAD'IAH, a priest, or family of priests, Neh. 12. 17; Maadiah, v. 5.

MOLADAH, in S. Judah, Jos. 15. 26; 19. 2; 1 Ch. 4. 28; Neh. 11. 26.

MOLECH, the fire-god of the Ammonites, Lev. 18. 21; 20. 2, 3, 4; Jer. 32. 35; 1 K. 11. 7; to pass through the fire to M., 2 K. 23. 10.

MOLID, 1 Ch. 2. 29.

MOLOCH, Am. 5. 26, the tabernacle of your Moloch (Siccuth your king, R.V., and A.V. marg.); Ac. 7. 43; = *Molech*, q.v.

MORASTHITE, *inhab. of Moresheth*, MORASHTITE R.V. Micah the M., Jer. 26. 18; Mic. 1. 1.

MORDECAI, son of Jair, a Benjamite, Est. 2. 5, 10, 11, 15, 19, 20—22; 3. 2—6; 4. 1, 4—7, 9, 10, 12, 13, 15, 17; 5. 9, 13, 14; 6. 2—4, 10—13; 7. 10; 8. 1, 2, 7, 9, 15; 9. 3, 4, 20, 23, 29, 31; 10. 2, 3; Ezra 2. 2; Neh. 7. 7.

MOREH, *teacher*, (1) plain of, A.V., oak of, R.V., Gen. 12. 6; plains of, A.V., oaks of, R.V., Dt. 11. 30; (2) hill of M., Ju. 7. 1.

MORESHETH-GATH, Mi. 1. 14; in S. Judah.

MORIAH, (1) the land of, Gen. 22. 2; (2) the site of the Temple, 2 Ch. 3. 1.

MOSERA(H), a desert station, Dt. 10. 6; probably = MOSEROTH, *bonds*, Nu. 33. 30; near Mt. Hor.

MOSES, son of Amram, Ex. 6. 16, 18, 20; 1 Ch. 6. 1—3; family, 23. 14—17; 26. 24, 25; birth, exposure and adoption, Ex. 2. 1—10; Ac. 7. 20, 21; Heb. 11. 23; refused to be called the son of Pharaoh's daughter, Heb. 11. 24; flight into Midian, Ex. 2. 10—20; Ac. 7. 24—29; marriage, birth of Gershom, Ex. 2. 21, 22; Ac. 7. 29; the bush, sent to Egypt, Ex. 3; Ps. 105. 26; Ac. 7. 30—35; the three signs, Ex. 4. 1—9, 21—23; Aaron his spokesman, 10—16; departs, 19, 20; circumcision of Gershom, 24—26; met by Aaron, 27, 28; assembles Israel, 29—31; interview with Pharaoh, 5. 1—5; reproached by the people, 20, 21; his complaint to God, 22, 23; further promise and charge, 6. 1—9, 28—30; 7. 1—9; the signs done, 10, 11; the 10 plagues, 7. 19—11. 10; 12. 29, 30; pursuit and passage of the Red Sea, 14; Ac. 7. 36; they believe M., Ex. 14. 31; Jos. 4. 14; his song, Ex. 15. 1—19; the people murmur against him, at Marah, 15. 24; at Sin, 16. 2, 3; at Rephidim, 17. 2, 3; on the return of the spies, Nu. 14. 2; on the rebellion of Korah, 16. 41; at Kadesh, 20. 2, 3; when compassing Edom, 21. 5; sweetens the waters, Ex. 15. 25; brings water out of the rock, at Horeb, 17. 5, 6; at Kadesh, Nu. 20. 7—11; brings quails, at Sin, Ex. 16. 13; at Kibroth-hattaavah, Nu. 11. 31—34; Ps. 105. 40; manna, Ex. 16. 14—36; Nu. 11. 6—9; Dt. 8. 3; Neh. 9. 15; Ps. 78. 24; 105. 40; Jn. 6. 31, 32; holds the rod while Joshua and Amalek fight, Ex. 17. 9—12; goes up to God, the Law, c. 19; Heb. 12. 21; returns, with the tables, Ex. 31. 18; 32. 7, 15, 16; God will make of him a nation, 9, 10; Nu. 14. 12; his intercessions, Ex. 32. 11—13, 30—34; 34. 8, 9; Ps. 106. 23; also at Taberah, Nu. 11. 2; on the return of the spies, 14. 13—19; on the rebellion of Korah, 16. 22; breaks the tables, Ex. 32. 19; destroys the calf, 20; has the idolaters slain, 25—29; a leader in God's stead, 33. 1—3; speaks with God face to face in the tabernacle, 7—11; sees His glory, 12—23; two new tables, 34. 1—4, 27; with God another 40 days, 28; his face shines, the veil, 29—35; 2 Cor. 3. 7, 13; rears the tabernacle, Ex. 40. 17—38; consecrates Aaron and his sons, Lev. 8; the census, Nu. 1; again, in the plains of Moab, Nu. 26; sends the spies, c. 13; rebellion of Korah, c. 16; Ps. 106. 16; shall not enter Canaan, Nu. 20. 12, 13; Ps. 106. 32; sends to Edom, Nu. 20. 14; the brazen serpent, 21. 8, 9; Jn. 3. 14; song at the well, Nu. 21. 17, 18; views the land, 27. 12—14; Dt. 34. 1—4; appoints Joshua, Nu. 27. 15—23; settles the 2½ tribes, c. 32; a prophet like unto him, Dt. 18. 15—19; Ac. 3. 22; 7. 37; Ebal and Gerizim, Dt. 27, 28; exhortations, c. 29—31; the elders gathered, 31. 28; his song, c. 32; blesses the 12 tribes, c. 33; death and burial, &c., 34. 1—8; his greatness, 10—12; his meekness, Nu. 12. 3; faithfulness, 7; Heb. 3. 2, 5; at the Transfiguration, Mt. 17. 3, 4; Mk. 9. 4, 9; Lk. 9. 30; the Scribes and Pharisees sit in M.'s seat, Mt. 23. 2; had ye believed M. ye would have believed me, Jn. 5. 46; baptized unto M., 1 Cor. 10. 2; Jannes and Jambres withstood M., 2 Tim. 3. 8; dispute about the body of M., Jude 9; the Song of M. and the Lamb, Rev. 15. 3. Other places Ps. 103. 7; Is. 63. 12; Jer. 15. 1; Mal. 4. 4; Lk. 16. 29, 31; Jn. 1. 17.

MOZA, (1) son of Caleb, 1 Ch. 2. 46; (2) son of Zimri, 1 Ch. 8. 36, 37; 9. 42, 43.

MOZAH, a city of Benjamin, Jos. 18. 26.

MUPPIM, a Benjamite in Egypt, Gen. 46. 21; called Shupham, A.V., Shephuphan, R.V., Nu. 26. 39; Shuppim, 1 Ch. 7. 12, 15; 26. 16; Shephuphan, 1 Ch. 8. 5.

MUSHI, son of Merari, Ex. 6. 19; Nu. 3. 20; 1 Ch. 6. 19, 47; 23. 21, 23; 24. 26, 30.

MYRA, a town of Lycia, Ac. 27. 5.

MYSIA, on frontier of the provinces of Asia and Bithynia, Ac. 16. 7, 8.

NAAM, *pleasantness*, son of Caleb, 1 Ch. 4. 15.

NAAMAH, (1) Gen. 4. 22; (2) an Ammonitess, m. of Rehoboam, 1 K. 14. 21, 31 = 2 Ch. 12. 13; (3) a town in Judah, Jos. 15. 41.

NAAMAN, (1) Gen. 46. 21 = 1 Ch. 8. 4, 7; (2) Nu. 26. 40; (3) the Syrian noble, cured of leprosy by Elisha, 2 K. 5; Lk. 4. 27.

NAAMATHITE, *of Naamah*, Zophar the N., Job 2. 11; 11. 1; 20. 1; 42. 9.

NAAMITES, family of Naaman (2), Nu. 26. 40.

NAARAH, *girl*, (1) 1 Ch. 4. 5, 6; (2) Jos. 16. 7, R.V., spelt

NAARATH, Jos. 16. 7, A.V., and NAARAN, 1 Ch. 7. 28.

NAARAI, 1 Ch. 11. 37, = Paarai, 2 S. 23. 35.

NAASHON, NAASSON, same as NAHSHON, q.v.

NABAL, *fool*, the churlish man of Carmel, 1 S. 25; husb. of *Abigail*, q.v., 18. 27. 3; 30. 5; 2 S. 2. 2; 3. 3.

NABOTH, the Jezreelite, murdered by Ahab for his vineyard, 1 K. 21; avenged, 2 K. 9. 21, 25, 26.

NACHON, -CON R.V., owner of a threshingfloor near Jerusalem, 2 S. 6. 6; called Chidon, 1 Ch. 13. 9.

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NACHOR, Jos. 24. 2, A.V.; Lk. 3. 34, A.V.; elsewhere **NAHOR**, q.v.

NADAB, *liberal*, (1) eldest s. of Aaron, Ex. 6. 23; 24. 1, 9; 28. 1; Nu. 3. 2; 26. 60; 1 Ch. 6. 3; 24. 1; struck dead for offering strange fire, Lev. 10. 1; Nu. 3. 4; 26. 61; 1 Ch. 24. 2; (2) 1 Ch. 2. 28, 30; (3) 1 Ch. 8. 30; 9. 36; (4) k. of Israel, 1 K. 14. 20; 15. 25, 31; killed by Baasha, 15. 27.

NAGGE, **NAGGAI** R.V.; Lk. 3. 25:=? *Nogah*, q.v.

NAHALAL, *sheepwalk*, Jos. 19. 15, R.V.; 21. 35; and **NAHALOL**, Ju. 1. 30; **NAHALLAL** in Jos. 19. 15.

NAHALIEL, *God's torrent*, Nu. 21. 19.

NAHAM, *consolation*, a Judæan, 1 Ch. 4. 19.

NAHAMANI, Neh. 7. 7; omitted in Ezr. 2. 2.

NAHARAI, one of David's captains, 2 S. 23. 37, R.V.; 1 Ch. 11. 39: spelt

NAHARI, 2 S. 23. 37, A.V.

NAHASH, *serpent*, (1) king of Ammon, defeated by Saul, 1 S. 11. 1, 2; 12. 12; kind to David, 2 S. 10. 2 =1 Ch. 19. 1, 2; cp. 2 S. 17. 27; (2) appy. for Jesse, 2 S. 17. 25; (3) 1 Ch. 4. 12, mg., see *Ir-nahash*.

NAHATH, *rest*, (1) Gen. 36. 13, 17; 1 Ch. 1. 37; (2) 1 Ch. 6. 26; called Toah, v. 34, and Tohu, 1 S. 1. 1; (3) 2 Ch. 31. 13.

NAHBI, the spy sent by Naphtali, Nu. 13. 14.

NAHOR, (1) father of Terah, Gen. 11. 22—25; 1 Ch. 1. 26; Lk. 3. 34, R.V.; (2) s. of T. and grandf. of Rebekah, Gen. 11. 26, 27, 29; 22. 20, 23; 24. 10, 15, 24, 47; 29. 5; 31. 53; Jos. 24. 2, R.V.; spelt Nachor in Jos. 24. 2 and Lk. 3. 34, A.V.

NAHSHON, *diviner*, Ex. 6. 23, R.V.; Nu. 1. 7; 2. 3; 7. 12, 17; 10. 14; Rt. 4. 20; 1 Ch. 2. 10, 11; Mt. 1. 4, R.V.; Lk. 3. 32, R.V.; spelt in A.V. Naashon, Ex. 6. 23, and Naasson, Mt. 1. 4; Lk. 3. 32.

NAHUM, *consoler*, (1) the prophet, Na. 1. 1, see p. 148; (2) Lk. 3. 25, R.V.; Naum, A.V.

NAIN, near En-dor, widow's son raised at, Lk. 7. 11.

NAIOTH, in Ramah, where David fled from Saul, 1 S. 19. 18—23; 20. 1.

NAOMI (**NOOMI**, R.V. mg., Rt. 1. 2), *pleasant*, the m.-in-law of *Ruth*, q.v., Rt. 1; 2; 3. 1; 4. See *Mara*.

NAPHATH-DOR, Jos. 12. 23; 1 K. 4. 11, and

NAPHOTH-DOR, Jos. 11. 2, all in mg. of R.V. for height(s) of D., R.V. Cf. A.V. and see *Dor*.

NAPHISH, Gen. 25. 15; 1 Ch. 1. 31; 5. 19, R.V.

NAPHTALI, *? wrestlings*, Gen. 30. 8, s. of Jacob and tribe; Gen. 35. 25; 46. 24; 49. 21; Ex. 1. 4; Nu. 1. 15, 42, 43; 2. 29; 7. 78; 10. 27; 13. 14; 26. 48, 50; 34. 28; Dt. 27. 13; 33. 23; Ju. 1. 33; 4. 6, 10; 5. 18; 6. 35, 7. 23; Ps. 68. 27; Ez. 48. 3, 4, 34; Rev. 7. 6, R.V.; land of, Dt. 34. 2; Jos. 19. 32—39; Ju. 7. 23; 1 K. 4. 15; 7. 14; 15. 20; 2 K. 15. 29;—1 Ch. 2. 2; 7. 13; 12. 34, 40; 27. 19; 2 Ch. 16. 4; 34. 6; Is. 9. 1=Mt. 4. 13, 15, R.V. [A.V. in N.T. Nep(h)thalim]; Levite cities in, Jos. 20. 7; 21. 6, 32; 1 Ch. 6. 62, 76. See *Tribes* in Index of Subjects.

NAPHTUHIM, Gen. 10. 13; 1 Ch. 1. 11.

NARCISSUS, *daffodil*, Ro. 16. 11.

NATHAN, *He has given*, (1) 1 Ch. 2. 36; (2) 2 S. 23. 36=1 Ch. 11. 38; (3) s. of David, 2 S. 5. 14; 1 Ch. 3. 5; 14. 4; Zech. 12. 12; Lk. 3. 31; (4) the prophet, forbids David to build a temple, 2 S. 7; rebukes him about Bath-sheba, chap. 12; anoints Solomon king, 1 K. 1; 1 Ch. 17. 1, 2, 3, 15; 29. 29; 2 Ch. 9. 29; 29. 25; Ps. 51, title; (5) 1 K. 4. 5, perhaps=(3) or (4): two others, Ezr. 8. 16; 10. 39.

NATHANAEL, *God has given*, the disciple, "an Israelite indeed," Jn. 1. 45—51; with Peter, 21. 2.

NATHAN-MELECH, *the King* (*i.e. God*) *has given*, chamberlain of Josiah, 2 K. 23. 11.

NAUM, Lk. 3. 25 A.V. for Nahum.

NAZARENE, *bel. to Nazareth*, used of Jesus, Mt. 2. 23 and in R.V. of Mt. 26. 71; Mk. 14. 67; 16. 6; Christians called "sect of the Nazarenes," Ac. 24. 5.

NAZARETH, in Galilee, early home of Jesus, Mt. 2. 23; 4. 13; 21. 11; Mk. 1. 9; Lk. 1. 26; 2. 4, 39, 51; 4. 16; Jn. 1. 46; Jesus of N., Mt. 26. 71; Mk. 1. 24; 10. 47; 14. 67; 16. 6; Lk. 4. 34; 18. 37; 24. 19; Jn. 1. 46; 18. 5, 7; 19. 19; Ac. 2. 22; 3. 6; 4. 10; 6. 14; 10. 38; 22. 8; 26. 9. R.V. in Mt. 26. 71; Mk. 14. 67; 16. 6, the Nazarene.

NAZARITE, **NAZIRITE** R.V., *a consecrated man*, law of, Nu. 6; Samson the N., Ju. 13. 5, 7; 16. 17; —Am. 2. 11, 12. In Lam. 4. 7, R.V. nobles.

NEAH, a town in Zebulun, Jos. 19. 13.

NEAPOLIS, *Newtown*, the port of Philippi, Ac. 16. 11.

NEARIAH, *servant of the L.*, (1) 1 Ch. 3. 22, 23; (2) 1 Ch. 4. 42.

NEBAI, Neh. 10. 19, A.V., and R.V. mg.; Nobai, R.V.

NEBAIOTH, *heights*, and] the firstborn of Ishmael,

NEBAJOTH, A.V. in Gen.] Gen. 25. 13; 28. 9; 36. 3; 1 Ch. 1. 29; his descendants, Is. 60. 7.

NEBALLAT, a town of Benjamin, Neh. 11. 34.

NEBAT, f. of Jeroboam, 1 K. 11. 26; 12. 2, 15; 15. 1; 16. 3, 26, 31; 21. 22; 22. 52; 2 K. 3. 3; 9. 9; 10. 29; 13. 2, 11; 14. 24; 15. 9, 18, 24, 28; 17. 21; 23. 15; 2 Ch. 9. 29; 10. 2, 15; 13. 6.

NEBO, *? height*, (1) a hill in Moab, Dt. 32. 49; 34. 1; perh. near (2) a town in Moab, Nu. 32. 3, 38; 33. 47; 1 Ch. 5. 8; Is. 15. 2; Jer. 48. 1, 22; (3) a town in Judah, Ezr. 2. 29; 10. 43; Neh. 7. 33.

NEBO, Babylonian god of wisdom, = Mercury, Is. 46. 1. Hence

NEBUCHADNEZZAR, *Nebo, protect the crown!* (or, *the landmark*), the great king of Babylon; subdues Judah, 2 K. 24. 1; besieges Jerusalem, 24. 10, 11; and takes it, carrying away king and people, 25. 1, 8, 22; 1 Ch. 6. 15; 2 Ch. 36; Ezr. 1. 7; 2. 1; 5. 12, 14; 6. 5; Neh. 7. 6; Est. 2. 6; Jer. 27. 6, 8, 20; 28. 3, 11, 14; 29. 1, 3; 34. 1; 39. 5, A.V. Also Dan. 1. 1, 18; chaps. 2—4; 5. 2, 11, 18; for which see *Daniel* and *Azariah*. Spelt more accurately

NEBUCHADREZZAR, Jer. 21. 2, 7; 22. 25; 24. 1; 25. 1, 9; 29. 21; 32. 1, 28; 35. 11; 37. 1; 39. 1, 5 R.V., 11; 43. 10; 44. 30; 46. 2, 13, 26; 49. 28, 30; 50. 17; 51. 34; 52; Ez. 26. 7; 29. 18, 19; 30. 10.

NEBUSHASBAN, *N. delivered me*, Jer. 39. 13.

NEBUZAR-ADAN, *N. has given seed*, captain of the guard to Nebuchadnezzar, 2 K. 25. 8, 11, 20; kind to Jeremiah, Jer. 39. 9, 11, 13; 40. 1; 41. 10; 43. 6; 52. 12, 15, 16, 26, 30.

NECHO, **NECO** R.V., king of Egypt, conquered Josiah, defeated by Nebuchadnezzar (Jer. 46. 2), 2 Ch. 35. 20, 22; 36. 4; called Pharaoh-Necho(h) [Neco(h) R.V.], 2 K. 23. 29—35; Jer. 46. 2.

NEDABIAH, *free-gift of the L.*, 1 Ch. 3. 18.

NEGINAH, Ps. 61, title, A.V., and

NEGINOTH, in titles of Ps. 4; 6; 54; 55; 67; 76; all A.V.; Hab. 3. 19, A.V. mg.; *stringed instruments*, R.V., as Hab. 3. 19, A.V. text.

NEGO, Dan. 1. 7; 2. 49; 3. 12 f.; prob. altered from *Nebo*: only in *Abed-nego*, q.v.

NEHELAMITE, Jer. 29. 24, 31, 32. See *Shemaiah*.

NEHEMIAH, *comfort of the L.*, (1) who rebuilt the wall of Jerusalem, Neh. 1. 1; 8. 9; 10. 1; 12. 26, 47; see p. 121; (2) Ezr. 2. 2=Neh. 7. 7; (3) Neh. 3. 16.

NEHILOTH, Ps. 5, title; *wind instruments*, R.V. mg.

NEHUM, *comfort*, Neh. 7. 7 (but Ezr. 2. 2, Rehum).

NEHUSHTA (*? bronze*), m. of Jeconiah, 2 K. 24. 8.

NEHUSHTAN (mg., *a piece of brass*), name given to the brazen serpent, 2 K. 18. 4.

NEIEL, a place on the borders of Asher, Jos. 19. 27.

NEKEB, Jos. 19. 33; cf. R.V., and see *Adami*.

NEKODA, *? herdsman*, (1) Ezr. 2. 48=Neh. 7. 50; (2) Ezr. 2. 60=Neh. 7. 62.

NEMUEL, (1) Nu. 26. 9; (2) Nu. 26. 12; 1 Ch. 4. 24 (called Jemuel, Gen. 46. 10; Ex. 6. 15).

NEMUELITES, Nu. 26. 12, family of N. (2).

NEPHEG, *sprout*, (1) Ex. 6. 21; (2) 2 S. 5. 15; 1 Ch. 3. 7; 14. 6.

NEPHILIM, R.V. Gen. 6. 4; Nu. 13. 33; *giants*, A.V.

NEPHISH, 1 Ch. 5. 19, should be *Naphish*, q.v.

NEPHISHESIM, **NEPHUSIM**, cf. text and mg. of A.V. and R.V. in Ezr. 2. 50; Neh. 7. 52.

NEPHUSHESIM, Neh. 7. 52, R.V. text, prob. so written in Heb. for **NEPHUSIM**, or

NEPHISIM, Ezr. 2. 50, R.V. text, a family of *Nethinim*, q.v.

NEPHTHALIM, N.T. form of *Naphtali* in A.V.; Mt. 4. 13, 15; Rev. 7. 6.

NEPHTOAH, *an opening*, fountain near Jerusalem, Jos. 15. 9; 18. 15.

NER, *lamp*, Saul's grandf. and f. of Abner, 1 S. 14. 50, 51; 26. 5, 14; 2 S. 2. 8, 12; 3. 23, 25, 28, 37; 1 K. 2. 5, 32; 1 Ch. 8. 33; 9. 36, 39; 26. 28.

NEREUS, a convert, Ro. 16. 15.

NERGAL, Assyrian lion-god, 2 K. 17. 30. See p. 367.

NERGAL-SHAREZER, *N. protect the king!*, a chief

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officer of Nebuchadnezzar, Jer. 39. 3, 13. Cp. *Shareser*, 2 K. 19. 37.
NERI, *lamp of the L.*, Lk. 3. 27, same name as
NER·IAH, f. of Baruch, Jer. 32. 12, 16; 36. 4, 8, 32; 43. 3, 6; 45. 1; 51. 59.
NETAIM, *plantations* (as R.V. mg.), in Judah, near *Gederah*, q.v., 1 Ch. 4. 23, R.V. text. Plants, A.V.
NETHANEEL, A.V., but NETHANEL, R.V., same as Nathanael in N.T., *God has given*, captain of Issachar in the wilderness, Nu. 1. 8; 2. 5; 7. 18, 23; 10. 15: and nine others, 1 Ch. 2. 14; 15. 24; 24. 6; 26. 4; 2 Ch. 17. 7; 35. 9; Ezr. 10. 22; Neh. 12. 21, 36.
NETHAN·IAH, *the L. has given*, f. of Ishmael who slew Gedaliah, 2 K. 25. 23, 25; Jer. 40. 8, 14, 15; 41: others, 1 Ch. 25. 2, 12; 2 Ch. 17. 8; Jer. 36. 14.
NETHINIMS (-NIM R.V.), *given* (i.e. to the Temple, cp. Num. 3. 9; 1 S. 1. 11), a class of Temple servants, 1 Ch. 9. 2; Ezr. 2. 43, 58, 70; 7. 24; 8. 17, 20; Neh. 3. 26, 31; 7. 46, 60, 73; 10. 28; 11. 3, 21. See p. 351.
NETOPHAH, *dropping*, a place near Bethlehem, Ezr. 2. 22=Neh. 7. 26; whence
NETOPHATHI, Neh. 12. 28, A.V., elsewhere
NETOPHATHITE(S), 2 S. 23. 28, 29=1 Ch. 11. 30; 1 Ch. 27. 13, 15; 2 K. 25. 23=Jer. 40. 8; 1 Ch. 2. 54; 9. 16; Neh. 12. 28, R.V.
NEZ·IAH, Ezr. 2. 54; Neh. 7. 56.
NEZIB, *column*, in the Shephelah, Jos. 15. 43.
NIBHAZ, idol of the Avites, 2 K. 17. 31.
NIBSHAN, perh. for *Chibshan, a furnace* (cp. Gen. 19. 28), a town near the Dead Sea, Jos. 15. 62.
NICANOR, one of the seven deacons, Ac. 6. 5.
NICODEMUS, a ruler of the Jews, comes to Jesus by night, Jn. 3; defends him to the Pharisees, 7. 50; brings spices to his burial, 19. 39.
NICOLAITANES (-TANS, R.V.), a heretical sect in Asia Minor, Rev. 2. 6, 15. Cp. 2. 14.
NICOLAS, a proselyte of Antioch, one of the seven deacons, Ac. 6. 5.
NICOPOLIS, *city of victory* (? in Epirus, ? in Thrace), Tit. 3. 12.
NIGER, *black*, a Christian of Antioch, Ac. 13. 1.
NILE, the, in R.V. Gen. 41. 1 mg.; Is 19. 7, 8; 23. 3, 10; Jer. 46. 7, 8; Zec. 10. 11, where A.V. river(s), and in Is. brooks: see *Yeor*. Also Jer. 2. 18, R.V. mg.; R.V. text Shihor, A.V. *Sihor*, q.v.
NIMRAH, *leopard*, Nu. 32. 3, called Beth-nimrah, Nu. 32. 36; Jos. 13. 27; a town in Gilead, once belonging to Gad, then to Moab, near the waters of
NIMRIM, Is. 15. 6=Jer. 48. 34.
NIMROD, the Babylonian hunter, builder of Nineveh, Gen. 10. 8, 9; 1 Ch. 1. 10; Assyria called the land of Nimrod, Mi. 5. 6.
NIMSHI, grandf. of Jehu, 1 K. 19. 16; 2 K. 9. 2, 14, 20; 2 Ch. 22. 7.
NINEVE, Lk. 11. 32, A.V., elsewhere
NINEVEH, capital of Assyria, Gen. 10. 11, 12; 2 K. 19. 36=Is. 37. 37. Prophecies, Jonah 1. 2; 3. 2—7; 4. 11; Na. 1. 1; 2. 8; 3. 7; Zep. 2. 13. Repentant N., a sign, Mt. 12. 41=Lk. 11. 32.
NINEVITES, Lk. 11. 30.
NISAN, Babylonian name of the first month, Neh. 2. 1; Est. 3. 7; anciently called Abib, see p. 409.
NISROCH, said to be an Assyrian god, in whose temple at Nineveh Sennacherib was killed by his sons, 2 K. 19. 37=Is. 37. 38. See p. 366.
NO, i.e. Thebes, capital of Upper Egypt, taken by Assurbanipal abt. B.C. 660, Na. 3. 8, A.V. Prophecies agst., Jer. 46. 25; Ez. 30. 14, 15, 16. Called
NO-AMON, Na. 3. 8, R.V.; cp. Jer. 46. 25, R.V.
NOAD·IAH, *met by the L.*, (1) Ezr. 8. 33; (2) Neh. 6. 14.
NOAH (1), *rest*, the patriarch, s. of Lamech, Gen. 5. 29, 30, 32; saved in the ark from the flood, Gen. 6—8; God makes a covenant with N., Gen. 9. 1—17; N. makes wine, 9. 18 ff.; his descendants, Gen. 10; 1 Ch. 1. 4. References:—waters of N., Is. 54. 9; N., Daniel, and Job, Ez. 14. 14, 20; in N.T., Lk. 3. 36; 17. 26, 27=Mt. 24. 37, 38; Heb. 11. 7; 1 Pet. 3. 20; 2 Pet. 2. 5. Spelt Noe in the Gospels, A.V.
NOAH (2), *wandering*, d. of *Zelophehad*, q.v.; Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.
NOB, north of Jerus., where David ate the shew-bread, 1 S. 21. 1; 22. 9, 11, 19; Neh. 11. 32; Is. 10. 32.
NOBAH, *barking*, a Manassite, who took Kenath beyond Jordan, Nu. 32. 42;—Ju. 8. 11.
NOBAI, Neh. 10. 19, R.V.
NOD, *wandering*, where Cain lived, Gen. 4. 16.
NODAB, *nobility*, a s. of Ishmael, 1 Ch. 5. 19.
NOE, in the Gospels 5 times A.V. for *Noah*, q.v.
NOGAH, *splendour*, s. of David, 1 Ch. 3. 7; 14. 6.
NOHAH, *rest*, s. of Benjamin, 1 Ch. 8. 2.
NON, 1 Ch. 7. 27; R.V. *Nun*, q.v.
NOOMI, for Naomi, Rt. 1. 2, R.V. mg.
NOPH, i.e. Memphis (so Is. 19. 13, mg. R.V.), ancient capital of Egypt, Is. 19. 13; Jer. 2. 16; 44. 1; 46. 14, 19; Ez. 30. 13, 16. Cp. Hos. 9. 6.
NOPHAH, *blast*, near Medeba, Nu. 21. 30. ?=Nobah.
NUN, *fish*, Joshua, son of N., Ex. 33. 11; Nu. 11. 28; 13. 8, 16; 14. 6, 30, 38; 26. 65; 27. 18; 32. 12, 28; 34. 17; Dt. 1. 38; 31. 23; 32. 44; 34. 9; Jos. 1. 1; 2. 1, 23; 6. 6; 14. 1; 17. 4; 19. 49, 51; 21. 1; 24. 29; Ju. 2. 8; 1 K. 16. 34; Neh. 8. 17.
NYMPHAS, a Christian of Laodicea, Col. 4. 15, but
NYMPHA, a woman's name, *bride*, R.V. mg.

OBAD·IAH, *servant of the L.*, (1) steward of Ahas, 1 K. 18, protects prophets from Jezebel; (2) the prophet, Ob. 1, see p. 155; (3) a Levite, 1 Ch. 9. 16, see *Abda*: ten others, 1 Ch. 3. 21; 7. 3; 8. 38=9. 44; 12. 9; 27. 19; 2 Ch. 17. 7; 34. 12; Ezr. 8. 9; Neh. 10. 5; 12. 25.
OBAL, Gen. 10. 28; called Ebal, 1 Ch. 1. 22.
OBED, *servant*, (1) f. of Jesse, Rt. 4. 17, 21, 22; 1 Ch. 2. 12; Mt. 1. 5; Lk. 3. 32: four others, 1 Ch. 2. 37, 38; 11. 47; 26. 7; 2 Ch. 23. 1.
OBED-EDOM, *servant of E.*, of Gath, at whose house the ark was kept three months, 2 S. 6. 10—12; 1 Ch. 13. 13, 14; made doorkeeper of the ark in Zion, 1 Ch. 15; 16. 5, 38; his family keep the Temple storehouse, 1 Ch. 26. 4, 8, 15; 2 Ch. 25. 24.
OBIL, *camel-keeper*, 1 Ch. 27. 30.
OBOTH, *water-skins*, near Moab, Nu. 21. 10, 11; 33. 43, 44.
OCRAN, OCHRAN R.V., ? *troublous*, Pagiel s. of O., Nu. 1. 13; 2. 27; 7. 72, 77; 10. 26.
ODED, ? *supporter*, (1) 2 Ch. 15. 1, 8; (2) a prophet in the time of Ahaz, 2 Ch. 28. 9.
OG, king of Bashan, one of the *Rephaim*, q.v.; his bed, Dt. 3. 11; his kingdom conquered by Moses, Nu. 21. 33; 32. 33; Dt. 1. 4; 3. 1 f.; 4. 47; 29. 7; 31. 4; Jos. 2. 10; 9. 10; 12. 4; given to Manasseh, 13. 12, 30, 31; 1 K. 4. 19; Neh. 9. 22; Ps. 135. 11; 136. 20.
OHAD, a Simeonite, Gen. 46. 10; Ex. 6. 15.
OHEL, *tent*, s. of Zerubbabel, 1 Ch. 3. 20.
OHOLAH, *her tent*, and OHOLIBAH, *my tent in her*} Ex. 23. 4—44.
OHOLIAB, *father's tent*, Ex. 31. 6; 35. 34; 36. 1, 2; 38. 23.
OHOLIBAMAH, *tent of the high place*, (1) Gen. 36. 2, 5, 14, 18, 25; (2) duke O., 36. 41; 1 Ch. 1. 52. These four words are in R.V.; they are spelt Aho- in A.V. See *Aholah*, &c.
OLYMPAS, a convert, Ro. 16. 15.
OMAR, Gen. 36. 11, 15; 1 Ch. 1. 36.
OMEGA, the Alpha and the O., Rev. 1. 8, 11 A.V.; 21. 6; 22. 13. In Rev. 1. 11, om. R.V.
OMRI, (1) king of Israel, 1 K. 16. 16; overcomes his rivals, 16. 17—23; builds Samaria, 16. 24; his reign, 16. 25—34; 2 K. 8. 26=2 Ch. 22. 2; statutes of O., Mi. 6. 16; three others, 1 Ch. 7. 8; 9. 4; 27. 18.
ON, (1) a Reubenite, Nu. 16. 1; (2) Heliopolis in Egypt, Gen. 41. 45, 50; 46. 20; spelt Aven in Ex. 30. 17, and prob. meant in Is. 19. 18; Jer. 43. 13.
ONAM, (1) Gen. 36. 23; 1 Ch. 1. 40; (2) 1 Ch. 2. 26, 28.
ONAN, s. of Judah, his sin, Gen. 38. 4, 8, 9;—46. 12; Nu. 26. 19; 1 Ch. 2. 3.
ONESIMUS, *profitable*, of Colossæ, Col. 4. 9; slave of *Philemon*, q.v., converted by S. Paul, Philem. 10.
ONESIPHORUS, *profit-bringer*, friend of S. Paul at Rome, 2 Tim. 1. 16; 4. 19.
ONO, in Benj., 1 Ch. 8. 12; Ezr. 2. 33; Neh. 7. 37; 11. 35; plain of O., Neh. 6. 2.
OPHEL, *swelling*, (1) a hill in Jerusalem, 2 Ch. 27. 3; 33. 14; Neh. 3. 26, 27; 11. 21; also Is. 32. 14; Mi. 4. 8, both R.V. mg.; (2) 2 K. 5. 24, R.V. mg.
OPHIR, Gen. 10. 29=1 Ch. 1. 23; a country whence gold was brought, prob. a port of S. Arabia, 1 K. 9. 28; 10. 11; 22. 48; 1 Ch. 29. 4; 2 Ch. 8. 18; 9. 10; Job 22. 24; 28. 16; Ps. 45. 9; Is. 13. 12.

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OPHNI, in Benjamin, Jos. 18. 24.

OPHRAH, *fawn*, (1) 1 Ch. 4. 14; (2) in Benjamin, Jos. 18. 23; spoiled by Philistines, 1 S. 13. 17; (3) the city of *Gideon*, q.v., Ju. 6. 11, 24; 8. 27, 32; 9. 5.

OREB, *raven*, prince of Midian, slain at the rock Oreb, Ju. 7. 25; 8. 3; Ps. 83. 11; Is. 10. 26.

OREN, *pine-tree*, s. of Jerahmeel, 1 Ch. 2. 25.

ORION, Job 9. 9; 38. 31; Am. 5. 8; same word translated *constellations*, Is. 13. 10.

ORNAH, 2 S. 24. 16, R.V. mg., and

ORNAN, 1 Ch. 21. 15—28; 2 Ch. 3. 1; the Jebusite, called *Araunah*, q.v., 2 S. 24. 16—24.

ORPAH, sister-in-law of Ruth, Rt. 1. 4, 14.

OSEE, Ro. 9. 25; *Hosea*, R.V., q.v.

OSHEA, Nu. 13. 8, 16; *Hoshea*, R.V., q.v.

OSNAPPAR, perh. for Assurbanipal, Ezr. 4. 10, R.V.; Asnapper, A.V.

OTHNI, s. of Shemaiah, 1 Ch. 26. 7.

OTHNIEL, ? *lion of God*, b. of Caleb, takes Kirjath-Sepher, Jos. 15. 17=Ju. 1. 13; delivers Israel from Chushan-rishathaim, Ju. 3. 9—11; 1 Ch. 4. 13; (a descendant, 27. 15.

OZEM, ? *strength*, two persons, 1 Ch. 2. 15, 25.

OZIAS, Mt. 1. 8, 9; *Uzziah*, R.V., q.v.

OZNI, *belonging to the ear*, Nu. 26. 16; called Ezbon, Gen. 46. 16. Ancestor of the **OZNITES**, Nu. 26. 16.

PAARAI, 2 S. 23. 35; =Naarai, 1 Ch. 11. 37.

PADAN, PADDAN R.V., Gen. 48. 7; elsewhere

PADAN-ARAM, PADDAN-ARAM R.V., prob. *plain of A.*, home of Rebekah, Gen. 25. 20, and Rachel, 28. 2, 5—7;—31. 18; 33. 18; 35. 9, 26; 46. 15.

PADON, *redemption*, Nethinim, Ezr. 2. 44=Neh. 7. 47.

PAGIEL, *intervention of God*, prince of Asher, Nu. 1. 13; 2. 27; 7. 72, 77; 10. 26.

PAHATH-MOAB, *governor of Moab*, a family who return w. Zerubbabel, Ezr. 2. 6; 8. 4; 10. 30; Neh. 3. 11; 7. 11; 10. 14.

PAI, 1 Ch. 1. 50. See *Pau*. **PALAL**, Neh. 3. 25.

PALESTINA, in Ex. 15. 14; Is. 14. 29, 31, and

PALESTINE, Joel 3. 4; always *Philistia*, q.v., in R.V.

PALLU, *distinguished*, Gen. 46. 9, R.V.; Ex. 6. 14; Nu. 26. 5, 8; 1 Ch. 5. 3. See *Phallu*.

PALLUITES, his family, Nu. 26. 5.

PALTI, *deliverance of the L.*, (1) a spy, Nu. 13. 9; (2)=*Paltiel* (2), q.v., 1 S. 25. 44, R.V.

PALTIEL, *deliverance of God*, (1) Nu. 34. 26; (2) =Palti (2), to whom Saul gave Michal, David's wife; D. brings her back, 2 S. 3. 15, R.V. Spelt Phalti(el), A.V.

PALTITE, Helez the P., 2 S. 23. 26. See *Pelonite*.

PAMPHYLIA, in Asia Minor, Ac. 2. 10; 13. 13; 14. 24; 15. 38; 27. 5.

PANNAG, Ez. 27. 17. Perhaps a kind of confection, R.V. marg.

PAPHOS, in Cyprus, Ac. 13. 6, 13.

PARADISE, *a park*, Song 4. 13, R.V. mg. (cp. Neh. 2. 8; Ecc. 2. 5). Used in N.T. of heaven, as the antitype of the Garden of Eden, Lk. 23. 43; 2 Cor. 12. 4; Rev. 2. 7.

PARAH, *cow*, in Benjamin, Jos. 18. 23.

PARAN, ? *cavernous*, between Judæa and Sinai, Gen. 21. 21; Nu. 10. 12; 12. 16; 13. 3, 26; Dt. 1. 1; 33. 2; 1 S. 25. 1; 1 K. 11. 18; Hab. 3. 3. *El-paran*, q.v., Gen. 14. 6.

PARBAR, *open portico*, 1 Ch. 26. 18; translated precincts, 2 K. 23. 11.

PARMASHTA, ? *superior*, Est. 9. 9.

PARMENAS, one of the seven deacons, Ac. 6. 5.

PARNACH, Nu. 34. 25.

PAROSH, *flea*, a family who return w. Zerubbabel, Ezr. 2. 3; 8. 3, R.V.; 10. 25; Neh. 3. 25; 7. 8; 10. 14. See *Pharosh*.

PARSHANDATHA, Est. 9. 7.

PARTHIANS and Medes, Ac. 2. 9.

PARUAH, *flourishing*, 1 K. 4. 17.

PARVAIM, ? *oriental regions*, gold of P., 2 Ch. 3. 6.

PASACH, 1 Ch. 7. 33.

PAS-DAMMIM, 1 Ch. 11. 13; = *Ephes-d.*, q.v.

PASEAH, *limping*, (1) 1 Ch. 4. 12; (2) Nethinim, Ezr. 2. 49; Neh. 3. 6; 7. 51, R.V. See *Phaseah*.

PASHUR, PASHHUR R.V., (1) the priest, who put Jeremiah in the stocks, Jer. 20. 1—6; 38. 1; (2) P. son of Melchiah, 1 Ch. 9. 12; Jer. 21. 1; 38. 1; Neh. 11. 12; (3) perh. descendants of (1) or (2), Ezr. 2. 38; 10. 22; Neh. 7. 41; 10. 3.

PASSOVER, law of the Passover, Ex. 12; 34. 25; Lev. 23. 5; Nu. 9. 2—14; 28. 16; Dt. 16. 1—8; Ex. 45. 21; the first Passover, Nu. 33. 3; Heb. 11. 28; Joshua at Gilgal, Jos. 5. 10, 11; Josiah, 2 K. 23. 21—23; 2 Ch. 35. 1—19; Hezekiah, 2 Ch. 30; after the Captivity, Ezr. 6. 19, 20; at the Passion, Mt. 26. 2, 17—19; Mk. 14. 1—16; Lk. 22. 1—15; Jn. 11. 55; 12. 1; 13. 1; 18. 28, 39; 19. 14; 1 Cor. 5. 7; others, Lk. 2. 41; Jn. 2. 13, 23; 6. 4; Ac. 12. 4, R.V. (*Easter*, A.V.). Only spelt with capital P in Lk. 22. 1 and R.V. of Ac. 12. 4.

PATARA, in Lycia, Ac. 21. 1.

PATHROS, Upper Egypt, Is. 11. 11; Jer. 44. 1, 15; Ez. 29. 14; 30. 14.

PATHRUSIM, people of P., Gen. 10. 14=1 Ch. 1. 12.

PATMOS, in the Ægean Sea, Rev. 1. 9.

PATROBAS, a convert, Ro. 16. 14.

PAU, *bleating*, in Edom, Gen. 36. 39; called *Pai*, 1 Ch. 1. 50.

PAUL, the apostle, Ac. 13. 9, see also *Saul*; of Tarsus, Ac. 9. 11; pupil of Gamaliel, Ac. 22. 3; at Stephen's death, Ac. 7. 58; 8. 1; a persecutor, Ac. 8. 3; 9. 1; Gal. 1. 13; Ph. 3. 6; conversion, Ac. 9. 4—19; 22. 7; 26. 14; Gal. 1. 15, 16; in Arabia, Gal. 1. 17; in Damascus, Ac. 9. 19—25; 2 Cor. 11. 32; Gal. 1. 17, 18; at Jerusalem, (1) Ac. 9. 26—30; Gal. 1. 18, 19; (2) Ac. 11. 30; 12. 25; (3) Ac. 15. 1—29; Gal. 2. 1—10; Paul goes to Antioch, Ac. 11. 26; first missionary journey, Ac. 13, 14; 2 Tim. 3. 11; second, Ac. 15. 36—18. 22; third, Ac. 18. 23—21. 16; last visit to Jerusalem, Ac. 21. 17—30; Ro. 15. 25; arrest, Ac. 21. 31—34; Paul before Felix, Ac. 24; before Festus and Agrippa, Ac. 25. 23—26; voyage to Rome and shipwreck, Ac. 27—28. 15; in Rome, Ac. 28. 16—31; Ph. 1. 7, 13; 2 Tim. 1. 15—18; 4. 10—17; hardships, 1 Cor. 4. 9—13; 2 Cor. 6. 3—10; 11. 23—28; 12. 7—10; Gal. 4. 13—15; 6. 17; revelations, 1 Cor. 14. 8; 15. 8, 9; 2 Cor. 12. 1—4; Gal. 1. 16; other details in Epistles, (1) 2 Cor. 11. 22; Gal. 1. 13—2. 16; Ph. 3. 5, 6; (2) 2 Cor. 11. 8—10; 12. 13; Ph. 4. 15, 16; (3) Ro. 15. 19, 24; 1 Cor. 15. 32; 16. 5—9; 2 Cor. 2. 12, 13; Tit. 3. 12; (4) Philem. 10—22; S. Paul's epistles, 2 Cor. 10. 9, 10; 2 Pet. 3. 15, 16. See pp. 185, 311 ff.

PAULUS, Sergius P., proconsul of Cyprus, Ac. 13. 7.

PEDAHEL, *God has redeemed*, Nu. 34. 28.

PEDAHZUR, *the Rock has redeemed*, Nu. 1. 10; 2. 20; 7. 54, 59; 10. 23.

PEDA·IAH, *the L. has redeemed*, f. of Zerubbabel, 1 Ch. 3. 18, 19; others, 2 K. 23. 36; 1 Ch. 27. 20; Neh. 3. 25; 8. 4; 11. 7; 13. 13.

PEKAH, *open-eyed*, s. of Remaliah, kills his master Pekahiah and becomes king of Israel, 2 K. 15. 25—32; 16. 1; invades Judah with Rezin, 2 K. 15. 37; 16. 5; 2 Ch. 28. 6; Is. 7. 1; Israel invaded by *Tiglath-Pileser*, q.v., Pekah killed by Hoshea, 2 K. 15. 29, 30.

PEKAH·IAH, *the L. has opened* (the eyes), king of Israel, whom Pekah slew, 2 K. 15. 22—26.

PEKOD, in Babylonia, Jer. 50. 21; Ez. 23. 23.

PELA·IAH, *the L. has distinguished*, (1) 1 Ch. 3. 24; (2) Neh. 8. 7; 10. 10.

PELAL·IAH, *the L. has judged*, Neh. 11. 12.

PELAT·IAH, *the L. has delivered*, (1) prince of the people, Ez. 11. 1, 13; three others, 1 Ch. 3. 21; 4. 42; Neh. 10. 22.

PELEG, *division*, Gen. 10. 25; 11. 16—19; 1 Ch. 1. 19, 25; Lk. 3. 35, R.V.; Phalec, A.V.

PELET, *deliverance*, (1) 1 Ch. 2. 47; (2) 1 Ch. 12. 3.

PELETH, (1) Nu. 16. 1; (2) 1 Ch. 2. 33.

PELETHITES, always with *Cherethites*, q.v., David's body-guard, prob. foreigners, 2 S. 8. 18; 15. 18; 20. 7, 23; 1 K. 1. 38, 44; 1 Ch. 18. 17.

PELONITE, *such a one*, (1) Helez the P., 1 Ch. 11. 27; 27. 10: called *the Paltite*, 2 S. 23. 26; (2) 1 Ch. 11. 36.

PENIEL, *the Face of God*, Gen. 32. 30; elsewhere

PENUEL, (1) by the Jordan, where Jacob wrestled with the Angel, Gen. 32. 31; the town there destroyed by Gideon, Ju. 8. 8, 9, 17; rebuilt by Jeroboam, 1 K. 12. 25; (2) 1 Ch. 4. 4; (3) 1 Ch. 8. 25.

PENINNAH, *coral*, 1 S. 1. 2, 4.

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PENTECOST, the feast of the *fifty* days, Ac. 2. 1; 20. 16; 1 Cor. 16. 8. Cp. Dt. 16. 9 ff.
PEOR, *Heb. Pe'or*, in Moab, Nu. 23. 28, where there was the sanctuary of *Baal-peor*, q.v.; reff. to the plague, Nu. 25. 18; 31. 16; Jos. 22. 17.
PERAZIM, *breaches*, Is. 28. 21. See *Baal-perazim*.
PERESH, 1 Ch. 7. 16.
PEREZ, *breach*, s. of Tamar and Judah, Gen. 38. 29; 46. 12; Nu. 26. 20, 21; Rt. 4. 12, 18; 1 Ch. 2. 4, 5; 4. 1; his descendants, 1 Ch. 9. 4; 27. 3; Neh. 11. 4, 6; Mt. 1. 3; Lk. 3. 33. All R.V. except 1 Ch. 27. 3; Neh. 11. 4, 6; see *Pharez*.
PEREZITES, *family of Perez*, Nu. 26. 20, R.V.; Pharzites, A.V.
PEREZ-UZZA(H), *breach of U.*, 2 S. 6. 8; 1 Ch. 13. 11.
PERGA, in Pamphylia, where *John* Mark, q.v., left S. Paul, Ac. 13. 13, 14; 14. 25.
PERGAMOS, PERGAMUM R.V., Rev. 1. 11; 2. 12.
PERIDA, *? a grain*, Neh. 7. 57; same as
PERUDA, Ezr. 2. 55.
PERIZZITE(S), *villager*, a people of Palestine, who lived in the forest country (Jos. 17. 15), Gen. 13. 7; 15. 20; 34. 30; Ex. 3. 8, 17; 23. 23; 33. 2; 34. 11; Dt. 7. 1; 20. 17; Jos. 3. 10; 9. 1; 11. 3; 12. 8; 17. 15; 24. 11; Ju. 1. 4, 5; 3. 5; 1 K. 9. 20; 2 Ch. 8. 7; Ezr. 9. 1; Neh. 9. 8.
PERSIA, 2 Ch. 36. 20, 22, 23; Ezr. 1. 1, 2, 8; 3. 7; 4; 6. 14; 7. 1; 9. 9; Est. 1. 3, 14, 18; 10. 2; Ez. 27. 10; 38. 5; Dan. 8. 20; 10. 1, 13, 20; 11. 2.
PERSIAN, Neh. 12. 22; Dan. 6. 28; Medes and P., Est. 1. 19; Dan. 5. 28; 6. 8, 12, 15.
PERSIS, *a Persian woman*, a convert, Ro. 16. 12.
PETER, *rock*, Greek form of *Cephas*, q.v., brother of Andrew; the calling of P., Mt. 4. 18—20; Mk. 1. 16—18; Lk. 5. 1—11; Jn. 1. 40—42; P. an apostle, Mt. 10. 2; Mk. 3. 16; Lk. 6. 14; Ac. 1. 13; Peter's confession, Mt. 16. 16; Mk. 8. 29; Lk. 9. 20; his denial, Mt. 26. 33—35, 58, 69—75; Mk. 14. 29—31, 54, 66—72; Lk. 22. 31—34, 54—62; Jn. 13. 37, 38; 18. 15—18, 25—27; P. at the resurrection, Mk. 16. 7; Lk. 24. 12, 34 (Simon); Jn. 20. 2—7; 21; 1 Cor. 15. 5 (Cephas); P. at Pentecost, Ac. 2—5; P. and Simon Magus, Ac. 8. 14—24; at Lydda and Joppa, Ac. 9. 32—43; Peter and Cornelius, Ac. 10—11. 18; his imprisonment, Ac. 12. 1—19; at the Jerusalem Council, Ac. 15. 7—11; Gal. 2. 7—9; Peter and Paul at Antioch, Gal. 2. 11 ff. See *Simon, Symeon* and *Cephas*. Epistles of Peter, 1 Pet. 1. 1; 2 Pet. 1. 1. See pp. 224 ff., 306 ff.
PETHAHIAH, *the L. has opened*, three (or four) persons, 1 Ch. 24. 16; Ezr. 10. 23; Neh. 9. 5; 11. 24.
PETHOR, on the Euphrates, Balaam's city, Nu. 22. 5; Dt. 23. 4.
PETHUEL, father of Joel, Joel 1. 1.
PEULTHAI, 1 Ch. 26. 5, should be
PEULLETHAI, *recompense of the L.*, as R.V.
PHALEC, Lk. 3. 35; Peleg, R.V.
PHALLU, Gen. 46. 9 for *Pallu*, q.v.
PHALTI, 1 S. 25. 44, and **PHALTIEL**, 2 S. 3. 15. See *Palti*.
PHANUEL, same name as *Penuel*, q.v., Lk. 2. 36.
PHARAOH, name of the kings of Egypt, 1 Ch. 4. 18; Song 1. 9; (1) Abraham and Pharaoh, Gen. 12. 15—20; (2) Joseph and Pharaoh, Gen. 37. 36; 39. 1; 40; 41; 42. 15, 16; 44. 18; 45; 46. 5, 31, 33; 47; 50. 4, 6, 7; Ac. 7. 10, 13: see *Joseph*; (3) Pharaoh of the Exodus, his treasure cities, Ex. 1. 11; afflicts the Israelites, Ex. 1. 19, 22; Moses and P., Ex. 2. 15; 3. 10, 11; 4. 21, 22; 5—11; P. and the Exodus, Ex. 12. 29, 30; 13. 15, 17; 14; 15. 4, 19; 18. 4, 8, 10; Dt. 6. 21, 22; 7. 8, 18; 11. 3; 29. 2; 34. 11; 1 S. 2. 27; 6. 6; 2 K. 17. 7; Neh. 9. 10; Ps. 135. 9; 136. 15; Ro. 9. 17; Pharaoh's daughter, Ex. 2. 5—10; Ac. 7. 21; Heb. 11. 24; (4) Pharaoh and Solomon, 1 K. 3. 1; 7. 8; 9. 16, 24; 11. 1; 2 Ch. 8. 11; (5) another, 1 K. 11. 18—22, = *Shishak*, q.v.; (6) Pharaoh and Isaiah, 2 K. 18. 21; Is. 19. 11; 30. 2, 3; 36. 6; (7) 2 K. 23. 35; Jer. 25. 19; 46. 17, 25; 47. 1; see *Necho*; (8) Jer. 37. 5, 7, 11; 43. 9; 44. 30, R.V.; Ez. 17. 17; 29. 2, 3; 30. 21—25; 31. 2, 18; 32. 2, 31, 32: see *Hophra*.
PHARAOH-HOPHRA, Jer. 44. 30. See *Hophra*.
PHARAOH-NECHO(H), 2 K. 23. 29—35; Jer. 46. 2. See *Necho*.
PHARES, Gk. for *Perez*, q.v.; Mt. 1. 3; Lk. 3. 33.
PHAREZ, Gen. 38. 29; 46. 12; Nu. 26. 20, 21; Rt. 4. 12, 18; 1 Ch. 2. 4, 5; 4. 1; 9. 4. *Perez*, R.V., q.v.
PHARISEE, *separatist*, a party among the Jews, who believed in a resurrection (Ac. 23. 9), and accepted oral traditions as well as the Law (Mt. 15. 1—9); Pharisees and the Baptist, Mt. 3. 7; Jn. 1. 24; Pharisees and Christ, Mt. 5. 20; 9. 11, 14, 34; 12; 15. 1, 12; 16. 1—12; 19. 3; 21. 45; 22. 15, 34, 41; 27. 62; Mk. 2. 16, 18, 24; 3. 6; 7. 1, 3, 5; 8. 11, 15; 10. 2; 12. 13; Lk. 5. 17—33; 6. 2, 7; 7. 30—39; 12. 1; 13. 31; 14. 1, 3; 15. 2; 16. 14; 17. 20; 19. 39; Jn. 4. 1; 7. 32, 45—48; 8. 3, 13; 9. 13—16, 40; 11. 46, 47, 57; 12. 19, 42; 18. 3; the great denunciation, Mt. 23; Lk. 11. 37—54 (om. Mt. 23. 14 R.V. and om. *Pharisees* in Lk. 11. 44); the P. and the publican, Lk. 18. 10, 11; Nicodemus, Jn. 3. 1; Gamaliel, Ac. 5. 34; S. Paul, Ac. 23. 6—9; 26. 5; Ph. 3. 5; Christian Pharisees, Ac. 15. 5. See pp. 255 f.
PHAROSH, so spelt in A.V. Ezr. 8. 3, for *Parosh*, q.v.
PHARPAR, river of Damascus, 2 K. 5. 12.
PHARZITES, Nu. 26. 20; *Perezites*, R.V., q.v.
PHASEAH, so spelt in A.V. Neh. 7. 51, for *Paseah*, q.v.
PHEBE, Ro. 16. 1; *Phœbe*, R.V., q.v.
PHENICE, (1) Ac. 11. 19; 15. 3; *Phœnicia*, R.V., q.v.; (2) Ac. 27. 12; *Phœnix*, R.V., q.v.
PHENICIA, Ac. 21. 2; *Phœnicia*, R.V., q.v.
PHICHOL, PHICOL R.V., captain of the host of Abimelech the Philistine, Gen. 21. 22, 32; 26. 26.
PHILADELPHIA, in Asia Minor, Rev. 1. 11; 3. 7.
PHILEMON, of Colossæ (Col. 4. 9), converted by S. Paul, Philem. 1. See p. 209; also *Onesimus*.
PHILETUS, a heretic, 2 Tim. 2. 17.
PHILIP, *lover of horses*, (1) the apostle, Mt. 10. 3; Mk. 3. 18; Lk. 6. 14; Ac. 1. 13; anecdotes, Jn. 1. 43—48; 6. 5, 7; 12. 21, 22; 14. 8, 9; (2) the deacon, Ac. 6. 5; preaches to Simon Magus, and the Ethiopian eunuch, Ac. 8; entertains S. Paul, Ac. 21. 8; (3) son of Herod the Great and Mariamne (called Herod by Josephus), first husband of *Herodias*, q.v., Mt. 14. 3 = Mk. 6. 17; Lk. 3. 19, A.V. (om. R.V.); (4) another son of Herod, tetrarch of Trachonitis, Lk. 3. 1, founder of *Cæsarea Philippi*, q.v.
PHILIPPI, (1) *Cæsarea Philippi*, q.v.; (2) in Macedonia; S. Paul at Philippi, Ac. 16. 12—40; 20. 6; Ph. 1. 1; 1 Thes. 2. 2.
PHILIPPIANS support S. Paul, Ph. 4. 15.
PHILISTIA, the country of the Philistines, Ps. 60. 8; 87. 4; 108. 9; and in R.V. of Ex. 15. 14; Ps. 83. 7; Is. 14. 29, 31; Joel 3. 4. See *Philistines; Palestina; Palestine*.
PHILISTIM, Gen. 10. 14, but R.V. *Philistines*.
PHILISTINES, the inhabitants of the country between Judah and the Mediterranean, Ex. 23. 31; their origin, Gen. 10. 14, R.V. (*Philistim*, A.V.); 1 Ch. 1. 12; Jer. 47. 4; Am. 9. 7: see *Caphtor*. Abimelech king of the P., Gen. 21. 32, 34; 26; the land of the P., Ex. 13. 17, not conquered by Israel; the five lords of the P., Jos. 13. 2, 3; Ju. 3. 3; exploits of Shamgar, Ju. 3. 31; of *Samson*, q.v., Ju. 10. 6, 7, 11; 13. 1, 5; 14. 1—4; 15; 16; the P. and the Ark, 1 S. 4—7; Saul and the P., 1 S. 9. 16; 10. 5; 12. 9; 23. 27, 28; 24. 1; at Michmash, 1 S. 13; 14; David's exploits, 1 S. 17; 18; 19. 5, 8; 21. 9; 22. 10; 23. 1—5; 27. 1, 7, 11; 30. 16; 2 S. 3. 14, 18; the P. overthrow Saul on Mt. Gilboa, 1 S. 28; 29; 31; 2 S. 1. 20; 21. 12; David's great victories over the P., 2 S. 5. 17—25 (cp. Is. 28. 21); 8. 1, 12; 19. 9; exploits of David's captains against the P., 2 S. 21. 15—19; 23. 9—16; the siege of *Gibbethon*, q.v., 1 K. 15. 27; 16. 15; Hezekiah's victories over the P., 2 K. 18. 8: also 1 K. 4. 21; 2 K. 8. 2, 3; 1 Ch. 10; 11. 13—18; 12. 19; 14; 18. 1, 11; 20. 4, 5; 2 Ch. 9. 26; 17. 11; 21. 16; 26. 6, 7; 28. 18; Ps. 56, title; Ps. 83. 7; daughters of the P., 2 S. 1. 20; Ez. 16. 27, 57. Prophecies: Is. 11. 14; Obad. 19; Jer. 25. 20; 47. 1, 4; Ez. 25. 15, 16; Am. 1. 8; Zeph. 2. 5; Zec. 9. 6: other references to P. in prophets, Is. 2. 6; 9. 12 (cp. 2 Ch. 28. 18); Am. 6. 2. See *Philistia*.
PHILOLOGUS, a convert, Ro. 16. 15.
PHINEHAS, (1) grandson of Aaron, Ex. 6. 25; kills the two offenders at *Peor*, q.v., Nu. 25. 7, 11; 31. 6; Ps. 106. 30; P. and the trans-Jordanic tribes, Jos.

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22. 13, 30—32; his home, Jos. 24. 33; high-priest, Ju. 20. 28; 1 Ch. 6. 4, 50; 9. 20; descendants, Ez. 7. 5; 8. 2, 33; (2) son of *Eli*, q.v., 1 S. 1. 3; 2. 34; 4. 4, 11, 17; father of *Ichabod*, q.v., 1 S. 4. 19; X his grandson, 1 S. 14. 3.
PHLEGON, a convert, Ro. 16. 14.
PHŒBE, deaconess of Cenchreæ, Ro. 16. 1, R.V.; spelt Phebe, A.V.
PHŒNICIA, a district on the sea-coast of Palestine, Ac. 11. 19; 15. 3; 21. 2: all R.V. See *Phenice* and *Phenicia*.
PHŒNIX, in Crete, Ac. 27. 12, R.V.; Phenice, A.V.
PHRYGIA, in Asia Minor, Ac. 2. 10; 16. 6; 18. 23.
PHURAH, Ju. 7. 10, 11, should be *Purah*, as R.V.
PHUT, Gen. 10. 6; Ex. 27. 10, should be *Put*, q.v., as R.V.
PHUVAH, Gen. 46. 13, A.V. text, and A.V. mg. of Nu. 26. 23; 1 Ch. 7. 1. See *Puah*.
PHYGELLUS, PHYGELUS R.V., of Asia, deserts S. Paul, 2 Tim. 1. 15.
PI-BESETH, Bubastis, Ex. 30. 17, and cp. A.V. mg.
PI-HAHIROTH, where the Israelites crossed the Red Sea, Ex. 14. 2, 9; Nu. 33. 7, 8: "before Hahiroth," Nu. 33. 8, R.V.
PILATE, Roman governor of Judæa in the time of Christ, Lk. 3. 1; 13. 1; Christ tried before Pilate (Pilate's wife, Mt. 27. 19; Herod and P., Lk. 23. 6, 11, 12; P. washes his hands, Mt. 27. 24, and then unwillingly condemns Christ to death), Mt. 27. 2—26; Mk. 15. 1—15; Lk. 23. 1—25; Jn. 18. 28—19. 16; P. writes the title for the Cross, Jn. 19. 19—22; gives Christ's body to *Joseph* of Arimathæa, q.v., Mt. 27. 58; Mk. 15. 43, 44; Lk. 23. 52; Jn. 19. 38; sets a guard at the sepulchre, Mt. 27. 62, 65; —Ac. 3. 13; 4. 27; 13. 28; 1 Tim. 6. 13.
PILDASH, s. of Nahor, Gen. 22. 22.
PILEHA, PILHA R.V., *? millstone*, Neh. 10. 24.
PILTAI, *the L. has delivered*, Neh. 12. 17.
PINON, duke Pinon, Gen. 36. 41; 1 Ch. 1. 52; prob. same as *Punon*, q.v.
PIRAM, *? wild-ass*, king of Jarmuth, Jos. 10. 3.
PIRATHON, in Ephraim, Ju. 12. 15, whence
PIRATHONITE, Abdon the P., Ju. 12. 13, 15; Benaiah the P., 2 S. 23. 30; 1 Ch. 11. 31; 27. 14.
PISGAH, *? division*, a hill in Moab, opposite Jericho, Nu. 21. 20, whence Balaam, Nu. 23. 14, and Moses saw the land of Israel, Dt. 3. 27; 34. 1. See also *Ashdoth-Pisgah*.
PISIDIA, in Asia Minor, Ac. 13. 14; 14. 24. See *Antioch* (2).
PISON, PISHON R.V., Gen. 2. 11.
PISPAH, PISPA R.V., 1 Ch. 7. 38.
PITHOM, Egyptian treasure-city, Ex. 1. 11.
PITHON, 1 Ch. 8. 35; 9. 41.
PLEIADES, Job 9. 9; 38. 31; Am. 5. 8, R.V.: the seven stars, Am. 5. 8, A.V.
POCHERETH OF ZEBAIM (-HAZZEBAIM, R.V.), Ezr. 2. 57=Neh. 7. 59.
POLLUX, Castor and P., Ac. 28. 11. See *Castor*, and cp. R.V.
PONTIUS, name of *Pilate*, q.v., Mt. 27. 2, A.V.; Lk. 3. 1; Ac. 4. 27; 1 Tim. 6. 13: om. *Pontius*, Mt. 27. 2, R.V.
PONTUS, on Black Sea, Ac. 2. 9; 18. 2; 1 Pet. 1. 1.
PORATHA, *? given by lot*, Est. 9. 8.
PORCIUS, name of *Festus*, q.v., Ac. 24. 27.
POTIPHAR, Joseph's master in Egypt, Gen. 37. 36; 39. 1. Perhaps same name as
POTI-PHERAH (-PHERA, R.V.), *? devoted to the Sun*, priest of On and father-in-law of Joseph, Gen. 41. 45, 50; 46. 20.
PRISCA, 2 Tim. 4. 19, also Ro. 16. 3, R.V., and 1 Cor. 16. 19, R.V.: same as
PRISCILLA, wife of *Aquila*, q.v., Ac. 18. 2, 18, 26; also A.V. in Ro. 16. 3; 1 Cor. 16. 19.
PROCHORUS, a deacon, Ac. 6. 5.
PTOLEMAIS, now Acre, Ac. 21. 7.
PUA, Nu. 26. 23, same as *Phuvah* and *Puah*, q.v.
PUAH, *? mouth*, (1) s. of Issachar, Gen. 46. 13, A.V. mg.; 1 Ch. 7. 1, see *P(h)uvah*; (2) Ju. 10. 1; (3) *? splendour*, the midwife, Ex. 1. 15.
PUBASTUM, Ez. 30. 17, A.V. mg., for *Pi-beseth*, q.v.
PUBLIUS, chief man of Malta, S. Paul heals his father, Ac. 28. 7, 8.
PUDENS, a convert, 2 Tim. 4. 21.
PUHITES, 1 Ch. 2. 53; *Puhites*, R.V., q.v.
PUL, (1) king of Assyria, most likely another name of *Tiglath-Pileser*, q.v.; Menahem gives tribute to Pul, 2 K. 15. 19; 1 Ch. 5. 26; (2) prob. for *Put*, q.v., Is. 66. 19.
PUNITES, family of *Puvah*, q.v., Nu. 26. 23.
PUNON, in Edom, Nu. 33. 42, 43. See *Pinon*.
PUR, said to mean *lot*, Est. 3. 7; 9. 26. Hence
PURIM, name of a feast, Est. 9. 26—32. See p. 359.
PURAH, *winepress*, Gideon's servant, Ju. 7. 10, 11, R.V.; Phurah, A.V.
PUT, an African nation, Gen. 10. 6; 1 Ch. 1. 8; Jer. 46. 9; Ez. 27. 10; 30. 5; 38. 5; Na. 3. 9; all R.V.: it is prob. meant in Is. 66. 19. A.V. only 1 Ch. 1. 8; Na. 3. 9; elsewhere *Phut*, *Libya* and *Libyans*, q.v.
PUTEOLI, on the Bay of Naples, Ac. 28. 13.
PUTHITES, a family of Kirjath-jearim, 1 Ch. 2. 53, R.V.; Puhites, A.V.
PUTIEL, father-in-law of Eleazar, Ex. 6. 25.
PUVAH, Gen. 46. 13; Nu. 26. 23; both R.V.; Phuvah and Pua, A.V.: called *Puah*, q.v., 1 Ch. 7. 1.
PYRRHUS, father of Sopater, Ac. 20. 4, R.V.; Pyrrhus is omitted in A.V.
PYTHON, Ac. 16. 16, mg.; text, "a spirit of divination."
QUARTUS, a convert, Ro. 16. 23.
QUIRINIUS, Roman governor of Syria, Lk. 2. 2, R.V.; Cyrenius, A.V.

RAAMA, 1 Ch. 1. 9, R.V., as Heb.: elsewhere
RAAMAH, always mentioned with Sheba, Gen. 10. 7; 1 Ch. 1. 9; Ez. 27. 22.
RAAM-IAH, *? thundering of the L.*, Neh. 7. 7; = Reelaiah, Ezr. 2. 2.
RAAMSES, Ex. 1. 11; elsewhere *Rameses*, q.v.
RABBAH, *chief (city)*, (1) in Judah, Jos. 15. 60; (2) chief city of the Ammonites, Dt. 3. 11, R.V.; Jos. 13. 25; taken by David, 2 S. 11. 1; 12. 26, 27, 29; 17. 27; 1 Ch. 20. 1; prophecies against, Jer. 49. 2, 3; Ez. 21. 20, R.V.; 25. 5; Am. 1. 14. Translated
RABBATH in A.V. of Dt. 3. 11; Ez. 21. 20.
RABBI, *my master*, Jewish title for a teacher, Mt. 23. 7, 8; given to Christ, Mt. 26. 25, 49; Mk. 9. 5; 11. 21; 14. 45; Jn. 1. 38, 49; 3. 2, 26; 4. 31; 6. 25; 9. 2; 11. 8.
RABBITH, *? queenly*, Jos. 19. 20.
RABBONI, *my master*, used to Christ, Mk. 10. 51, R.V.;
RAB-MAG, *chief Magian*, Jer. 39. 3, 13. [Jn. 20. 16.
RAB-SARIS, *chief officer*; 2 K. 18. 17; Jer. 39. 3, 13.
RAB-SHAKEH, *chief commander* (?), an Assyrian military title lower than *Tartan*, q.v., 2 K. 18; 19. 4, 8; Is. 36; 37. 4, 8.
RACA, Mt. 5. 22, an expression of contempt, R.V. mg.
RACHAB, Mt. 1. 5, A.V., = Rahab (2).
RACHAL, RACAL R.V., *traffic*, 1 S. 30. 29.
RACHEL, *ewe*, wife of Jacob, Gen. 29—31; 33. 1, 2, 7; 35. 16; Rt. 4. 11; her children, Gen. 35. 24, 25; 46. 19, 22, 25; her grave, Gen. 35. 19, 20; 48. 7; 1 S. 10. 2; R. weeping for her children, Jer. 31. 15, R.V., = Mt. 2. 18. Spelt *Rahel*, Jer. 31. 15, A.V.
RADDAI, *subduer*, 1 Ch. 2. 14.
RAGAU, Lk. 3. 35, for *Reu*, q.v.
RAGUEL, Nu. 10. 29, for *Reuel*, q.v.
RAHAB (1), *turbulence*, perh. the storm-fiend, Job 9. 13, R.V.; 26. 12, R.V.; Ps. 89. 10; Is. 51. 9; a nickname for Egypt, Is. 30. 7, R.V.; also Ps. 87. 4. R.V. mg. in Psalms, "Egypt": elsewhere, "arrogancy."
RAHAB (2), *broad*, the harlot, who hid the spies, Jos. 2. 1, 3; 6. 17, 23, 25; Mt. 1. 5, R.V.; Heb. 11. 31; Jas. 2. 25.
RAHAM, s. of Shema, 1 Ch. 2. 44.
RAHEL, Jer. 31. 15; Rachel, R.V.
RAKEM = *Rekem*, q.v., 1 Ch. 7. 16.
RAKKATH, *strand*, in Naphtali, Jos. 19. 35.
RAKKON, in Dan, Jos. 19. 46.
RAM, *high*, (1) ancestor of David, Rt. 4. 19; 1 Ch. 2. 9, 10; also Mt. 1. 3, 4, R.V. (Aram, A.V.); (2) Job 32. 2; (3) 1 Ch. 2. 25, 27.
RAMA, Mt. 2. 18; Ramah, R.V., as Jer. 31. 15.
RAMAH, *height*, (1) in Benjamin, on the border of Ephraim, Jos. 18. 25; Ju. 4. 5; 19. 13; the home of Samuel, 1 S. 1. 19; 2. 11; 7. 17; 8. 4; 15. 34; 16. 13; 19. 18—23; 20. 1; 22. 6 (mg. *height*); 25. 1;

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28. 3; fortified by Baasha, 1 K. 15. 17, 21, 22; 2 Ch. 16. 1, 5, 6; Ezr. 2. 26; Neh. 7. 30; 11. 33; Is. 10. 29; Jer. 31. 15; 40. 1; Hos. 5. 8; Mt. 2. 18, R.V.; (2) Jos. 19. 36; (3) Jos. 19. 29; (4) R. of the South, Jos. 19. 8, R.V., see *Ramath*; (5) =Ramoth-Gilead, 2 K. 8. 29=2 Ch. 22. 6.

RAMATH, Jos. 19. 8; Ramah, R.V.; prob. same as *South Ramoth*, 1 S. 30. 27.

RAMATH-LEHI, *height of the jaw-bone*, Ju. 15. 17.

RAMATH-MIZPEH, *height of the watch-tower*, Jos. 13. 26.

RAMATHAIM-ZOPHIM, 1 S. 1. 1,=Ramah, 1 S. 1. 19. Cp. *Arimathæa*.

RAMATHITE, Shimei the R., 1 Ch. 27. 27.

RAMESES, Egyptian treasure-city, Gen. 47. 11; Ex. 12. 37; Nu. 33. 3, 5. Spelt Raamses, Ex. 1. 11.

RAM'IAH, *the L. is high*, Ezr. 10. 25.

RAMOTH, *heights*, (1) 1 S. 30. 27, see *Ramath*; (2) 1 Ch. 6. 73; (3) Ezr. 10. 29, but Jeremoth, R.V.; cf. marg.; (4) R. in Gilead, Dt. 4. 43; Jos. 20. 8; 21. 38; 1 K. 22. 3, A.V.; 1 Ch. 6. 80; elsewhere written

RAMOTH-GILEAD, *heights of Gilead*, 1 K. 4. 13, where Ahab was slain, 1 K. 22;—2 K. 8. 28; 9. 1, 4, 14; 2 Ch. 18; 22. 5. A city of refuge.

RAPHA, (1) 1 Ch. 8. 2; (2) 1 Ch. 8. 37, see *Raphah* (2); (3) A.V. mg. of 2 S. 21. 16, 18, 20, and mg. of 1 Ch. 20. 4, 6 (also v. 8, R.V. mg.); see *Raphah* (1). In these places the text has *giant;* in 1 Ch. 20. 4, R.V. mg. *Rephaim* and *giants*. See *Gigantic Races* in Index of Subjects.

RAPHAH, (1) R.V. mg. of 2 S. 21. 16, 18, 20, 22; text, *giant;* see *Rapha* (3); (2) 1 Ch. 8. 37, R.V.; Rephaiah, A.V. marg., as 9. 43.

RAPHU, *healed*, Nu. 13. 9.

REA'IA, 1 Ch. 5. 5, for

REA'IAH, *the L. has seen*, (1) 1 Ch. 4. 2, perh. same as Haroeh, 1 Ch. 2. 52; (2) 1 Ch. 5. 5, R.V.; (3) Ezr. 2. 47=Neh. 7. 50.

REBA, Nu. 31. 8; Jos. 13. 21.

REBECCA, Ro. 9. 10, N.T. form of

REBEKAH, *noose*, wife of Isaac, Gen. 22. 23; 24; mother of Esau and Jacob, 25. 20, 21, 28; R. feigned to be Isaac's sister to Abimelech, 26. 7, 8; R. grieved with Esau, 26. 35; by her help Jacob obtains the blessing, 27; 28. 5; 29. 12; her grave, 49. 31; her nurse, 24. 59; 35. 8.

RECHAB, (1) R. and Baanah, who killed *Ish-bosheth*, q.v., 2 S. 4. 2—9; (2) a Kenite family, 1 Ch. 2. 55; Jonadab, s. of Rechab, 2 K. 10. 15, 23; Jer. 35; (3) Neh. 3. 14, perh. same as (2).

RECHABITES, descendants of Jonadab son of Rechab, Jer. 35. 2, 3, 5, 18.

RECHAH, 1 Ch. 4. 12.

RED SEA, between Egypt and Arabia, Ex. 10. 19; 23. 31; Jer. 49. 21; the crossing of the Red Sea, Ex. 13. 18; 15. 4, 22; Nu. 33. 10, 11; Dt. 11. 4; Jos. 2. 10; 4. 23; 24. 6; Neh. 9. 9; Ps. 106. 7, 9, 22; 136. 13, 15; Ac. 7. 36; Heb. 11. 29; wanderings of Israelites on the east side, Nu. 14. 25; 21. 4; Dt. 1. 40; Ju. 11. 16; Solomon's fleet on the Red Sea, 1 K. 9. 26. In some passages the gulf of Akaba may be meant, in others an extension of the gulf of Suez northward which no longer exists. See *Suph*, *Suphah* and *Zuph*.

REELA'IAH, Ezr. 2. 2, called *Raamiah*, q.v., Neh. 7. 7.

REGEM, 1 Ch. 2. 47.

REGEM-MELECH, Zec. 7. 2.

REHAB'IAH, *the L. has enlarged*, 1 Ch. 23. 17; 24. 21; 26. 25.

REHOB, *broad place, boulevard*, (1) Neh. 10. 11; (2) near Hamath, a Syrian district, Nu. 13. 21; Jos. 19. 28, 30; 21. 31; Ju. 1. 31; 2 S. 8. 3, 12; 10. 8; 1 Ch. 6. 75. See *Beth-rehob*.

REHOBOAM, s. of Solomon, 1 K. 11. 43; the ten tribes rebel, 1 K. 12; reign of R., Shishak spoils Jerusalem, 14. 21—31; 15. 6; 1 Ch. 3. 10; 2 Ch. 9. 31; 10—12; 13. 7; Mt. 1. 7, R.V. See *Roboam*.

REHOBOTH, *broad places*, (1) Gen. 10. 11, see *Rehoboth-Ir;* (2) Gen. 26. 22; (3) Gen. 36. 37=1 Ch. 1. 48, prob. same as (1).

REHOBOTH-IR, ? *suburbs of the city*, Gen. 10. 11, R.V.

REHUM, *compassion*, (1) Ezr. 2. 2=Nehum, Neh. 7. 7; (2) R. the chancellor, Ezr. 4. 8, 9, 17, 23: others, Neh. 3. 17; 10. 25; 12. 3.

REI, *friendly*, 1 K. 1. 8.

REKEM, *embroidery*, (1) Nu. 31. 8; Jos. 13. 21; (2) 1 Ch. 2. 43, 44; (3) Jos. 18. 27; (4) 1 Ch. 7. 16; see *Rakem*.

REMAL'IAH, Pekah son of R., 2 K. 15. 25—37; 16. 1, 5; 2 Ch. 28. 6; Is. 7. 1—9; 8. 6.

REMETH, Jos. 19. 21, called Jarmuth, Jos. 21. 29.

REMMON, Jos. 19. 7, should be Rimmon as R.V.

REMMON-METHOAR, Jos. 19. 13; *Rimmon which stretcheth* (unto Neah), R.V., and see A.V. mg.

REMPHAN, Ac. 7. 43. See *Rephan*.

REPHAEL, *God has healed* (cp. Tobit 3. 17), 1 Ch. 26. 7.

REPHAH, 1 Ch. 7. 25.

REPHA'IAH, *the L. has healed*, (1) 1 Ch. 4. 42; (2) 1 Ch. 9. 43,=*Raphah* (2), q.v.; (3) Neh. 3. 9: others, 1 Ch. 3. 21; 7. 2.

REPHAIM (1), *giants*, see *Raphah* (1); a pre-Israelite people in Palestine, Gen. 14. 5; 15. 20; Dt. 2. 11, 20; 3. 11, 13; Jos. 12. 4; 13. 12; 17. 15; valley of R., Jos. 15. 8; 18. 16; 2 S. 5. 18, 22; 23. 13; 1 Ch. 11. 15; Is. 17. 5; all R.V.; A.V in Gen. and Jos. 17. 15 mg. Rephaims, in Dt. and Jos. giants.

REPHAIM (2), *nerveless folk*, used poet. for the dead, see R.V. mg. in Job 26. 5; Ps. 88. 10; Prov. 2. 18; 9. 18; 21. 16; Is. 14. 9; 26. 14, 19.

REPHAN, Ac. 7. 43, R.V., Remphan, A.V., from the LXX. of Am. 5. 26. See *Chiun*.

REPHIDIM, *supports*, Ex. 17. 1, 8; 19. 2; Nu. 33. 14, 15.

RESEN, *fountain head*, near Nineveh, Gen. 10. 12.

RESHEPH, *lightning flame*, 1 Ch. 7. 25.

REU, *friend*, Gen. 11. 18—21; 1 Ch. 1. 25; Lk. 3. 35, R.V. (Ragau, A.V.).

REUBEN, eldest son of Jacob, Gen. 29. 32; 30. 14; 35. 22, 23; 37. 21, 22, 29; 42. 22, 37; Nu. 26. 5; one of the tribes, 48. 5; 49. 3; Dt. 33. 6; settled east of Jordan, Nu. 32;—Jos. 4. 12; 13. 15—23; 18. 7; 22; Ju. 5. 15, 16; 1 Ch. 5. 1, 3, 18; Ez. 48. 6, 7, 31; Rev. 7. 5; Levite cities in, Jos. 20. 8; 21. 7, 36; 1 Ch. 6. 63, 78; Dathan and Abiram men of R., Nu. 16. 1; Dt. 11. 6; Bohan son of R., Jos. 15. 6; 18. 17. See *Tribes* in Index of Subjects and Note under *Gadites*.

REUBENITES, Nu. 26. 7; 1 Ch. 5. 6; 11. 42; 27. 16; R. and Gadites, Dt. 3. 12, 16; 4. 43; 29. 8; Jos. 1. 12; 12. 6; 13. 8; 22. 1; 1 Ch. 12. 37; 26. 32; captivity of R., 2 K. 10. 33; 1 Ch. 5. 26.

REUEL, *friend of God*, (1) s. of Esau, Gen. 36; 1 Ch. 1. 35, 37; (2) priest of Midian, Moses' father-in-law, also called *Jethro*, q.v., Ex. 2. 18; Nu. 10. 29, R.V. (Raguel, A.V.); (3) for *Deuel*, q.v., Nu. 2. 14; (4) 1 Ch. 9. 8.

REUMAH, *exalted*, Gen. 22. 24.

REZEPH, *flag-stone*, 2 K. 19. 12=Is. 37. 12.

REZIA, 1 Ch. 7. 39, should be Rizia as R.V.

REZIN, ? *firm*, king of Syria, 2 K. 15. 37; attacks Ahaz, 16. 5, 6, 9; Is. 7. 1, 4, 8; 8. 6; 9. 11.

REZON, *prince*, adversary of Solomon, 1 K. 11. 23.

RHEGIUM, near Messina in Italy, Ac. 28. 13.

RHESA, Lk. 3. 27.

RHODA, *rose*, Ac. 12. 13.

RHODES, in the Levant, Ac. 21. 1.

RIBAI, 2 S. 23. 29=1 Ch. 11. 31.

RIBLAH, on the north border of Palestine, Nu. 34. 11; 2 K. 23. 33; Nebuchadnezzar at Riblah, 2 K. 25. 6, 20, 21; Jer. 39. 5, 6; 52. Called *Diblath*, q.v., Ez. 6. 14.

RIMMON, (1) Syrian god, 2 K. 5. 18, cp. Hadadrimmon, Zec. 12. 11, and see p. 366; (2) *pomegranate*, R. the Beerothite, 2 S. 4. 2, 5, 9; (3) in Judah, Jos. 15. 32; 19. 7, R.V.; 1 Ch. 4. 32; Zec. 14. 10; the rock R., Ju. 20. 45, 47; 21. 13; cp. En-rimmon, Neh. 11. 29; (4) in Zebulun, Jos. 19. 13, R.V.; 1 Ch. 6. 77, A.V.; but

RIMMONO, 1 Ch. 6. 77, R.V. For Jos. 19. 7, 13, A.V., see *Remmon* and *Remmon-Methoar*.

RIMMON-PAREZ (-PEREZ, R.V.), *pomegranate of the breach*, Nu. 33. 19, 20.

RINNAH, *shout*, 1 Ch. 4. 20.

RIPHATH, Gen. 10. 3; 1 Ch. 1. 6; Diphath, 1 Ch. 1. 6, A.V. mg. and R.V.

RISSAH, *ruin*, Nu. 33. 21, 22.

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RITHMAH, *wild-broom*, Nu. 33. 18, 19.

RIVER is used alone for the Euphrates, and so is spelt with capital R in R.V. of Gen. 31. 21; 36. 37; Ex. 23. 31; Nu. 22. 5; Jos. 24. 2, 3, 14, 15; 2 S. 8. 3, *text*; 10. 16; 1 K. 4. 21, 24; 14. 15; 1 Ch. 19. 16; 2 Ch. 9. 26; Ps. 72. 8; 80. 11; Is. 7. 20; 8. 7; 11. 15; 27. 12; Jer. 2. 18; Mi. 7. 12; Zec. 9. 10.

RIZIA, *delight*, 1 Ch. 7. 39, R.V.; Rezia, A.V.

RIZPAH, *live coal*, concubine of Saul, 2 S. 3. 7; protects the bodies of his sons, 21. 8, 10, 11.

ROBOAM, Mt. 1. 7; *Rehoboam*, R.V., q.v.

RODANIM, Gen. 10. 4, A.V. and R.V. mg., same as 1 Ch. 1. 7, A.V. mg. and R.V. text. See *Dodanim*.

ROGELIM, *fullers*, in Gilead, 2 S. 17. 27; 19. 31.

ROHGAH, 1 Ch. 7. 34.

ROMAMTI-EZER, *I have exalted help*, 1 Ch. 25. 4, 31.

ROMAN, the Romans, Jn. 11. 48; Ac. 25. 16; 28. 17; S. Paul a Roman, Ac. 16. 21, 37, 38; 22. 25—27, 29; 23. 27; also 22. 28, R.V., where A.V. has *free*.

ROME, Ac. 2. 10; 18. 2; 19. 21; 23. 11; Ro. 1. 7, 15; S. Paul in Rome, Ac. 28. 14, 16; 2 Tim. 1. 17.

ROSH, (1) *head*, Gen. 46. 21; (2) a northern tribe, Ex. 38. 2, 3; 39. 1, all R.V.; A.V. mg. prince of the chief, R.V. mg. chief prince of.

RUFUS, *red*, Mk. 15. 21; Ro. 16. 13.

RUHAMAH, *compassionated*, Hos. 2. 1; Lo-ruhamah, Hos. 1. 6, 8, and see R.V. mg. of Hos. 2. 23.

RUMAH, *height*, Pedaiah of R., 2 K. 23. 36.

RUTH, the Moabitess, Rt. 1; 2; 3. 9; 4. 5, 10, 13; Mt. 1. 5. See p. 94.

SABAOTH, *hosts*, the Lord of S., Ro. 9. 29; Jas. 5. 4. See *God* in Index of Subjects.

SABEANS, seized Job's cattle, Job 1. 15; merchandise of the S., Is. 45. 14; S. from the wilderness, Ex. 23. 42, drunkards R.V., and A.V. marg.; S., a people far off, Joel 3. 8, men of Sheba, R.V.

SABTA(H), Gen. 10. 7; 1 Ch. 1. 9; son of Cush.

SABTECA, in R.V. of Gen. 10. 7; 1 Ch. 1. 9 } 5th son of
SABTECHA(H), A.V., Gen. 10. 7; 1 Ch. 1. 9 } Cush.

SACAR, *hire*, (1) 1 Ch. 11. 35; see *Sharar*; (2) son of Obed-edom, 1 Ch. 26. 4.

SADDUCEES, see pp. 255, 330.

SADOC, Mt. 1. 14; = Zadok.

SALA(H), Gen. 10. 24; 11. 12—15; Lk. 3. 35; *Shelah* (q.v.), R.V. Son of Arphaxad and f. of Eber.

SALAMIS, a city of Cyprus, Ac. 13. 5.

SALATHIEL, *I have asked of God*, Shealtiel (q.v.), R.V.; son of Jeconiah and uncle of Zerubbabel, 1 Ch. 3. 17; in Mt. 1. 12 father of Zerubbabel; Lk. 3. 27, son of Neri, and father of Zerubbabel.

SALC(H)AH, A.V., Dt. 3. 10; Jos. 12. 5; 13. 11; 1 Ch. 5. 11 } a district, or city, in the tribe of
SALECAH, R.V. in all } Gad.

SALEM, *peace*, (1) Melchizedek king of S., Gen. 14. 18; Heb. 7. 1, 2; (2) used for Jerusalem, Ps. 76. 2.

SALIM, Ænon near to S., Jn. 3. 23.

SALLAI, (1) Neh. 11. 8; (2) Neh. 12. 20, = Sallu (2).

SALLU, (1) 1 Ch. 9. 7; Neh. 11. 7; (2) Neh. 12. 7.

SALMA, *garment*, 1 Ch. 2. 11, 51, 54 } son of Nah-
SALMON, Rt. 4. 20, 21; Mt. 1. 4, 5; Lk. 3. 32, Sala R.V. marg. } shon and father of Boaz.

SALMON, Ps. 68. 14; Zalmon, R.V.; a hill near Shechem.

SALMONE, the E. point of Crete, Ac. 27. 7.

SALOME, (1) wife of Zebedee, Mt. 27. 56; Mk. 15. 40; 16. 1. Cf. Matth. 20. 20.

SALT, city of, Jos. 15. 62; a city of Judah "in the wilderness."

SALT, Valley of, where the Edomites were defeated (1) by David, 2 S. 8. 13; 1 Ch. 18. 12; (2) by Amaziah, 2 K. 14. 7; 2 Ch. 25. 11. Ps. 60, title.

SALU, Nu. 25. 14.

SAMARIA, (1) the city, 1 K. 16. 24, 32; 18. 2; 20. 1—43; 21. 1, 18; 22. 10—53; 2 K. 1. 2; 2. 25; 3. 6; 5. 3; 6. 19—7. 20; 10; Is. 7. 9; 8. 4; 36. 19; Jer. 23. 13; 41. 5; Ez. 23. 4; Hos. 7. 1; 8. 5; 10. 5, 7; 13. 16; Am. 3. 9, 12; 4. 1; 6. 1; 8. 14; Mi. 1. 5, 6; taken by Shalmaneser, 2 K. 17. 6; 18. 9; the line of S., 21. 13; thine elder sister is S., Ez. 16. 46, 55.
(2) the kingdom or district of S.; 1 K. 13. 32; 2 K. 17. 6, 24; Jesus passed through S., Lk. 17. 11; must needs go through S., Jn. 4. 9; witnesses to me in S., Ac. 1. 8; they preached to them of S., Ac. 8. 1, 5, 14; 9. 31; 15. 3.

SAMARITANS, hinder the building of the temple, Ezr. 4. 1—10. 17; Neh. 4. 2. In N. T. Mt. 10. 5; Lk. 9. 52; 10. 33; 17. 16; Jn. 4. 9, 39; 8. 48.

SAMGAR-NEBO, Jer. 39. 3.

SAMLAH, k. of Edom, Gen. 36. 36, 37; 1 Ch. 1. 47, 48.

SAMOS, an island off Asia Minor, Ac. 20. 15.

SAMOTHRACIA, island in the Ægean, Ac. 16. 11.

SAMSON, *of the sun*, son of Manoah, Ju. 13. 24; 14. 1, 5, 10, 12, 15, 16, 20; 15. 1, 3, 4, 6, 7, 10—12, 16; 16. 3, 6, 7, 9, 10, 12, 13, 14, 20, 23, 25, 26, 28—30; the time would fail me to tell of S., Heb. 11. 32.

SAMUEL, *name of God*, son of Elkanah and Hannah, 1 S. 1. 20; ministers unto the Lord, 2. 11; 3. 1; in favour with the Lord and men, 2. 26; called by God, 3. 4—14; established to be a prophet, 20; gathers the people in Mizpah, 7. 5, 6; sets up the stone Ebenezer, 12; goes in circuit, 16; his sons judges, 8. 1—3; asked to give a king, 4—22; entertains Saul, 9. 14—27; anoints Saul, 10. 1; calls the people to witness, 12; does not come in the seven days, 13. 8; reproves Saul, 13, 14; bids Saul destroy the Amalekites, 15. 1—3; reproves Saul again, 22, 23; anoints David, 16. 13; receives David at Naioth, 19. 18; his death, 25. 1; brought up by the witch, 28. 14; other places, 1 Chr. 6. 28; 9. 22; 11. 3; 26. 28; 29. 29; 2 Chr. 35. 18; Ps. 99. 6; Jer. 15. 1; Ac. 3. 24; 13. 20; Heb. 11. 32.

SANBALLAT, the Horonite, Neh. 2. 10, 19; 4. 1, 7; 6. 1—14, 13. 28.

SANSANNAH, a town in S. Judah, Jos. 15. 31.

SAPH, *threshold*, son of a giant, 2 S. 21. 18; called Sippai, 1 Ch. 20. 4.

SAPHIR, A.V., **SHAPHIR**, R.V., *pleasing*; Mi. 1. 11.

SAPPHIRA, wife of Ananias, Ac. 5. 1.

SARA, Heb. 11. 11; 1 Pet. 3. 6 } (1) wife of Abraham; passes for Abraham's sister, 12. 11-20; 20; gives Hagar to Abraham, 16. 2; her name changed, 17. 15; shall have a son, 16; 18. 10; Ro. 9. 9; bears Isaac, Gen. 21. 2; dies, 23. 2; look unto S. that bare you, Is. 51. 2;—Ro. 4. 19; Heb. 11. 11; 1 Pet. 3. 6; (2) Sarah, A.V., Serah, R.V., d. of Asher, Nu. 26. 46.
SARAH, *princess*, elsewhere A.V., and R.V. all through except
SARAI, the form used from Gen. 11. 29—17. 15

SARAPH, *burning*, 1 Ch. 4. 22, a descendant of Judah.

SARDIS, the Church in S., Rev. 1. 11; 3. 1, 4.

SARDITES, descendants of Sered, Nu. 26. 26.

SAREPTA, Lk. 4. 26, A.V., Zarephath, R.V.

SARGON, sent Tartan to Ashdod, Is. 20. 1.

SARID, *a remnant*, Jos. 19. 10, 12; a town on the borders of Zebulun.

SARON, Ac. 9. 35, only; = *Sharon*, q.v.

SARSECHIM, Jer. 39. 3.

SARUCH, Lk. 3. 35, only; = *Serug*, q.v.

SATAN. See *Angels, Devil*, in Index of Subjects.

SAUL, *asked*, (1) a king of Edom, Gen. 36. 37; Shaul, R.V. here, and A.V. and R.V. of 1 Ch. 1. 48; (2) Saul, son of Kish, sent to look for the asses, 1 S. 9. 1—27; anointed king, 10. 1; among the prophets, 11; elected, 17—26, 27; leads against Nahash, 11; publicly made king, 11. 15; offers sacrifice, 13. 9; his rash oath and its results, 14. 24—45; his sons, 49; expedition against the Amalekites, 15. 1—9; rejected from being king, 23; an evil spirit troubles him, 16. 14; David plays to him, 23; turns against David, 18. 8; is reconciled to him, 19. 7; seeks his life again, 10; slays the priests at Nob, 22. 6—19; follows David to Ziph, 23. 24; and Maon, 25; in David's power in cave at Engedi, 24; at the hill of Hachilah, 26; gives up the pursuit, 27. 4; seeks to the witch, 28; falls at Gilboa, 31. 1—6; 2 S. 1. 1—12; David's lament over him, 17—27; David buries his bones, 21. 12—14; (3) = Paul the apostle; called Saul up to Ac. 13. 9.

SCEVA, a Jew of Ephesus, Ac. 19. 14—16.

SCYTHIAN, Col. 3. 11.

SEBA, son of Cush, Gen. 10. 7; 1 Ch. 1. 9; the country assigned to him, Ps. 72. 10; Is. 43. 3; the nation descended from him called *Sabeans*, q.v., 45. 14; Ez. 23. 42.

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SEBAT, the eleventh month, Zec. 1. 7. See p. 410.
SECACAH, a town "in the wilderness," Jos. 15. 61.
SECHU, SECU R.V., 1 S. 19. 22.
SECUNDUS, with Paul on third journey, Ac. 20. 4.
SEGUB, *exalted*, (1) son of Hiel, 1 K. 16. 34; cf. Jos. 6. 26; (2) son of Hezron, 1 Ch. 2. 21, 22.
SEIR, *shaggy*, (1) S. the Horite, Gen. 36. 20, 21; 1 Ch. 1. 38; (2) Mt. S., land of S.; the Horites in their Mt. S., Gen. 14. 6; Esau's possession, Gen. 36. 8, 9, 30; Dt. 2. 5; Jos. 24. 4; passed through by Jacob, Gen. 32. 3; 33. 14, 16; passed by the Israelites, Dt. 1. 44; 2. 1; 2 Ch. 20. 10: other places, Nu. 24. 18; Dt. 1. 2; 33. 2; Jos. 11. 17; 12. 7; Ju. 5. 4; 1 Chr. 4. 42; 2 Ch. 20. 22, 23; 25. 11; Is. 21. 11; predictions against S., Ex. 25. 8; 35; (3) another Mt. S., Jos. 15. 10, between Kirjath-jearim and Bethshemesh.
SEIRATH, A.V.,-RAH, R.V., *shaggy*, in Mt. Ephraim, Ju. 3. 26, 27.
SELA(H), 2 K. 14. 7; Is. 16. 1, rendered the rock (Sela, R.V. marg.) in Ju. 1. 36; 2 Ch. 25. 12; Ob. 3.
SELA-HAMMAHLEKOTH, in the wilderness of Maon, whence David escaped, 1 S. 23. 28; *the rock of divisions*, marg. (or *escape*, R.V.).
SELED, son of Nadab, 1 Ch. 2. 30.
SELEUCIA, port of Antioch, Ac. 13. 4.
SEM, Lk. 3. 36, A.V.; Shem, R.V.
SEMACH'IAH, *the Lord supports*, a son of Shemaiah, 1 Ch. 26. 7.
SEMEI, Lk. 3. 26, **SEMEIN**, R.V.; the father of Mattathias.
SENAAH, the children of, Ezr. 2. 35; Neh. 7. 38; Hassenaah, Neh. 3. 3.
SENEH, *a thorn*, a rock in the passage of Michmash, 1 S. 14. 4.
SENIR, Dt. 3. 9, R.V.; Song 4. 8, R.V.; 1 Ch. 5. 23; Ez. 27. 5 } the Amorite name for Hermon.
SHENIR, Dt. 3. 9; Song 4. 8 }
SENNACHERIB, takes the fenced cities of Judah, 2 K. 18. 13; 2 Ch. 32. 1; Is. 36. 1; sends messengers from Lachish, demanding Hezekiah's subjection, 2 K. 18. 17; 2 Ch. 32. 9; Is. 36. 2; sends another letter, 2 K. 19. 9; 2 Ch. 32. 17; Is. 37. 9; his army destroyed by an angel, 2 K. 19. 35; 2 Ch. 32. 21; Is. 37. 36; slain by his sons, 2 K. 19. 37; 2 Ch. 32. 21; Is. 37. 38.
SENUAH, A.V., Hassenuah, R.V., Neh. 11. 9.
SEORIM, *barley*, 1 Ch. 24. 8; chief of the fourth course of priests.
SEPHAR, *enumeration*, Gen. 10. 30; a boundary of the sons of Joktan.
SEPHARAD, the captivity of Jerus. in S., Ob. 20.
SEPHARVAIM, whence the king of Assyria brought men to the cities of Samaria, 2 K. 17. 24, 31; conquered by the Assyrians, 18. 34; 19. 13; Is. 36. 19; 37. 13.
SERAH, d. of Asher, Gen. 46. 17; Nu. 26. 46, R.V., Sarah, A.V.; 1 Ch. 7. 30.
SERA'IAH, *the Lord is my prince*, (1) David's scribe, 2 S. 8. 17; (2) high-priest in the reign of Zedekiah, 2 K. 25. 18; 1 Ch. 6. 14; Jer. 52. 24; (3) 2 K. 25. 23; Jer. 40. 8; (4) son of Kenaz, 1 Ch. 4. 13, 14; (5) 1 Ch. 4. 35; (6) Ezr. 2. 2; (7) Ezr. 7. 1; (8) Neh. 10. 2; (9) Neh. 11. 11; (10) Neh. 12. 1, 12; (11) Jer. 51. 59, 61, son of Neriah, brother of Baruch.
SERED, son of Zebulun, Gen. 46. 14; Nu. 26. 26.
SERGIUS Paulus, proconsul of Cyprus, Ac. 13. 7.
SERUG, great-grandfather of Abraham, Gen. 11. 20—23; Lk. 3. 35, R.V., Saruch, A.V.
SETH, 3rd son of Adam, Gen. 4. 25; 5. 3; 1 Ch. 1. 1; Lk. 3. 38.
SETHUR, *concealed*, the Asherite spy, Nu. 13. 13.
SHAALABBIN, a town of Dan, Jos. 19. 42; same as
SHAALBIM, Ju. 1. 35; 1 K. 4. 9.
SHAALBONITE, the, one of David's heroes, 2 S. 23. 32; 1 Ch. 11. 33; *belonging to Shaalbim*.
SHAAPH, (1) 1 Ch. 2. 47; (2) 1 Ch. 2. 49.
SHAARAIM, *two gates*, (1) in Judah, Jos. 15. 36, R.V., Sharaim, A.V.; 1 S. 17. 52; (2) in Simeon, 1 Ch. 4. 31.
SHAASHGAZ, Est. 2. 14.
SHABBETHAI, Ezr. 10. 15; Neh. 8. 7; 11. 16.
SHACHIA, 1 Ch. 8. 10.
SHADDAI, a name of God, rendered "Almighty" A.V. and R.V.; with El (El-Shaddai, R.V. mg.) in Gen. 17. 1; 28. 3; 35. 11; 43. 14; 48. 3; Ex. 6. 3; Ex. 10. 5; alone, in Gen. 49. 25; Nu. 24. 4, 16; Rt. 1. 20, 21; 31 times in Job; Ps. 68. 14; 91. 1; Is. 13. 6; Ez. 1. 24; Joel 1. 15.
SHADRACH, Aramaic name of Hananiah, Dan. 1. 7; 2. 49; 3. 12—30.
SHAGE, 1 Ch. 11. 34; called Shammah, 2 S. 23. 33.
SHAHARAIM, 1 Ch. 8. 8.
SHAHAZIMAH, Jos. 19. 22.
SHALEM, Jacob came to S. a city of Shechem, Gen. 33. 18, in peace to the city of Shechem, R.V.
SHALIM, land of, passed by Saul when seeking the asses, 1 S. 9. 4.
SHALISHA, land of, 1 S. 9. 4.
SHALLECHETH, one of the gates of "the house of Jehovah," 1 Ch. 26. 16.
SHALLUM, (1) the 15th king of Israel, son of Jabesh, kills Zechariah, 2 K. 15. 10; killed by Menahem, 14; (2) the husband (or son, LXX.) of Huldah the prophetess, 2 K. 22. 14; 2 Ch. 34. 22; (3) 1 Ch. 2. 40, 41; (4) 3rd son of Josiah, king of Judah, 1 Ch. 3. 15; Jer. 22. 11; called Jehoahaz in 2 K. 23. 30; 2 Ch. 36. 1; (5) 1 Ch. 4. 25; (6) high-priest, son of Zadok, 1 Ch. 6. 12, 13; Ezr. 7. 2; (7) 1 Ch. 7. 13; (8) 1 Ch. 9. 17; Ezr. 2. 42; Neh. 7. 45; (9) 1 Ch. 9. 19, 31; = Meshelemiah, 1 Ch. 26. 1, 2, 9; = Shelemiah, 1 Ch. 26. 14; (10) 2 Ch. 28. 12: others Ezr. 10. 24, 42; Neh. 3. 12; Jer. 32. 7; 35. 4.
SHALLUN, Neh. 3. 15.
SHALMAI, Ezr. 2. 46, Shamlai, marg. and R.V.; Neh. 7. 48, Salmai, R.V.; one of the Nethinim.
SHALMAN, Hos. 10. 14; = Shalmaneser.
SHALMANESER, king of Assyria, puts Hoshea under tribute, 2 K. 17. 3; besieges Samaria, which is taken after 3 years, 2 K. 17. 4—6; 18. 9—11.
SHAMA, one of David's guard, 1 Ch. 11. 44.
SHAMAR'IAH, *the Lord is guard*, son of Rehoboam, 2 Ch. 11. 19, A.V.; Shemar'iah, R.V.
SHAMED, 1 Ch. 8. 12; properly Shamer, or Shemer.
SHAMER, (1) a Merarite, 1 Ch. 6. 46; (2) an Asherite, 1 Ch. 7. 34.
SHAMGAR, son of Anath, Ju. 3. 31; 5. 6.
SHAMHUTH, 1 Ch. 27. 8; = Shammoth, 1 Ch. 11. 27.
SHAMIR, (1) a town S. of Hebron, Jos. 15. 48; (2) in Mt. Ephraim, Ju. 10. 1, 2.
SHAMIR, a Kohathite, 1 Ch. 24. 24.
SHAMLAI, Ezr. 2. 46, marg. and R.V. See *Shalmai*.
SHAMMA, an Asherite, 1 Ch. 7. 37.
SHAMMAH, *desolation*, (1) grandson of Esau, Gen. 36. 13, 17; 1 Ch. 1. 37; (2) son of Jesse, 1 S. 16. 9; 17. 13; called Shimea, 1 Ch. 2. 13, R.V.; 20. 7; Shimeah, 2 S. 21. 21; Shimei, 2 S. 21. 21, R.V.; Shimma, 1 Ch. 2. 13; (3) one of David's three chief heroes, 2 S. 23. 11—17; cf. 1 Ch. 11. 12—14; (4) one of David's heroes, 2 S. 23. 25; = *Shamhuth*, q.v.; (5) 2 S. 23. 33; = *Shage*, q.v.
SHAMMAI, (1) 1 Ch. 2. 28, 32; (2) 1 Ch. 2. 44, 45; (3) 1 Ch. 4. 17.
SHAMMOTH, 1 Ch. 11. 27. See *Shamhuth*.
SHAMMUA, (1) the Reubenite spy, Nu. 13. 4; (2) son of David and Bath-sheba, 2 S. 5. 14, R.V., **SHAMMUAH**, A.V.; 1 Ch. 14. 4; called Shimea, 1 Ch. 3. 5; (3) Neh. 11. 17; = Shemaiah (6); (4) Neh. 12. 18.
SHAMSHERAI, 1 Ch. 8. 26.
SHAPHAM, 1 Ch. 5. 12.
SHAPHAN, *jerboa*, scribe of king Josiah, 2 K. 22. 3; 2 Ch. 34. 8; bidden to read the law, 2 K. 22. 8; 2 Ch. 34. 15; father of Ahikam, 2 K. 22. 12; and of Gemariah, Jer. 36. 10; grandf. of Gedaliah, Jer. 39. 14; 41. 2; 43. 6; also of Jaazaniah, Ez. 8. 11.
SHAPHAT, *judge*, (1) the Simeonite spy, Nu. 13. 5; (2) father of Elisha, 1 K. 19. 16, 19; 2 K. 3. 11; 6. 31; (3) 1 Ch. 3. 22; (4) 1 Ch. 5. 12; (5) 1 Ch. 27. 29.
SHAPHER, *pleasing*, Shepher, R.V., Nu. 33. 23, 24.
SHARAI, Ezr. 10. 40.
SHARAIM, Jos. 15. 36; = *Shaaraim*, R.V., q.v.
SHARAR, 2 S. 23. 33; = *Sacar*, q.v., 1 Ch. 11. 35.
SHAREZER, slayer of Sennacherib, 2 K. 19. 37.
SHARON, (1) the S., 1 Ch. 27. 29; Is. 33. 9; 35. 2;

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65. 10; Song 2. 1; Ac. 9. 35, R.V., Saron, A.V.; (2) without the article, 1 Ch. 5. 16.
SHARONITE, 1 Ch. 27. 29, inhabitant of Sharon.
SHARUHEN, Jos. 19. 6.
SHASHAI, Ezr. 10. 40.
SHASHAK, 1 Ch. 8. 14, 25.
SHAUL, *asked*, (1) son of Simeon, Gen. 46. 10; Ex. 6. 15; Nu. 26. 13; 1 Ch. 4. 24; (2) a king of Edom, Gen. 36. 37, R.V., Saul, A.V.; 1 Ch. 1. 48, 49; (3) a Kohathite, 1 Ch. 6. 24; see *Joel*. Descendants of (1) called
SHAULITES, Num. 26. 13.
SHAVEH, *plain*, Gen. 14. 17.
SHAVEH KIRIATHAIM, Gen. 14. 5.
SHAVSHA, David's secretary, 1 Ch. 18. 16; called Seraiah, 2 S. 8. 17, Sheva, 2 S. 20. 25, and Shisha, 1 K. 4. 3.
SHEAL, Ezr. 10. 29.
SHEALTIEL, *I have asked of God*, father of Zerubbabel, Ezr. 3. 2, 8; 5. 2; Neh. 12. 1; Hag. 1. 1, 12, 14; 2. 2, 23; and in R.V. of reff. in *Salathiel* (q. v.).
SHEAR-IAH, 1 Ch. 8. 38; 9. 44.
SHEARING-HOUSE, where Jehu slew 42 of the royal family, 2 K. 10. 12, 14; house of shepherds binding sheep, A.V. marg.; house of gathering, R.V. marg.
SHEAR-JASHUB, *a remnant shall return*, son of Isaiah, Is. 7. 3; cp. Is. 10. 20.
SHEBA, (1) son of Bichri, rebelled against David, 2 S. 20. 1—22; (2) 1 Ch. 5. 13.
SHEBA, (1) grandson of Cush, Gen. 10. 7; 1 Ch. 1. 9; (2) son of Joktan, Gen. 10. 28; 1 Ch. 1. 22; queen of S., 1 K. 10. 1, 4, 10, 13; 2 Ch. 9. 1, 3, 9, 12; also Job 6. 19; Ps. 72. 10, 15; Is. 60. 6; Jer. 6. 20; Joel 3. 8, R.V.; (3) son of Jokshan, Gen. 25. 3; 1 Ch. 1. 32.
SHEBA, a town of Simeon, Jos. 19. 2.
SHEBAH, *an oath*, Gen. 26. 33. SHIBAH, R.V., the well dug by Isaac; from it Beer-sheba was named; according to Gen. 21. 32 this was dug by Abraham.
SHEBAM, SEBAM R.V., a town E. of the Jordan, Nu. 32. 3; ? = Shibmah, Nu. 32. 38.
SHEBANIAH, (1) a Levite, Neh. 9. 4, 5; 10. 10; (2) Neh. 10. 4; 12. 14; called Shechaniah, Neh. 12. 3; (3) Neh. 10. 12; (4) 1 Ch. 15. 24.
SHEBARIM, *breakings*, Jos. 7. 5.
SHEBER, *breaking*, 1 Ch. 2. 48.
SHEBNA, prefect of the palace, Is. 22. 15; scribe, 2 K. 18. 18; 19. 2; Is. 36. 3.
SHEBUEL, (1) ruler of the treasures of the house of God, 1 Ch. 23. 16; 26. 24; called Shubael, 1 Ch. 24. 20; (2) son of Heman the minstrel, 1 Ch. 25. 4; called Shubael, 1 Ch. 25. 20.
SHECANIAH, (1) chief of the 10th course of priests, 1 Ch. 24. 11; (2) a priest in the reign of Hezekiah, 2 Ch. 31. 15; and in R.V. throughout for
SHECHANIAH, (1) a descendant of Zerubbabel, 1 Ch. 3. 21, 22; (2) Ezr. 8. 3; (3) Ezr. 8. 5; (4) Ezr. 10. 2; (5) father of Shemaiah (2), Neh. 3. 29; (6) Neh. 6. 18; (7) Neh. 12. 3; see *Shebaniah*.
SHECHEM, *shoulder*, visited by Abram, Gen. 12. 6, R.V.; by Jacob, who buys a parcel of ground there, 33. 18; Ac. 7. 16, R.V., Sychem, A.V.; Jacob hides his gods under an oak there, Gen. 35. 4; Joseph goes to S., 37. 14; allotted to Ephraim, Jos. 17. 7; a Levitical city and a city of refuge, 20. 7; 21. 21; 1 Ch. 6. 67; Joshua addresses the people at S., Jos. 24. 1 (Shiloh, LXX.); bones of Joseph buried there, 32; Abimelech elected king there, Ju. 9. 6; destroyed by him, 9. 45; tribes assemble to crown Rehoboam, 1 K. 12. 1; 2 Ch. 10. 1; Jeroboam builds S., 1 K. 12. 25; = Sychar, Jn. 4. 5; I will divide S., Ps. 60. 6; 108. 7; also Ju. 8. 31; 21. 19; 1 Ch. 7. 28; Jer. 41. 5.
SHECHEM, (1) son of Hamor, chieftain of the Hivite settlement, Gen. 33. 19; 34; Jos. 24. 32; Ju. 9. 28; (2) Nu. 26. 31; (3) 1 Ch. 7. 19.
SHECHEMITES, family of (2) above, Nu. 26. 31; cp. Jos. 17. 2.
SHEDEUR, father of Elizur, the chief of Reuben, Nu. 1. 5; 2. 10; 7. 30, 35; 10. 18.
SHEERAH, 1 Ch. 7. 24, R.V. See *Sherah*.
SHEHAR-IAH, *the Lord is my dawn*, 1 Ch. 8. 26.
SHELAH, *request*, (1) son of Judah, Gen. 38. 5, 11, 14, 26; 46. 12; Nu. 26. 20; 1 Ch. 2. 3; 4. 21; (2) 1 Ch. 1. 18, 24; (3) in R.V. for *Salah*, q.v., and *Siloah*, q.v.
SHELANITES, Nu. 26. 20. Descendants of Shelah (1).
SHELEMIAH, (1) Ezr. 10. 39; (2) Neh. 3. 30; (3) Neh. 13. 13; (4) Jer. 37. 3; (5) Jer. 37. 13; (6) 1 Ch. 26. 14; the same as Meshelemiah, and Shallum (9); (7) Ezr. 10. 41; (8) Jer. 36. 14; (9) Jer. 36. 26.
SHELEPH, son of Joktan, Gen. 10. 26; 1 Ch. 1. 20.
SHELESH, 1 Ch. 7. 35.
SHELOMI, *my peace*, an Asherite, Nu. 34. 27.
SHELOMITH, (1) Lev. 24. 11; (2) d. of Zerubbabel, 1 Ch. 3. 19; (3) 1 Ch. 23. 18; (4) a descendant of Moses, 1 Ch. 26. 25, 26, 28, Shelomoth, R.V.; (5) a Gershonite, 1 Ch. 23. 9, Shelomoth, R.V.; (6) Ezr. 8. 10.
SHELOMOTH, 1 Ch. 24. 22; = (3) above.
SHELUMIEL, prince of the tribe of Simeon, Nu. 1. 6; 2. 12; 7. 36, 41; 10. 19.
SHEM, *name*, eldest son of Noah, Gen. 5. 29—32; 6. 10; in the ark, 7. 8; blessed be the Lord God of S., 9. 26; generations of S., 10. 21—31; 11. 10—32; 1 Ch. 1. 17; Lk. 3. 36, R.V., Sem, A.V.
SHEMA, (1) a town in S. Judah, Jos. 15. 26, = Sheba, Jos. 19. 2; (2) a son of Hebron, 1 Ch. 2. 43, 44.
SHEMA, *report*, (1) a Reubenite, 1 Ch. 5. 8; (2) 1 Ch. 8. 13; probably = Shimhi, A.V., Shimei, R.V., 1 Ch. 8. 21; (3) Neh. 8. 4.
SHEMAAH, a Benjamite of Gibeah, 1 Ch. 12. 3.
SHEMAIAH, *the Lord heareth*, (1) the prophet, forbids Rehoboam to fight against the 10 tribes, 1 K. 12. 22; 2 Ch. 11. 2; tells how Shishak shall subdue them. 2 Ch. 12. 5, 7; writes the Acts of Rehoboam, 2 Ch. 12. 15; (2) S. who assisted Nehemiah, 1 Ch. 3. 22; Neh. 3. 29; (3) 1 Ch. 4. 37; perhaps the same as Shimei (6); (4) 1 Ch. 5. 4; perhaps = Shema (1); (5) 1 Ch. 9. 14; Neh. 11. 15; (6) 1 Ch. 9. 16; (7) 1 Ch. 15. 8, 11; (8) a scribe in the time of David, 1 Ch. 24. 6; (9) son of Obed-edom, 1 Ch. 26. 4, 6, 7; (10) 2 Ch. 29. 14; (11) Ezr. 8. 13; (12) Ezr. 8. 16; (13) Ezr. 10. 21; (14) Ezr. 10. 31; (15) Neh. 6. 10; (16) Neh. 10. 8; 12. 6, 18; (17) Neh. 12. 34; (18) Neh. 12. 36; (19) Neh. 12. 42; (20) the Nehelamite, a false prophet, Jer. 29. 24—32; (21) 2 Ch. 17. 8; (22) 2 Ch. 31. 15; (23) 2 Ch. 35. 9; (24) Jer. 26. 20; (25) Jer. 36. 12.
SHEMARIAH, *the Lord regards*, (1) came to David at Ziklag, 1 Ch. 12. 5; (2) 2 Ch. 11. 19, R.V., Shamariah, A.V., son of Rehoboam; (3) Ezr. 10. 32; (4) Ezr. 10. 41.
SHEMEBER, king of Zeboiim, Gen. 14. 2.
SHEMER, *watch*, sold to Omri the hill on which Samaria was built, 1 K. 16. 24. See *Shomer*.
SHEMIDA(H), son of Gilead, Nu. 26. 32; Jos. 17. 2; 1 Ch. 7. 19. His descendants called
SHEMIDAITES, Nu. 26. 32.
SHEMIRAMOTH, one of David's choir, 1 Ch. 15. 18, 20; 16. 5; (2) 2 Ch. 17. 8.
SHEMUEL, *heard of God*, (1) a Simeonite appointed to divide the land, Nu. 34. 20; (2) 1 Ch. 6. 33, Samuel, R.V.; (3) son of Tola, 1 Ch. 7. 2.
SHEN, *a tooth*, 1 S. 7. 12.
SHENAZAR, SHENAZZAR R.V., 1 Ch. 3. 18.
SHENIR, A.V., Dt. 3. 9; Song 4. 8. See *Senir*.
SHEOL (pronounced *She-ol*; only in R.V.), the place of the dead: Greek, *Hades* (*not* the place of torment), Job 7. 9 (marg., *the grave*); Ps. 16. 10; Pro. 5. 5. See Preface to R.V.
SHEPHAM, on E. of Palestine, Nu. 34. 10, 11.
SHEPHATIAH, (1) 5th son of David, 2 S. 3. 4; 1 Ch. 3. 3; (2) a family, Ezr. 2. 4; 8. 8; Neh. 7. 9; (3) another family, Ezr. 2. 57; Neh. 7. 59; (4) Neh. 11. 4; (5) Jer. 38. 1; (6) 1 Ch. 12. 5; (7) 1 Ch. 27. 16; (8) son of Jehoshaphat, 2 Ch. 21. 2.
SHEPHER, R.V., Nu. 33. 23, 24.
SHEPHI, 1 Ch. 1. 40; called **SHEPHO**, Gen. 36. 23.
SHEPHUPHAM, Nu. 26. 39, R.V. } grandson of
SHEPHUPHAN, 1 Ch. 8. 5 } Benjamin, called
SHUPPIM, 1 Ch. 7. 12, 15; called Muppim, Gen. 46. 21 } Shupham, A.V.
SHERAH, A.V., Sheerah, R.V., *remnant*, d. of Ephraim, 1 Ch. 7. 24.

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SHEREBIAH, Ezr. 8. 18, 24; Neh. 8. 7; 9. 4, 5; 10. 12; 12. 8, 24; among the chief of the choir.
SHERESH, 1 Ch. 7. 16.
SHEREZER, A.V., **SHAREZER**, R.V., Zec. 7. 2.
SHESHACH, Jer. 25. 26; 51. 41, for Babel.
SHESHAI, son of Anak, Nu. 13. 22; slain by Caleb, Jos. 15. 14; Ju. 1. 10.
SHESHAN, 1 Ch. 2. 31, 34, 35.
SHESHBAZZAR, the Persian name of Zerubbabel, Ezr. 1. 8, 11; 5. 14, 16.
SHETH, the children of, Nu. 24. 17, sons of tumult, R.V., cp. Jer. 48. 45: 1 Ch. 1. 1, Seth R.V.
SHETHAR, a prince of Persia and Media under Xerxes, Est. 1. 14.
SHETHAR-BOZNAI, an officer in command under Tatnai the satrap, Ezr. 5. 3, 6; 6. 6, 13.
SHEVA, (1) 2 S. 20. 25; David's scribe, called Seraiah, 2 S. 8. 17; see *Shavsha*; (2) 1 Ch. 2. 49.
SHIBBOLETH, Ju. 12. 6.
SHIBMAH, Nu. 32. 38; Sibmah, R.V.
SHICRON, Jos. 15. 11, **SHIKKERON**, R.V.; on W. of N. boundary of Judah.
SHIHON, Jos. 19. 19; **SHION**, R.V.
SHIHOR of Egypt, the S. limit of David's kingdom, 1 Ch. 13. 5; called the river (brook R.V.) of *Egypt*, q.v.; Sihor in Jos. 13. 3; Is. 23. 3; Shihor, R.V.; waters of Sihor (Shihor R.V.) for the Nile in Jer. 2. 18.
SHIHOR-LIBNATH, Jos. 19. 26, boundary of Asher.
SHILHI, 1 K. 22. 42; 2 Ch. 20. 31.
SHILHIM, a city in S. of Judah, near Ain, Jos. 15. 32.
SHILLEM, son of Naphtali, Gen. 46. 24; Nu. 26. 49; = Shallum (7). Descendants called
SHILLEMITES, Nu. 26. 49.
SHILOAH, *sent*, the waters of, Is. 8. 6. See *Siloah*.
SHILOH, until S. come, Gen. 49. 10, till he come to Shiloh, R.V. marg. with other renderings.
SHILOH, in the tribe of Ephraim, Jos. 18. 1; Ju. 18. 31; men sent thence to describe the land, the land divided, Jos. 18. 8—10; 19. 51; 400 virgins brought thither, Ju. 21. 12; the daughters of S. seized, 21. 19—23; Samuel there, 1 S. 1. 24; 3. 21; the ark fetched thence to Ebenezer, 4. 3, 4; destroyed, Ps. 78. 60; Jer. 7. 12—14; 26. 6: mentioned also Jos. 22. 9, 12; 1 S. 14. 3; 1 K. 2. 27; 14. 2, 4; Jer. 41. 5.
SHILONI, Neh. 11. 5; the Shilonite, R.V.
SHILONITE, (1) Ahijah the S., 1 K. 11. 29; 12. 15; 15. 29; 2 Ch. 9. 29; 10. 15; (2) Neh. 11. 5, R.V.
SHILONITES, 1 Ch. 9. 5, descendants of Judah.
SHILSHAH, son of Zophah, 1 Ch. 7. 37.
SHIMEA, (1) son of David, 1 Ch. 3. 5; (2) 1 Ch. 6. 30; (3) 1 Ch. 6. 39; (4) 1 Ch. 2. 13, R.V., Shimma A.V.; 20. 7; = Shammah (2).
SHIMEAH, (1) 2 S. 13. 3, 32; 21. 21, Shimei, R.V., son of Jesse, = *Shammah* (2), q.v.; (2) 1 Ch. 8. 32; called
SHIMEAM, 1 Ch. 9. 38.
SHIMEATH, 2 K. 12. 21; 2 Ch. 24. 26; one of the murderers of king Joash.
SHIMEATHITES, 1 Ch. 2. 55.
SHIMEI, (1) son of Gershom, Ex. 6. 17, R.V., Shimi, A.V.; Nu. 3. 18; 1 Ch. 6. 17, 29; 23. 7, 9, 10; Zec. 12. 13, the Shimeites, R.V.; (2) son of Gera; curses David on his flight from Absalom, 2 S. 16. 5—13; craves and receives forgiveness on David's return, 19. 18—23; David charges Solomon to punish him, 1 K. 2. 8, 9; is to stay at Jerusalem, 36, 37; is put to death, 46; (3) 1 K. 1. 8, who sided with Solomon against Adonijah; (4) 1 K. 4. 18; (5) brother of Zerubbabel, 1 Ch. 3. 19; (6) 1 Ch. 4. 26, 27; (7) 1 Ch. 5. 4; (8) 1 Ch. 6. 42; (9) son of Jeduthun, chief of the 10th division of singers, 1 Ch. 25. 17: others 1 Ch. 27. 27; 2 Ch. 29. 14; 31. 12, 13; Ezr. 10. 23, 33, 38; Est. 2. 5.
SHIMEON, *that hears*, Ezr. 10. 31.
SHIMHI, 1 Ch. 8. 21, Shimei, R.V. See *Shema* (2).
SHIMI, Ex. 6. 17, Shimei, R.V., ancestor of the
SHIMITES, Nu. 3. 21, Shimeites, R.V.
SHIMMA, 1 Ch. 2. 13, *Shimea*, R.V., q.v.
SHIMON, 1 Ch. 4. 20.
SHIMRATH, 1 Ch. 8. 21.
SHIMRI, (1) 1 Ch. 4. 37; (2) 1 Ch. 11. 45; (3) 2 Ch. 29. 13.
SHIMRITH, 2 Ch. 24. 26; called Shomer, 2 K. 12. 21.
SHIMRON, Gen. 46. 13; Nu. 26. 24; 1 Ch. 7. 1 (-ROM, A.V.), 4th son of Issachar.
SHIMRON, a city of Zebulun, Jos. 11. 1; 19. 15.
SHIMRONITES, family of Shimron, Nu. 26. 24.
SHIMRON-MERON, king of, Jos. 12. 20.
SHIMSHAI, the scribe of Rehum, Ezr. 4. 8, 9, 17, 23.
SHINAB, king of Admah, Gen. 14. 2.
SHINAR, plain of, where was Nimrod's kingdom, Gen. 10. 10; and the tower of Babel, 11. 2; Amraphel king of S., 14. 1; Judah carried captive there, Dan. 1. 2: also Jos. 7. 21 (R.V. marg.); Is. 11. 11; Zec. 5. 11.
SHIPHI, 1 Ch. 4. 37.
SHIPHMITE, 1 Ch. 27. 27.
SHIPHRAH, Ex. 1. 15.
SHIPHTAN, a prince of Ephraim, Nu. 34. 24.
SHISHA, 1 K. 4. 3. See *Shavsha*.
SHISHAK, king of Egypt, 1 K. 11. 40; 14. 25, 26; 2 Ch. 12. 2—9.
SHITRAI, a Sharonite, 1 Ch. 27. 29.
SHITTIM, *acacias*, where the people encamped before crossing the Jordan, Nu. 25. 1 (Abel-shittim, Nu. 33. 49); Jos. 2. 1; 3. 1; Mi. 6. 5; shall water the valley of S., Joel 3. 18.
SHIZA, a Reubenite, 1 Ch. 11. 42.
SHOA, Pekod, Shoa, and Koa, Ez. 23. 23.
SHOBAB, *rebellious*, (1) son of David and Bath-sheba, 2 S. 5. 14; 1 Ch. 3. 5; 14. 4; (2) 1 Ch. 2. 18.
SHOBACH, defeated by David, 2 S. 10. 15—18; called *Shophach* (q.v.) in 1 Ch. 19. 16, 18.
SHOBAI, children of, a family of doorkeepers in the Temple, Ezr. 2. 42; Neh. 7. 45.
SHOBAL, (1) son of Seir the Horite, and one of the dukes of the Horites, Gen. 36. 20, 29; 1 Ch. 1. 38; (2) son of Caleb the son of Hur, founder or prince of Kirjath-jearim, 1 Ch. 2. 50, 52; (3) one of the sons of Judah, 1 Ch. 4. 1, 2; perhaps = (2).
SHOBEK, Neh. 10 24.
SHOBI, son of Nahash, 2 S. 17. 27.
SHOCO, SHOCHO, SHOCHOH, see *Socoh*.
SHOHAM, *onyx*, a Merarite, 1 Ch. 24. 27.
SHOMER, *a watcher*, (1) an Asherite, 1 Ch. 7. 32; called Shemer, R.V., Shamer, A.V., v. 34; (2) 2 K. 12. 21; called Shimrith, 2 Ch. 24. 26.
SHOPHACH, general of Hadarezer, *Shobach*, q.v.
SHOPHAN, a town E. of Jordan, Nu. 32. 35.
SHUA, father-in-law of Judah, 1 Ch. 2. 3; Bath-shua, R.V.; same as (3) of following.
SHUAH, (1) son of Abraham and Keturah, Gen. 25. 2; 1 Ch. 1. 32; (2) 1 Ch. 4. 11, Shuhah, R.V.; (3) Gen. 38. 2, 12, Shua, R.V.
SHUAL, *a fox*, an Asherite, 1 Ch. 7. 36.
SHUAL, land of, 1 S. 13. 17.
SHUBAEL, (1) 1 Ch. 24. 20; (2) 25. 20. See *Shebuel*.
SHUHAM, son of Dan, his descendants called
SHUHAMITES, Num. 26. 42. See *Hushim*.
SHUHITE, Bildad the, Job 2. 11; 8. 1; 18. 1; 25. 1; 42. 9.
SHULAMITE, Song 6. 13.
SHUMATHITES, one of the four families who came from Kirjath-jearim, 1 Ch. 2. 53.
SHUNAMMITE, native of Shunem, a city of Issachar, (1) Abishag the S., David's nurse, 1 K. 1. 3, 15; 2. 17, 21; (2) the hostess of Elisha, 2 K. 4. 12, 25, 36.
SHUNEM, Jos. 19. 18; 1 S. 28. 4; 2 K. 4. 8.
SHUNI, son of Gad, Gen. 46. 16; Nu. 26. 15.
SHUNITES, Nu. 26. 15.
SHUPHAM, Num. 26. 39, = *Shephupham*, q.v.
SHUPHAMITES, Nu. 26. 39.
SHUPPIM = *Shephupham*, q.v.
SHUR, *wall*, Gen. 16. 7; 20. 1; 25. 18; Ex. 15. 22; 1 S. 15. 7; 27. 8; = wilderness of Etham, Nu. 33. 8.
SHUSHAN, *a lily*, Neh. 1. 1; Est. 1. 2, 5; 2. 3, 5, 8; 3. 15; 4. 16; 8. 14, 15; 9. 6—18; capital of Elam, Dan. 8. 2.
SHUSHANCHITES, Ezr. 4. 9, R.V.
SHUTHALHITES, SHUTHELAHITES R.V., Nu. 26. 35, descendants of
SHUTHELAH, the Ephraimite ancestor of Joshua, 1 Ch. 7. 20—27.
SIA, children of, Neh. 7. 47: = SIAHA, Ezr. 2. 44.
SIBBECAI, 2 S. 21. 18, R.V., SIBBECHAI, A.V.;

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1 Ch. 11. 29; 20. 4 (-chai, A.V.); 27. 11: the Hushathite, one of David's guard. See *Mebunnai.*
SIBBOLETH, Ju. 12. 6.
SIBMAH, *coolness*, a town in the tribe of Reuben, Nu. 32. 38, R.V.; Jos. 13. 19; Is. 16. 8, 9; Jer. 48. 32.
SIBRAIM, on N. boundary of Palestine, Ez. 47. 16.
SICHEM, Gen. 12. 6; Shechem, R.V.
SIDDIM, vale of, which is the salt sea, Gen. 14. 3, 8, 10.
SIDON, Gen. 10. 15, firstborn of Canaan, and name of a city, Gen. 10. 19; Zidon, R.V.; and elsewhere in O.T.: Mt. 11. 21, 22; 15. 21; Mk. 3. 8; 7. 24, 31; Lk. 4. 26; 6. 17; 10. 13, 14; Ac. 12. 20; 27. 3. See *Zidon.*
SIDONIANS, Dt. 3. 9; Zidonians in R.V., of Jos. 13. 4, 6; Ju. 3. 3; 1 K. 5. 6.
SIHON, king of the Amorites, dispossessed the Moabites, Nu. 21. 26—30; conquered by Moses, 21. 21—35; Dt. 1. 4; 2. 26—37; 3. 2; Jos. 9. 10; 12. 2; 13. 10, 21; Ju. 11. 19—22; Neh. 9. 22; Ps. 135. 11; 136. 19; mentioned in Nu. 32. 33; Jos. 2. 10; 1 K. 4. 19; spoken of as the country, Jer. 48. 45.
SIHOR. See *Shihor.*
SILAS, called Silvanus in the Epp., one of the chief men at Jerusalem sent to Antioch, Ac. 15. 22; a "prophet," 32; remains at Antioch, 34 (R.V. omits); accompanies Paul on his 2nd journey, 40; at Philippi, 16. 19; left at Berœa, 17. 14; with Paul at Corinth, 18. 5; 1 Thes. 1. 1; 2 Thes. 1. 1; 1 Pet. 5. 12.
SILLA, which goeth down to S., 2 K. 12. 20; where Joash was murdered.
SILOAH, Shelah, R.V., pool of, Neh. 3. 15; called Shiloah, Is. 8. 6 } outside the wall of Jerusalem.
SILOAM, tower in, Lk. 13. 4; pool of, Jn. 9. 7, 11 }
SILVANUS, 2 Cor. 1. 19; and reff. in *Silas*, q.v.
SIMEON, *that hears*, Jacob's 2nd son, his birth, Gen. 29. 33; 35. 23; Ex. 1. 2; joins in massacring the Shechemites, 34. 25; bound in Egypt, 42. 24, 36; 43. 23; Reuben and S. are mine, 48. 5; Jacob's prophecy concerning him, 49. 5—7; his descendants, Gen. 46. 10; Ex. 6. 15; Nu. 26. 12—14; 1 Ch. 4. 24—43;—tribe of S.; prince of S., Nu. 1. 6; 7. 36; 10. 19; 34. 20 (to divide the land); number at Sinai, 1. 22, 23; at Shittim, 26. 14; pitched on the south, with Reuben and Gad, 2. 12; Simeonite spy, Nu. 13. 5; shall stand on Gerizim to bless, Dt. 27. 12; the lot of, within Judah, Jos. 19. 1—9; 1 Ch. 4. 28—33; Levitical cities of, Jos. 21. 4; 1 Ch. 6. 65; joins Judah against the Canaanites that are left, Ju. 1. 3, 17; Simeonites who joined David, 1 Ch. 12. 25; still in the South in David's time, 1 Ch. 4. 31; and some in Hezekiah's time, 1 Ch. 4. 41—43; ? some had joined N. kingdom in Asa's day, 2 Ch. 15. 9; and in Josiah's, 2 Ch. 34. 6; the portion of S. after the restoration, Ez. 48. 24, 33;—Rev. 7. 7. In N.T. (1) Lk. 3. 30, Symeon, R.V., son of Judah in genealogy of our Lord; (2) Ac. 15. 14, Symeon, R.V., = Simon Peter; (3) Lk. 2. 25—35, who took the Saviour in his arms at the Presentation; (4) Simeon, Ac. 13. 1, Symeon, R.V., called Niger, a teacher at Antioch. See *Tribes* in Index of Subjects.
SIMON, (1) the brother of Jesus, Mt. 13. 55; Mk. 6. 3; (2) S. the Canaanite, one of the 12, Mt. 10. 4; Mk. 3. 18; called S. Zelotes, Lk. 6. 15; Ac. 1. 13; (3) S. of Cyrene, Mt. 27. 32; Mk. 15. 21; Lk. 23. 26; (4) S. the leper, Mt. 26. 6; Mk. 14. 3; in whose house Mary anointed Jesus; (5) S. Magus, the sorcerer, Ac. 8. 9—24; (6) S. Peter the apostle; see *Peter;* (7) a Pharisee, Lk. 7. 40; (8) S. a tanner, at Joppa, Ac. 9. 43; 10. 6, 17, 32.
SIMRI, 1 Ch. 26. 10; Shimri, R.V.
SIN, a city of Egypt, Ez. 30. 15, 16.
SIN, wilderness of, where the Israelites encamped, Ex. 16. 1; 17. 1; Nu. 33. 11, 12.
SINA, Ac. 7. 30, 38, N.T. form of Sinai, as R.V.
SINAI, "the Mount of God," Ex. 16. 1; 19. 1, 2, 11, 16, 20, 23; 24. 16; 31. 18; 34. 2, 4, 29, 32; Lev. 7. 38; 25. 1; 26. 46; 27. 34; Nu. 1. 1, 19; 3. 1, 4, 14; 9. 1, 5; 26. 64; 28. 6; 33. 15, 16; Dt. 33. 2; Ju. 5. 5; Ps. 68. 8, 17; Neh. 9. 13; Gal. 4. 24, 25.
SINIM, land of, Is. 49. 12.
SINITE, Gen. 10. 17; 1 Ch. 1. 15.
SION, (1) Dt. 4. 48;=Mt. Hermon; (2) the Gk. form of Zion, Mt. 21. 5; Jn. 12. 15; Heb. 12. 22; 1 Pet. 2. 6; Rev. 14. 1. Zion in R.V.
SIPHMOTH, 1 S. 30. 28.
SIPPAI, 1 Ch. 20. 4;=Saph, 2 S. 21. 18.
SIRAH, Joab murdered Abner at well of, 2 S. 3. 26.
SIRION,=Mt. Hermon, Dt. 3. 9; Ps. 29. 6.
SISAMAI, 1 Ch. 2. 40; SISMAI, R.V.
SISERA, (1) captain of the army of Jabin, Ju. 4, 5; 1 S. 12. 9; Ps. 83. 9; (2) the children of S., among the Nethinim, Ezr. 2. 53; Neh. 7. 55.
SITNAH, *enmity*, a well dug by Isaac, Gen. 26. 21.
SIVAN, the third month, Est. 8. 9. See p. 409.
SMYRNA, Rev. 1. 11; 2. 8—11.
SO, king of Egypt, 2 K. 17. 4. See pp. 270, 304, 384.
SOCHO, 1 Ch. 4. 18; SOCO, R.V.; same as (1) below.
SOCO(H), (1) a town in the Shephelah, Jos. 15. 35; =Shochoh, 1 S. 17. 1; Sochoh, 1 K. 4. 10 (Socoh R.V.),=Shoco, 2 Ch. 11. 7; Shocho, 2 Ch. 28. 18 (Soco R.V.); (2) a town in the mountains of Judah, Jos. 15. 48.
SODI, Nu. 13. 10.
SODOM. See *Gomorrah.*
SODOMA, Ro. 9. 29; Sodom, R.V.
SODOMITE(S), Dt. 23. 17; 1 K. 14. 24; 15. 12; 22. 46; 2 K. 23. 7; Job 36. 14, marg.
SOLOMON, *peaceable*, son of David and Bath-sheba, his birth, 2 S. 5. 14; 12. 24; 1 Ch. 3. 5; 14. 4; Mt. 1. 6; crowned on the rebellion of Adonijah, 1 K. 1. 10—53; 1 Ch. 23. 1; is charged by his father, 1 K. 2. 1—9; 1 Ch. 22. 6—19; 28. 9—21; succeeds, 1 K. 2. 12; 1 Ch. 29. 22, 23; makes affinity with Pharaoh, 1 K. 3. 1; sacrifices in the high places, 3; the vision of Gibeon, 5—15; 9. 2; 2 Ch. 1. 7—12; 7. 12; his judgement between two mothers, 1 K. 3. 16—28; his retainers, 4. 1—19; his dominion, 21; his wisdom, 29; 5. 12; his proverbs, 4. 32; his connexion with Hiram, 5; 2 Ch. 2; builds the Temple, 1 K. 6; 7. 13—51; 2 Ch. 3, 4; Ac. 7. 47; his house and the house of the forest of Lebanon, 1 K. 7. 1—8; dedicates the Temple, 8; 2 Ch. 5, 6, 7. 1—11; his 2nd vision at Gibeon, 1 K. 9. 1—9; 2 Ch. 7. 12—22; his yearly offerings, 1 K. 9. 25; 2 Ch. 8. 12; visited by the queen of Sheba, 1 K. 10. 1—13; 2 Ch. 9. 1—12; Mt. 12. 42; Lk. 11. 31; his fondness for foreign wives and foreign gods, 1 K. 11. 1—8; God will rend the kingdom from him, 9—13; his adversaries, 14—28; Ahijah's prophecy, 30—39; the book of the Acts of S., 41; dies, 43; 2 Ch. 9. 31; did not S. sin by these things? Neh. 13. 26; the Proverbs of S., Pro. 1. 1;—Song 1. 1.
Solomon in all his glory, Mt. 6. 29; Lk. 12. 27; a greater than S., Mt. 12. 42; Lk. 11. 31.
SOLOMON'S PORCH, Ac. 3. 11; 5. 12.
SOPATER, son of Pyrrhus of Berœa, Ac. 20. 4.
SOPHERETH, Ezr. 2. 55; Neh. 7. 57.
SOREK, *a vine*, valley of, Ju. 16. 4.
SOSIPATER, S. my kinsman, Ro. 16. 21; ? = Sopater.
SOSTHENES, (1) a Jew of Corinth, Ac. 18. 12—17; (2) 1 Cor. 1. 1.
SOTAI, children of, Ezr. 2. 55; Neh. 7. 57.
SPAIN, Ro. 15. 24, 28.
STACHYS, a Christian at Rome, saluted, Ro. 16. 9.
STEPHANAS, 1 Cor. 1. 16; house of S., firstfruits of Achaia, 16. 15.
STEPHEN, one of the seven deacons, Ac. 6. 5; did great wonders and miracles, 8; disputes with Libertines, &c., 9—14; makes his defence, 7. 2—53; is stoned, 54—60; Paul takes his raiment, 58; 22. 20; is buried, 8. 2; his death scatters the brethren, 11. 19.
STOICS, encountered Paul at Athens, Ac. 17. 18.
SUAH, an Asherite, 1 Ch. 7. 36.
SUCCOTH, *tents*, (1) where Jacob dwelt, Gen. 33. 17; Jos. 13. 27; Ju. 8. 5—16; 1 K. 7. 46; 2 Ch. 4. 17; Ps. 60. 6; 108. 7; (2) the first camping-place of the Israelites, Ex. 12. 37; 13. 20; Nu. 33. 5, 6.
SUCCOTH-BENOTH, 2 K. 17. 30; a goddess. See p. 367.
SUCHATHITES, -CA-, R.V., 1 Ch. 2. 55.
SUKKIIMS, SUKKIIM R.V., 2 Ch. 12. 3.
SUPH, Dt. 1. 1, R.V., the Red Sea A.V., marg. *Zuph*, q.v., and cf. R.V. marg.

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SUPHAH, Nu. 21. 14, R.V. and A.V. marg. A.V. text "the Red Sea," R.V. marg. "in storm."
SUSANCHITES, Shushanchites R.V., Ezr. 4. 9.
SUSANNA, ministered to Jesus, Lk. 8. 3.
SUSI, Nu. 13. 11.
SYCHAR, Jn. 4. 5, site of Jacob's well. See *Shechem*.
SYCHEM, Ac. 7. 16; Shechem, R.V.
SYENE, Ez. 29. 10; 30. 6; Seveneh, R.V., a town of Egypt, now called *Assouan*.
SYMEON, see *Simeon*.
SYNTYCHE, salute S., Ph. 4. 2.
SYRACUSE, Ac. 28. 12.
SYRIA, Heb. Aram; Laban, Jacob, the S., Gen. 25.
SYRIAN, SYRIANS 20; 28. 5; 31. 20, 24; Dt. 26. 5; Hos. 12. 12; Israel served the gods of S., Ju. 10. 6; S. of Zobah, 2 S. 8. 3, 4; 1 Ch. 18. 3, 4; S. of Damascus, 2 S. 8. 5, 6; 1 Ch. 18. 5, 6; S. of Hamath, 2 S. 8. 9, 10; 1 Ch. 18. 9, 10; Hadadezer, with the S. of Bethrehob and Ishtob, helps the Ammonites, 2 S. 10. 6—19; 1 Ch. 19. 6—19; Rezin reigns over the S. of Damascus, 1 K. 11. 23—25; the S. under Benhadad I., 1 K. 15. 18—20; 2 Ch. 16. 2—4; Hazael king, 1 K. 19. 15; the S. of Damascus defeated by Ahab, 1 K. 20; they defeat him at Ramoth-gilead, 22; 2 Ch. 18; Naaman the S., 2 K. 5; Lk. 4. 27; the S. thwarted by Elisha, 2 K. 6. 8—23; they unsuccessfully besiege Samaria, 6. 24—7. 20; Benhadad II. is slain, 8. 7—15; the S., under Hazael, defeat Joram k. of Judah, 2 K. 8. 28, 29; 9. 15; 2 Ch. 22. 5, 6; they oppress Israel under Jehoahaz, 2 K. 13. 3—7, 22—24; they defeat Joash king of Judah, 2 Ch. 24. 23, 24; as Elisha predicts (2 K. 13. 14—19) they are thrice defeated by Joash, 2 K. 13. 5, 25; driven back by Jeroboam II., 14. 25—27; under Rezin they take Elath from Ahaz, 16. 6; but cannot take Jerusalem, Is. 7. 1—9; Ahaz sacrifices to the gods of S., 2 Ch. 28. 23; S. shall go into captivity, Am. 1. 5; other refl. in 1 K. 10. 29; Is. 9. 12; Jer. 35. 11; Ez. 16. 57; 27. 16; Am. 9. 7.
Cyrenius governor of S., Lk. 2. 2; the fame of Jesus went through all S., Mt. 4. 24; Paul goes through S., Ac. 15. 41; 18. 18; 21. 3; Gal. 1. 21.
SYRIACK language, Dan. 2. 4, SYRIAN, R.V.
SYRO-PHENICIAN, a S. by nation, Mk. 7. 26.

TAANACH, Jos. 12. 21; 17. 11; 21. 25 R.V., TANACH, q.v., A.V.; Ju. 1. 27; 5. 19; 1 K. 4. 12; 1 Ch. 7. 29.
TAANATH-SHILOH, a town of Ephraim, Jos. 16. 6.
TABBAOTH, Ezr. 2. 43; Neh. 7. 46.
TABBATH, Ju. 7. 22.
TABEAL, *God is good*, Is. 7. 6, Tabeel, R.V.; ? a Syrian in the army of Rezin.
TABEEL, an officer of Artaxerxes, Ezr. 4. 7.
TABERAH, *burning*, a place in the wilderness of Paran, Nu. 11. 3; Dt. 9. 22.
TABITHA, Ac. 9. 36, 40. See *Dorcas*.
TABOR, (1) Mt. T., N.E. of plain of Esdraelon, Ju. 4. 6; 8. 18; Ps. 89. 12; Jer. 46. 18; Hos. 5. 1; (2) a city in Zebulun, Jos. 19. 22; 1 Ch. 6. 77; (3) plain of T., 1 S. 10. 3, oak of T., R.V.
TABRIMMON, R.V., *good is Rimmon*, 1 K. 15. 18, TABRIMON, A.V., father of Benhadad.
TACHMONITE, the, one of David's captains, 2 S. 23. 8, TAHCHEMONITE, R.V.; = Hachmonite, 1 Ch. 11. 11.
TADMOR, *palm-tree*, 1 K. 9. 18, Tamar, R.V., 2 Ch. 8. 4; the city of Palmyra.
TAHAN, Nu. 26. 35; 1 Ch. 7. 25, ancestor of
TAHANITES, Nu. 26. 35.
TAHAPANES, Jer. 2. 16, A.V.
TAHPANHES, Jer. 2. 16, R.V.; 43. 7; 46. 14 } a city of Lower Egypt.
TEHAPHNEHES, Ez. 30. 18 }
TAHATH, (1) 1 Ch. 6. 24; (2) and (3) 1 Ch. 7. 20.
TAHATH, a station in the desert, Nu. 33. 26.
TAHPENES, an Egyptian queen, who received Hadad the Edomite, 1 K. 11. 19.
TAHREA, grandson of Mephibosheth, 1 Ch. 9. 41; called Tarea, 1 Ch. 8. 35.
TAHTIM-HODSHI, the land of, 2 S. 24. 6.
TALMAI, (1) son of Anak, Nu. 13. 22; Jos. 15. 14; Ju. 1. 10; (2) king of Geshur, 2 S. 3. 3; 13. 37; 1 Ch. 3. 2.
TALMON, a porter in the Temple, 1 Ch. 9. 17; Ezr. 2. 42; Neh. 7. 45; 11. 19; 12. 25.
TAMAH, THAMAH, the children of, Ezr. 2. 53; Neh. 7. 55; = Temah, R.V.
TAMAR, *palm-tree*, (1) wife of Er and Onan, mother, by Judah, of Pharez and Zarah, Gen. 38. 6; Rt. 4. 12; 1 Ch. 2. 4; Mt. 1. 3 (Th-, A.V.); (2) d. of David and Maachah, 2 S. 13. 1; (3) d. of Absalom, 2 S. 14. 27.
TAMAR, (1) a spot in the S.E. of Judah, Ez. 47. 19; 48. 28; (2) 1 K. 9. 18; see *Tadmor*.
TAMMUZ, women weeping for T., Ez. 8. 14. See p. 366.
TANACH, Jos. 21. 25; see *Taanach* and *Aner*.
TANHUMETH, 2 K. 25. 23; Jer. 40. 8.
TAPHATH, d. of Solomon, 1 K. 4. 11.
TAPPUAH, *apple-tree*, (1) a city of Judah, Jos. 15. 34; (2) of the children of Joseph, Jos. 16. 8; 17. 8; ? = En-tappuah, 17. 7; (3) the land of T., Jos. 17. 8.
TAPPUAH, one of the sons of Hebron, 1 Ch. 2. 43.
TARAH, a station in the desert, Nu. 33. 27, A.V.; Terah, R.V.
TARALAH, Jos. 18. 27.
TAREA, 1 Ch. 8. 35; = Tahrea, 1 Ch. 9. 41.
TARPELITES, colonists placed in Samaria, Ezr. 4. 9.
TARSHISH, (1) probably = Tartessus in Spain; ships of T., 1 K. 10. 22, R.V.; Ps. 48. 7; Is. 2. 16; 23. 1; 60. 9; Ez. 27. 25; kings of T., Ps. 72. 10; merchants of T., Ez. 27. 12; 38. 13; also Is. 66. 19; Jer. 10. 9; Jonah 1. 3; 4. 2; (2) a Tarshish in the Indian Ocean, 1 K. 22. 48, R.V.; 2 Ch. 9. 21; 20. 36. See *Tharshish*.
TARSHISH, son of Javan, Gen. 10. 4; 1 Ch. 1. 7.
TARSUS, capital of Cilicia, Saul's city; Ac. 9. 11, 30; 11. 25; 21. 39; 22. 3.
TARTAK, an Avite god, 2 K. 17. 31.
TARTAN, 2 K. 18. 17; Is. 20. 1; a title of the commander in chief.
TATNAI, TATTENAI R.V., Ezr. 5. 3, 6; 6. 6, 13.
TEBAH, son of Nahor, Gen. 22. 24.
TEBAL'IAH, a Merarite, 1 Ch. 26. 11.
TEBETH, the tenth month, Est. 2. 16. See p. 409.
TEHINNAH, 1 Ch. 4. 12.
TEKOA, a town of Judah, 12 miles from Jerusalem; wise woman of T., 2 S. 14. 2, 4, R.V., Tekoah, A.V.; Rehoboam builds T., 2 Ch. 11. 6; the wilderness of T., 2 Ch. 20. 20; Jer. 6. 1; the herdmen of T., Am. 1. 1.
TEKOA, Ashur the father of T., 1 Ch. 2. 24; 4. 5.
TEKOITE, 2 S. 23. 26; 1 Ch. 11. 28; 27. 9.
TEL-ABIB, *hill of pasture*, a city of Chaldæa, Ez. 3. 15.
TELAH, a descendant of Ephraim, 1 Ch. 7. 25.
TELAIM, *lambs*, Saul's mustering place, 1 S. 15. 4.
TELASSAR, 2 K. 19. 12, R.V., Thelasar, A.V.; Is. 37. 12.
TELEM, a city in S. Judah, Jos. 15. 24.
TELEM, a porter in the Temple, Ezr. 10. 24; probably = Talmon, Neh. 12. 25.
TEL-HARESHA, Neh. 7. 61.
TEL-HARSA, Ezr. 2. 59.
TEL-HARSHA, R.V., Ezr. 2. 59; Neh. 7. 61.
TEL-MELAH, *hill of salt*, Ezr. 2. 59; Neh. 7. 61.
TEMA, (1) son of Ishmael, Gen. 25. 15; 1 Ch. 1. 30; (2) the tribe called after him, Job 6. 19; Jer. 25. 23; (3) the land occupied by that tribe, Is. 21. 14.
TEMAH, Ezr. 2. 53; Neh. 7. 55, R.V. See *Tamah*.
TEMAN, *south*, Gen. 36. 11; 1 Ch. 1. 36; —Jer. 49. 7, 20; Ez. 25. 13; Am. 1. 12; —Ob. 9; Hab. 3. 3.
TEMANI, Gen. 36. 34. R.V. Temanites.
TEMANITE. See *Temani* and *Eliphaz*.
TEMENI, son of Ashur, 1 Ch. 4. 6.
TERAH, father of Abram, Gen. 11. 24, 26, 31; Jos. 24. 2; 1 Ch. 1. 26; Lk. 3. 34, R.V., see *Thara* and *Tarah*.
TERESH plots to kill Ahasuerus, Est. 2. 21; 6. 2.
TERTIUS, Ro. 16. 22, Paul's amanuensis.
TERTULLUS, Ac. 24. 1, a certain orator employed against Paul.
THADDÆUS (A.V. Lebbæus, whose surname was T.), Mt. 10. 3; Mk. 3. 18; called Judas the brother of (A.V., and R.V. marg.; son of, R.V. text) James, Lk. 6. 16; Ac. 1. 13.
THAHASH, TAHASH R.V., son of Nahor, Gen. 22. 24.

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THAMAR, Mt. 1. 3, A.V., = *Tamar*, q.v.
THARA, Lk. 3. 34, A.V., = *Terah*, q.v.
THARSHISH, (1) 1 K. 10. 22; (2) 1 K. 22. 48; (3) a Benjamite, 1 Ch. 7. 10; Tarshish R.V. in all.
THEBEZ, a place where Abimelech was killed, Ju. 9. 50; 2 S. 11. 21.
THELASAR, children of Eden dwelt in. See *Telassar*.
THEOPHILUS, *friend of God*, Lk. 1. 3; Ac. 1. 1.
THESSALONICA, capital of Macedonia; Paul and Silas preach there, Ac. 17. 1; Aristarchus of T., Ac. 27. 2; Ph. 4. 16; 2 Tim. 4. 10.
THEUDAS, an insurgent, Ac. 5. 36.
THIMNATHAH, Jos. 19. 43; *Timnah*, R.V., q.v.
THOMAS, one of the twelve, Mt. 10. 3; Mk. 3. 18; Lk. 6. 15; Ac. 1. 13; Jn. 11. 16; 14. 5; 20. 24, 28; 21. 2.
THREE TAVERNS, on the Via Appia, Ac. 28. 15.
THYATIRA, on the Lycus; abode of Lydia, Ac. 16. 14; church in T., Rev. 1. 11; 2. 18.
TIBERIAS, a city on the Sea of Galilee, Jn. 6. 23.
TIBERIAS, Sea of, Jn. 6. 1; 21. 1; = Sea of Chinnereth, or Sea of Galilee.
TIBHATH, a city of Hadadezer k. of Zobah, 1 Ch. 18. 8; = Betah, 2 S. 8. 8.
TIBNI, *straw*, rival of Zimri, 1 K. 16. 21, 22.
TIDAL, k. of nations, A.V., k. of Goïm, R.V., Gen. 14. 1, 9.
TIGLATH-PILESER, in Kings } wrested
TILGATH-PILNESER, in Chronicles } from Pekah Gilead, Galilee, and Naphtali, 2 K. 15. 29; hired by Ahaz against Rezin and Pekah, 2 K. 16. 7; took Damascus, 2 K. 16. 9; other conquests, 1 Ch. 5. 26; distressed Ahaz, 2 Ch. 28. 20.
TIKVAH, *hope*, (1) father-in-law of Huldah the prophetess, 2 K. 22. 14; (2) Ezr. 10. 15.
TIKVATH, 2 Ch. 34. 22, **TOKHATH**, R.V.; = Tikvah (1).
TILON, 1 Ch. 4. 20.
TIMÆUS, Mk. 10. 46. See *Bartimæus*.
TIMNA, m. of Amalek, Gen. 36. 12, 22; 1 Ch. 1. 39.
TIMNAH, (1) Gen. 38. 12, R.V., Timnath, A.V.; may be the same as (2) or (3); (2) a town in the N. of Judah, Jos. 15. 10; ? = 19. 43, R.V., Thimnathah, A.V., = Ju. 14. 1, 2, 5, R.V., Timnath, A.V.; (3) a town in Judah, Jos. 15. 57.
TIMNATH, A.V., Gen. 38. 12, 13, 14; Ju. 14. 1, 2, 5; see preceding.
TIMNATH-HERES, Ju. 2. 9.
TIMNATH-SERAH, Joshua's possession, Jos. 19. 50; 24. 30.
TIMNITE, Ju. 15. 6.
TIMON, one of the seven deacons, Ac. 6. 5.
TIMOTHEUS, *honoured of God*, Paul's own son in the faith, 1 Tim. 1. 2, 18; 2 Tim. 1. 2; his mother a Jewess, Ac. 16. 1; 2 Tim. 1. 5; accompanies Paul, Ac. 16. 3; must have been at Philippi, Ph. 2. 22; stays behind at Berœa, Ac. 17. 14; is sent to Thessalonica, 1 Thes. 3. 2; with Paul at Corinth, 1 Thes. 1. 1; 2 Thes. 1. 1; sent to Macedonia, Ac. 19. 22; and to Corinth, 1 Cor. 16. 10; is with Paul when he writes, 2 Cor. 1. 1, 19; and at Corinth, Ro. 16. 21; follows him to Troas, Ac. 20. 4, 5; at Rome, Ph. 1. 1; 2. 19; Col. 1. 1; Philem. 1; at Ephesus, 1 Tim. 1. 3; Paul wishes him to come to him at Rome, 2 Tim. 4. 9, 21; is set at liberty, Heb. 13. 23.
TIMOTHY, this form for Timotheus used in A.V. 2 Cor. 1. 1; 1 Tim. 1. 2; 2 Tim. 1. 2; only; and in R.V. all through.
TIPHSAH, *passage*, 1 K. 4. 24; 2 K. 15. 16.
TIRAS, son of Japheth, Gen. 10. 2.
TIRATHITES, the, 1 Ch. 2. 55.
TIRHAKAH, king of Ethiopia, 2 K. 19. 9; Is. 37. 9.
TIRHANAH, 1 Ch. 2. 48.
TIRIA, 1 Ch. 4. 16.
TIRSHATHA, title of the Governors of Judæa, Ezr. 2. 63; Neh. 7. 65; 8. 9; 10. 1.
TIRZAH, *well-pleasing*, d. of Zelophehad, Nu. 26. 33; 27. 1; 36. 11; Jos. 17. 3.
TIRZAH, conquered, Jos. 12. 24;—1 K. 14. 17; 15. 21, 33; 16. 8, 15, 17, 23; 2 K. 15. 14—16; Song 6. 4.
TISHBITE, the, 1 K. 17. 1; 21. 17, 28; 2 K. 1. 3, 8; 9. 36.
TITUS, Paul's son after the common faith, Tit. 1. 4; with Paul at Jerusalem, Gal. 2. 1; sent to Corinth, 2 Cor. 2. 13; 7. 6; 8. 16; 12. 18; left in Crete, Tit. 1. 5; 3. 12; 2 Tim. 4. 10.
TIZITE, the, Joha, one of David's heroes, 1 Ch. 11. 45.
TOAH, a Kohathite, 1 Ch. 6. 34.
TOB, *good*, land of, Jephthah fled there, Ju. 11. 3—5; men of T., 2 S. 10. 6, 8, R.V., Ishtob, A.V., near Gilead.
TOB-ADONIJAH, *good is the Lord Jehovah*, a Levite sent to teach in the cities of Judah, 2 Ch. 17. 8.
TOBIAH, *the Lord is good*, (1) children of T., Ezr. 2. 60; Neh. 7. 62; (2) T. the Ammonite, Neh. 2. 10, 19; 4. 3, 7; 6. 17; 13. 4, 8.
TOBIJAH, *the Lord is good*, (1) a Levite sent by Jehoshaphat to teach, 2 Ch. 17. 8; (2) Zec. 6. 10, 14.
TOCHEN, a town of Simeon, 1 Ch. 4. 32.
TOGARMAH, son of Gomer, Gen. 10. 3; 1 Ch. 1. 6; the house of T., Ez. 27. 14; 38. 6.
TOHU, *emptiness*, 1 S. 1. 1; = Toah, 1 Ch. 6. 34.
TOI, *wandering*, king of Hamath, 2 S. 8. 9, 10.
TOLA, *a worm*, (1) son of Issachar, Gen. 46. 13; Nu. 26. 23; 1 Ch. 7. 1, 2; (2) a judge, Ju. 10. 1.
TOLAD, a town of Simeon, 1 Ch. 4. 29. See *Eltolad*.
TOLAITES, Nu. 26. 23.
TOPHEL, Dt. 1. 1.
TOPHET, A.V., Is. and Jer. } *drum*, defiled
TOPHETH, R.V., and A.V. Kings } by Josiah, 2 K. 23. 10; Is. 30. 33; Jer. 7. 31, 32; 19. 6, 11—14.
TORMAH, Ju. 9. 31, marg., text "privily," A.V., "craftily," R.V.
TOU, 1 Ch. 18. 9, = Toi.
TRACHONITIS, Lk. 3. 1.
TROAS, Alexandreia Troas; Paul sails thence to Macedonia, Ac. 16. 8, 11; Paul again at T., 2 Cor. 2. 12; his companions wait for him there, Ac. 20. 5, 6; 2 Tim. 4. 13.
TROGYLLIUM, Ac. 20. 15; om. R.V.
TROPHIMUS, *educated*, accompanies Paul, Ac. 20. 4; 21. 27—29; left at Miletum sick, 2 Tim. 4. 20.
TRYPHENA, Tryphæna, R.V. } saluted, Ro. 16. 12.
TRYPHOSA }
TUBAL, son of Japheth, Gen. 10. 2; 1 Ch. 1. 5; Is. 66. 19; Ez. 27. 13; 32. 26; 38. 2, 3; 39. 1.
TUBAL-CAIN, son of Lamech, Gen. 4. 22.
TYCHICUS, accompanies Paul to Asia, Ac. 20. 4; to Rome, Eph. 6. 21; Col. 4. 7, 8; to Ephesus, Tit. 3. 12; sent from Rome to Ephesus, 2 Tim. 4. 12.
TYRANNUS, Paul disputed in his school, Ac. 19. 9.
TYRE, *rock*; the strong city Tyre, Jos. 19. 29; king of T. helps David, 2 S. 5. 11; 1 Ch. 14. 1; also Solomon with the Temple, 1 K. 5. 1 ff.; 2 Ch. 2. 3 ff.; Joab, taking the census, reaches T., 2 S. 24. 7; predictions of siege, Is. 23; trades in Hebrew slaves, Joel 3. 4—8; Am. 1. 9; destruction of, Jer. 25. 22; 27. 3; 47. 4; Ez. 26; 27. 2, 3, 8, 32; 28. 2, 12; 29. 18; Zec. 9. 2, 3; supplies men and material to Zerubbabel, Ezr. 3. 7; men of T. trade in Jerusalem on the sabbath, Neh. 13. 16: other refs. 1 K. 7. 13, 14; 9. 11, 12; Ps. 45. 12; 83. 7; 87. 4; Hos. 9. 13; Zec. 9. 2, 3; Mt. 11. 22; Mk. 3. 8; 7. 24, 31; Lk. 6. 17; 10. 13, 14; Ac. 12. 20; 21. 3, 7. In the form
TYRUS, in A.V. of Jer., Ez., Hos., Am., Zec.

UCAL, Pro. 30. 1.
UEL, Ezr. 10. 34, had married a foreign wife.
UKNAZ, 1 Ch. 4. 15, marg. A.V. See *Kenaz*.
ULAI, Dan. 8. 2, 16, a river near Susa.
ULAM, (1) 1 Ch. 7. 16, 17; (2) 1 Ch. 8. 39, 40.
ULLA, an Asherite, 1 Ch. 7. 39.
UMMAH, a city of Asher, Jos. 19. 30.
UNNI, (1) 1 Ch. 15. 18, 20; (2) Neh. 12. 9, Unno, R.V.
UPHAZ, Jer. 10. 9; Dan. 10. 5.
UR, *light*, U. of the Chaldees, Gen. 11. 28, 31; 15. 7; Neh. 9. 7.
UR, n. of a man, 1 Ch. 11. 35. See *Ahasbai*.
URBANE, A.V., **URBANUS**, R.V., saluted, Ro. 16. 9.
URIAH, *Ure of the Lord*, (1) one of David's worthies, 2 S. 11. 3, 6, 17; 12. 9; 23. 39; 1 K. 15. 5; 1 Ch. 11. 41; Mt. 1. 6, R.V., Urias, A.V.; (2) high-priest in reign of Ahaz, Is. 8. 2, R.V., Urijah, A.V.; called Urijah, 2 K. 16. 10; (3) a priest, head of seventh course, Ezr. 8. 33; Neh. 3. 4, 21, R.V., Urijah, A.V.

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URIAS, Mt. 1. 6; R.V. Uriah.
URIEL, *the fire of God*, (1) a Kohathite, 1 Ch. 6. 24 (cf. ver. 36); (2) a Kohathite in time of David, 1 Ch. 15. 5, 11; (3) father-in-law of Rehoboam, 2 Ch. 13. 2.
URI'JAH, (1) 2 K. 16. 10,=Uriah (2); (2) Neh. 3. 4, 21,=Uriah (3); (3) Neh. 8. 4; (4) Jer. 26. 20, son of Shemaiah, a prophet in the time of Jeremiah.
UTHAI, (1) 1 Ch. 9. 4; (2) Ezr. 8. 14.
UZ, (1) grandson of Shem, Gen. 10. 23; 1 Ch. 1. 17; (2) s. of Nahor, Gen. 22. 21, R.V., Huz, A.V.; (3) s. of Dishan, Gen. 36. 28; 1 Ch. 1. 42.
UZ, land of Job, Job 1. 1; Jer. 25. 20; Lam. 4. 21.
UZAI, helped to build the wall, Neh. 3. 25.
UZAL, son of Joktan, Gen. 10. 27; 1 Ch. 1. 21.
UZZA, *strength*, garden of U., 2 K. 21. 18, 26.
UZZA(H), (1) a Benjamite, 1 Ch. 8. 7; (2) 1 Ch. 13. 7, 9—11; (3) children of U., Ezr. 2. 49; Neh. 7. 51; (4) 1 Ch. 6. 29, A.V., Uzzah, R.V.
UZZAH, *strength*, slain for touching the ark, 2 S. 6. 6; called Uzza, 1 Ch. 13. 9.
UZZEN-SHERAH, *ear of Sherah*, a town, 1 Ch. 7. 24; U.-Sheerah, R.V.
UZZI, 1 Ch. 6. 5, 51; Ezr. 7. 4: others 1 Ch. 7. 2, 3; 9. 8; Neh. 11. 22; 12. 19; 12. 42.
UZZ'IA, one of David's guard, 1 Ch. 11. 44.
UZZ'IAH, *strength of the Lord*, (1) called Azariah, 2 K. 14. 21; king of Judah, 2 Ch. 26. 1; builds Elath, 2 K. 14. 22; 2 Ch. 26. 2; influenced by Zechariah, 2 Ch. 26. 5; defeats the Philistines, 6; fortifies Jerusalem, 9; smitten with leprosy, 2 K. 15. 5; 2 Ch. 26. 19; earthquake in his reign, Am. 1. 1; Zec. 14. 5;—Is. 6. 1; called Ozias, Mt. 1. 8, A.V.; (2) a Kohathite, 1 Ch. 6. 24; cf. R.V. mg.; (3) 1 Ch. 27. 25; (4) a priest, Ezr. 10. 21; (5) Neh. 11. 4.
UZZIEL, *strength of God*, (1) son of Kohath, Ex. 6. 18, 22; Lev. 10. 4; Nu. 3. 19, 30; 1 Ch. 6. 2, 18; 15. 10; 23. 12, 20; 24. 24; (2) 1 Ch. 4. 42; (3) 1 Ch. 7. 7; (4) a musician of the sons of Heman, 1 Ch. 25. 4; (5) of the sons of Jeduthun, 2 Ch. 29. 14; (6) Neh. 3. 8.
UZZIELITES, Num. 3. 27; 1 Chr. 26. 23.

VAHEB, Nu. 21. 14, R.V., and A.V. marg.
VAJEZATHA, son of Haman, Est. 9. 9, A.V.; Vai-, R.V.
VAN'IAH, son of Bani, Ezr. 10. 36.
VASHNI, 1 Ch. 6. 28, son of Samuel, cf. R.V. and 1 S. 8. 2.
VASHTI, queen of Ahasuerus, Est. 1, 2; deposed in favour of Esther, 2. 17.
VOPHSI, father of Nahbi, Nu. 13. 14.

YEOR, name of the Nile, Gen. 41. 1, R.V. marg.

ZAANAIM, Ju. 4. 11; in R.V. ZAANANNIM, as in Jos. 19. 33.
ZAANAN, Mi. 1. 11.
ZAAVAN, Gen. 36. 27;=Zavan, 1 Ch. 1. 42; cf. R.V.
ZABAD, *He* (i.e. God) *hath endowed*, (1) 1 Ch. 2. 36; 11. 41; (2) 1 Ch. 7. 21; (3) 2 Ch. 24. 26; called Jozachar, 2 K. 12. 21: three others, Ezr. 10. 27, 33, 43.
ZABBAI, (1) Ezr. 10. 28; (2) Neh. 3. 20.
ZABBUD, Ezr. 8. 14.
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REVISED BY THE REV. H. A. WATSON, D.D., PETERHOUSE

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* The house of God here mentioned is Bethel. See Revised Version.

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WIVES, laws concerning, Ex. 21. 4, 10, Lev. 18. 18, 21. 7, 14, Dt. 25. 5; plurality of, Gen. 4. 19, 16. 3, 26. 34, 28. 9, 29. 21—30, 30. 4, 9; forbidden, Lev. 18. 18 (?), see R.V.; no unfair preference to be shewn among, Dt. 21. 15—17; position and duty of, Gen. 3. 16, 20. 16, 1 Cor. 7. 3—5, Eph. 5. 22—24, 33, Col. 3. 18, Tit. 2. 4, 5, 1 Pet. 3. 1—6; see also Est. 1. 19—22; see *Adultery, Marriage, Women*; of the clergy, 1 Tim. 3. 11; praise of good, Pro. 12. 4, 18. 22, 19. 14, 31. 10—31; type of the Church, 2 Cor. 11. 2, Eph. 5. 23—33, Rev. 19. 7, 21. 2, 22. 17. See Ps. 72; Mt. 22. 1—10, 25. 1—13.

WIZARD. See *Superstitions*.

WOES denounced, see Concordance; by Christ, Mt. 11. 21, 18. 7, 23. 13—29, 26. 24, Mk. 14. 21, Lk. 6. 24—26, 10. 13, 11. 42—52, 17. 1, 22. 22.

WOMAN, creation of, Gen. 2. 18—25; her part in the Fall, Gen. 3. 1—6; forbidden to wear a man's clothes, Dt. 22. 5; punishment of immodesty in, Dt. 25. 11, 12; disgrace of being slain by, Ju. 4. 9, 9. 54; strange, Pro. 2. 16, 5. 3—20, 6. 24—26, 7. 5—27; the virtuous, Rt. 3. 11, Pro. 14. 1, see *Wives*, praise of good; contentious, Pro. 9. 13, 19. 13, 21. 9, 19, 25. 24, 27. 15; the haughty, Is. 3. 16—24; may forget her own child, Is. 49. 15.

WOMEN, their behaviour and dress in the public assemblies and general subordination to man, 1 Cor. 11. 3—16, 14. 34—36, 1 Tim. 2. 9—12; duty of aged, Tit. 2. 3—5; younger, 1 Tim. 5. 11—14, Tit. 2. 4, 5; see *Wives, Widows*; luxurious, Is. 32. 9—12; minister to Christ, Mt. 26. 6—13, Mk. 14. 3—9, Lk. 7. 37—50, 8. 2, 3, Jn. 12. 1—3; first at the sepulchre, Mt. 28. 1, Mk. 16. 1, Lk. 24. 1, Jn. 20. 1.

WONDERFUL, name applied to Christ, Is. 9. 6. See Ex. 15. 11, Ju. 13. 18, Is. 25. 1.

WORD, of God, a title applied to Christ, see *Christ*; praises of God's, Ps. 56. 4, 10; 119; Jer. 15. 16; perfection of, Nu. 11. 23, Dt. 4. 2, Is. 55. 11, Mt. 24. 35, Heb. 1. 3, 4. 12; the idle, Mt. 12. 36.

WORDS, vain, folly of, Job 15. 2—6, Ez. 35. 13, Mal. 2. 17; opportune, Pro. 15. 23, 25. 11, Ecc. 12. 11, Is. 50. 4; hasty, should be forgiven, Ecc. 7. 21, 22; our responsibility for our, Ps. 141. 3, Ecc. 5. 2, Mt. 12. 37, Eph. 4. 29, Col. 4. 6, Jas. 1. 26, 3. 2—12, see *Tongue*; of the Lord, see *Commandments*.

WORK, disappointment in, Nu. 11. 10—15, 1 K. 19. 4—14, Is. 49. 4, Jer. 15. 10, 20. 7—10; forbidden on the day of atonement, Lev. 23. 28.

WORKS, God rewards us according to our, Gen. 4. 7, Job 34. 11, Ps. 62. 12, Pro. 24. 12, Jer. 17. 10, 32. 19, Ez. 33. 20, Mt. 16. 27, Ro. 2. 6, 1 Cor. 3. 8, 2 Cor. 5. 10, 11. 15, 1 Pet. 1. 17, Rev. 2. 23, 20. 12, 22. 12, &c.; good, the fruit of our union with Christ, Mt. 6. 22, 23, 7. 16—18, 12. 33—35, Lk. 6. 43—45, 11. 34—36, Jn. 15. 8—16, Ro. 6. 22, 2 Cor. 9. 8, Gal. 5. 22, Ph. 1. 11, Col. 1. 10, 2 Thes. 2. 17; necessary, Mt. 7. 21—27, Lk. 6. 46—49, Ro. 8. 1, 13, 1 Cor. 15. 58, Eph. 2. 10, 4. 24, Tit. 3. 8, 14, Jas. 1. 22—27, 2. 14—26, 1 Jn. 2. 3—6, 3. 6—10, 17—24; see also Heb. 10. 24, 1 Pet. 2. 12, also *Holiness*; precious in God's sight, Ps. 19. 11, Is. 58. 10—12; impossibility of salvation by, Lk. 17. 7—10, Jn. 6. 44, 65, Ro. 9. 32, 10. 3, 11. 6, 1 Cor. 4. 4, Gal. 3. 10—12, Eph. 2. 9, Tit. 3. 5. See also *Justification, Law*.

WORLD, creation of, see *Creation*; under no obligation to renounce the, Mt. 4. 10, Lk. 4. 8, Ro. 12. 2, 2 Cor. 6. 14—17, Gal. 6. 14, 2 Tim. 2. 4, Tit. 2. 12, 1 Jn. 2. 15, also Jas. 1. 27; in antagonism to Christ and His servants, Mt. 10. 21—25, 35—39, Jn. 15. 18—24, 16. 2, 3, 33, 17. 14, 2 Tim. 3. 12, Jas. 4. 4, 1 Jn. 3. 13, 4. 5, 6, 5. 19; see also *Affliction, Rejection* of Christ; must pass away, 1 Cor. 7. 31, 2 Thes. 1. 8, 2 Pet. 3. 7, 10, 1 Jn. 2. 17, Rev. 20. 11, also Mt. 13. 40, 24. 3, &c.; see also *Earth*, new, *Heaven*, new; not

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evil in itself, Gen. 1. 31, Ps. 24. 1, 104. 24, Ro. 14. 14, 20, 1 Cor. 10. 26, 1 Tim. 4. 4, Tit. 1. 15. See also Job 38. 7, Pro. 8. 22—31, Jn. 3. 17, 12. 47.
WORLDLY things unsatisfying, Ecc. throughout, Is. 55. 2.
WORLDLY GAIN. See *Temporal things.*
WORM, figurative to denote the weakness of man, Job 25. 6, Ps. 22. 6, Is. 41. 14, to denote man's deterioration, Mk. 9. 48.
WORSHIP, to be given to God alone, see *God*, names of, *Jealous*, also Mt. 4. 10, Lk. 4. 8; not to be paid to false gods, see *Gods, false, Idolatry*; not to be paid to men or angels, Ac. 10. 26, 14. 14, Col. 2. 18, Rev. 19. 10, 22. 9; public, institution of, Gen. 4. 26; under the Law, see ch. xvi; how conducted under the kings, 1 Ch. 29; 2 Ch. 5; 6; 8. 14, 13. 11, 20. 3—19, 29. 20—35; after the return from captivity, Neh. 9. 3—38, 12. 24—47, see also Ps. 68. 24, 25, 81. 1—4; value of, Ps. 42. 4, 63. 2, 84. 2, 10, 96. 8, 99. 9, 100. 2—4, 132. 6—8, Heb. 10. 25; see also *House* of God, *Sanctuary, Temple*; neglect of, Is. 43. 22—24; when useless, Is. 1. 10—15; how conducted in the synagogue, Lk. 4. 16, Ac. 13. 15, 27, 15. 21; how conducted in the Christian Church, 1 Cor. 14; 1 Tim. 2. 1—3; not to be carried on in an unknown tongue, 1 Cor. 14. 13—25; to be orderly, 1 Cor. 14. 23—40; presence of Christ at our, Mt. 18. 20; spiritual, not confined to special localities, Jn. 4. 20—24; see Ac. 7. 48, 17. 24, also 1 K. 8. 27, 2 Ch. 2. 6, 6. 18, Is. 66. 1; in heaven, Is. 6. 1—6, Rev. 4. 9—11, 5. 7—14, 7. 9—12, 8. 3, 4, 11. 16—19, 14. 1—5, 15. 2—8, 19. 1—7; command to, Dt. 4. 10, 2 K. 17. 36, 1 Ch. 16. 29, Ps. 29. 2, 45. 11, 95. 6, 96. 9, 99. 5, 9. 100. 4, 132. 7.
WOUNDED, slaying of the, Ju. 9. 54, 1 S. 31. 4, 2 S. 1. 6—10.
WRATH of God against sin, Ex. 22. 24, 32. 10, Dt. 9. 7, Is. 60. 10, Ex. 22. 19—22, Ro. 1. 18, 2. 5, 8. 4. 15, Eph. 5. 6, Col. 3. 6, Rev. 6. 16; need of deliverance from, Mt. 3. 7, Lk. 3. 7, Ro. 5. 9, 1 Thes. 1. 10, 5. 9.
WRESTLING with God, Gen. 32. 24, 25.
WRITING, Ex. 2. 10, Rev. 5. 1.

YOKE of Christ, easy, Mt. 11. 30, 1 Jn. 5. 3. See Mic. 6. 8; of legal obedience, Ac. 15. 10, Gal. 5. 1; of servitude, 1 Tim. 6. 1.
YOUNG men, duties of, Pro. 1. 8, 5. 18, 19, 6. 20, Ecc. 11. 9, 12. 1, Tit. 2. 6—8, 1 Jn. 2. 13, see 1 Pet. 5. 5; women, duties of, 1 Tim. 5. 11—14, Tit. 2. 4; see *Age*, reverence for, *Parents, Obedience.*
YOUTH, rashness of, 1 K. 12. 8—20, 2 Ch. 10. 8—19; modesty becoming in, Job 32. 6; sometimes wiser than age, Job 32. 9, Ps. 119. 100; duty of self-recollection in, Ecc. 11. 9, 12. 1, 2 Tim. 2. 22; danger of over-modesty in, 1 Cor. 16. 11, 1 Tim. 4. 12, Tit. 2. 15.

ZEAL, for God, Nu. 25. 7—13, 2 S. 6. 14, 7. 1—3, 1 K. 19. 10, 14, 2 K. 10. 16, 1 Ch. 17. 1, 2, Ps. 119. 136, 158, Ez. 9. 4, 2 Cor. 9. 2; inculcated, Ro. 12. 11, Gal. 4. 18, Rev. 3. 19; fanatical, Ac. 7. 54, 8. 1—3, 9. 1, 2, 18. 45, 14. 2, 19, 17. 5, 13, 18. 12, 19. 34, 21. 27, 22. 3—5, 23. 7, 12, 26. 9—11, Gal. 1. 14, Ph. 3. 6, 1 Thes. 2. 14—16; to be kept under control, Mt. 8. 4, 9. 30, 12. 16, 16. 20, Mk. 1. 42, 43, 5. 19, Lk. 8. 39, 9. 21, 1 Cor. 14. 26—33; results of indiscreet, Mk. 1. 45; the result of godly sorrow, 2 Cor. 7. 11; uninstructed, Ro. 10. 2.
ZEALOT = Cananaean, Mt. 10. 4, Mk. 3. 18.
ZION, type of heaven, Heb 12. 18, 22, Rev. 14. 1.

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CONCORDANCE (Adapted to R.V.)

By the Rev. H. A. Watson, D.D., Peterhouse

Some words included in the Glossary are omitted from this Concordance, and also some which have found a place in the Index of Subjects

ABASE, Job 40. 12 look upon every one that is proud and *a.* him; Dan. 4. 37 is able to *a.*; Ph. 4. 12 I know how to be *a.* + 2 Cor. 11. 7.

ABATED, Dt. 34. 7 nor was Moses' natural force *a.* + Judg. 8. 3.

ABBA, Ro. 8. 15 whereby we cry, *A.* Father + Mk. 14. 36; Gal. 4. 6.

ABHOR, Ex. 5. 21 ye have made our savour to be *a.*; 1 S. 2. 17 men *a.* the offering of the Lord; Job 42. 6 I *a.* myself; Ro. 12. 9 *a.* that which is evil + Ps. 78. 59; 106. 40; 107. 18; 119. 163; Is. 7. 16; Am. 6. 8.

ABHORRING (*n.*), Is. 66. 24.

ABIDE, Gen. 19. 2 *a.* in the street; 49. 24 his bow *a.* in strength; Ex. 16. 9 *a.* ye every man in his place; 24. 16 the glory of the Lord *a.* upon mount Sinai; 1 S. 5. 7 shall not *a.* with us; Job 17. 2 mine eye *a.* in their provocation; Ps. 91. 1 shall *a.* under the shadow of the Almighty; Pro. 15. 31 shall *a.* among the wise; Ecc. 1. 4 the earth *a.* for ever; Jer. 42. 10 if ye will still *a.* in this land; Hos. 3. 3 thou shalt *a.* for me many days; Joel 2. 11 who can *a.* it? Mal. 3. 2 but who may *a.* the day of his coming; Mt. 10. 11 there *a.* till ye go forth; Mk. 6. 10 there *a.* till ye depart thence; Lk. 2. 8 shepherds *a.* in the field; 9. 4 there *a.*; 19. 5 *a.* at thy house; 24. 29 *a.* with us, for it is toward evening; Jn. 1. 32 I have beheld the Spirit, and it *a.* upon him; 3. 36 the wrath of God *a.* on him; 5. 38 ye have not his word *a.* in you; 12. 24 except a corn of wheat die, it *a.* by itself alone; 14. 17 he *a.* with you; 15. 4 *a.* in me and I in you; *a.* in the vine; 15. 10 *a.* in my love; *a.* in his love; Ac. 16. 15 *a.* there; 2 Tim. 2. 13 he *a.* faithful; 1 Cor. 3. 14 if any man's work *a.*; 13. 13 now *a.* faith; 1 Jn. 2. 27 ye *a.* in him + Ju. 5. 17; 2 S. 16. 18; Na. 1. 6; Ac. 18. 3; 20. 23; 1 Cor. 7. 8.

ABILITY, Ezr. 2. 69 they gave after their *a.* to the work; Mt. 25. 15 he gave to every man according to his several *a.* + Ac. 11. 29.

ABLE, Dt. 16. 17 shall give as he is *a.*; 1 S. 6. 20 who is *a.* to stand before this holy God; Prov. 27. 4 who is *a.* to stand; Am. 7. 10 the land is not *a.* to bear all his words; Mt. 3. 9 God is *a.* of these stones; 9. 28 that I am *a.* to do this; 20. 22 are ye *a.* to drink? Lk. 12. 26 not *a.* to do that thing; Ro. 4. 21 he was *a.* to perform; 8. 39 *a.* to separate us from the love; 1 Cor. 10. 13 not suffer you to be tempted above that ye are *a.* + 1 K. 3. 9; Mk. 4. 33; Ro. 4. 21; 1 Cor. 3. 2; Ph. 3. 21; Heb. 2. 18; Jude 24; Rev. 5. 3; 6. 17.

ABODE (*n.*), Jn. 14. 23.

ABOLISH, Is. 51. 6; Eph. 2. 15; 2 Tim. 1. 10.

ABOMINABLE, 1 K. 21. 26 *a.* in following idols; 1 Ch. 21. 6 the king's word was *a.* to Joab; Ps. 14. 1; Is. 14. 19 cast out like an *a.* branch; Jer. 44. 4 not this *a.* thing which I hate; Hos. 9. 10 became *a.*; Tit. 1. 16 they deny him, being *a.*; Rev. 21. 8 fearful, and unbelieving, and the *a.* + Is. 14. 19.

ABOMINATION, Gen. 43. 32 *a.* unto the Egyptians; 46. 34 every shepherd is an *a.* to the Egyptians; 1 S. 13. 4 Israel was had in *a.* with Philistines; Pro. 28. 9 his prayer shall be *a.*; Is. 1. 13 incense is an *a.* to me; 44. 19 make the residue an *a.*; Dan. 11. 31 the *a.* that maketh desolate; Mt. 24. 15 *a.* of desolation, Mk. 13. 14 + Pro. 11. 1; Is. 66. 17; Rev. 21. 27.

ABOMINATION *to the Lord (or, to God).* Of persons. Dt. 18. 12; 22. 5; 25. 16; Pro. 3. 32; 11. 20; 16. 5; 17. 15. Of things. Dt. 7. 25, 26; 17. 1; 23. 18; 27. 15; Pro. 6. 16; 11. 1; 12. 22; 20. 10, 23. Of acts. Dt. 24. 4; Pro. 15. 9, 26; Lk. 16. 15.

ABOUND, Ro. 5. 15 grace by Jesus Christ did *a.* unto the many; 6. 1 shall we continue in sin, that grace may *a.*; 1 Cor. 15. 58 always *a.* in the work of the Lord; Ph. 4. 12 I know how to *a.* + Ro. 15. 13; 2 Cor. 8. 7; 1 Thes. 3. 12; 4. 10; 2 Thes. 1. 3; 2 Pet. 1. 8.

ABROAD, Ro. 5. 5 the love of God hath been shed *a.* + Ex. 12. 46; Lk. 1. 65.

ABSENCE, Lk. 22. 6; Ph. 2. 12.

ABSENT, Gen. 31. 49 when we are *a.* one from another; 1 Cor. 5. 3 as *a.* in body + 2 Cor. 5. 6, 8; Ph. 1. 27; Col. 2. 5.

ABSTAIN, 1 Thes. 5. 22 *a.* from every form of evil; 1 Tim. 4. 3; 1 Pet. 2. 11 *a.* from fleshly lusts + Ac. 15. 20.

ABUNDANCE, 1 S. 1. 16 out of the *a.* of my complaint; 1 K. 18. 41 for there is a sound of *a.* of rain; Ps. 72. 7 *a.* of peace; Is. 60. 5 the *a.* of the sea; Mt. 12. 34 out of the *a.* of the heart, Lk. 6. 45; 12. 15 man's life consisteth not in *a.* + Jer. 33. 6; Lk. 21. 4; 2 Cor. 8. 2; 10. 15.

ABUNDANT, Gen. 1. 20 bring forth *a.*; Job 36. 28 distil upon man *a.*

ABUNDANTLY, Is. 55. 7 for he will *a.* pardon; 1 Cor. 15. 10 I laboured more *a.* than they all; 2 Cor. 11. 23 in labours more *a.*; Eph. 3. 20 able to do exceeding *a.*

ABUSE, 1 Cor. 7. 31 use this world as not *a.* it + Ju. 19. 25; 1 S. 31. 4.

ABYSS, Lk. 8. 31; Ro. 10. 7 who shall descend into the *a.*

ACCEPT, Gen. 4. 7 if thou doest well, shalt thou not be *a.*; Gal. 2. 6 God *a.* not man's person + 2 S. 24. 23; Est. 10. 3.

ACCEPTABLE, Ps. 19. 14 let the meditation of my heart be *a.*; Is. 61. 2 the *a.* year of the Lord, Lk. 4. 19, 24; Ro. 12. 1 holy, *a.* unto God + Ecc. 12. 10; Is. 49. 8; 58. 5; 2 Cor. 6. 2; 1 Pet. 2. 19.

ACCEPTANCE, Is. 60. 7.

ACCESS, Ro. 5. 2; Eph. 2. 18; 3. 12.

ACCOMPANY, Ac. 10. 23; 11. 12.

ACCOMPLISH, Is. 55. 11 it shall *a.* that which I please; 1 Pet. 5. 9 same sufferings are *a.* in your brethren + Is. 40. 2; Jn. 4. 34; 17. 4; 19. 28; Ac. 20. 24.

ACCORD, Ac. 1. 14 continued with one *a.*; Ph. 2. 2 being of one *a.* + 2 Cor. 8. 17.

ACCOUNT (*n.*), Mt. 12. 36 give *a.* thereof in the day of judgement; Lk. 16. 2 *a.* of thy stewardship; Ro. 14. 12 give *a.* of himself to God; Heb. 13. 17 as they that shall give *a.* + Dan. 6. 2; Ph. 4. 17; 1 Pet. 4. 5.

ACCOUNT (*v.*), Is. 2. 22 wherein is he to be *a.* of; 1 Cor. 4. 1 let a man so *a.* of us; 2 Cor. 3. 5 to *a.* anything as from ourselves; 12. 6 *a.* of me above that which he seeth me to be + Lk. 20. 35; Ro. 8. 36.

ACCURSED, Dt. 21. 23 *a.* of God + Is. 65. 20.

ACCUSATION, Mt. 27. 37 set up over his head his *a.* + Mk. 15. 26; Jn. 18. 29; 1 Tim. 5. 19.

ACCUSE, Mt. 12. 10 that they might *a.* him; Jn. 5. 45 that I will *a.* you to the Father + Rev. 12. 10.

ACCUSERS, Jn. 8. 10 where are those thine *a.*; Ac. 23. 30 I gave commandment to his *a.*

ACKNOWLEDGE, Ps. 32. 5 I *a.* my sin; 51. 3 I *a.* my transgressions; Pro. 3. 6 in all thy ways *a.* him; Is. 63. 16 though Israel *a.* us not + 2 Cor. 1. 13.

ACQUAINT, Job 22. 21 *a.* now thyself with him; Is. 53. 3 *a.* with grief + Ps. 139. 3.

ACQUAINTANCE, Ps. 88. 8 put mine *a.* far from me; Lk. 2. 44 sought him among their *a.* + 2 K. 12. 5.

ACQUIT, Job 10. 14.

ACT, Jn. 8. 4 in the very *a.* + Ju. 5. 11; 1 S. 12. 7.

ACTIVE, Heb. 4. 12 the word of God is living and *a.*

ADAMANT, Ez. 3. 9; Zec. 7. 12.

ADD, Gen. 30. 24 the Lord shall *a.* to me another son; Dt. 4. 2 ye shall not *a.* to the word, 12. 32; 1 K. 12. 11 I will *a.* to your yoke; Pro. 10. 22 and he *a.* no sorrow with it; Ac. 2. 47 and the Lord *a.* to the church daily; Gal. 3. 19 the law was *a.* + Pro. 3. 2; Gal. 3. 15; 2 Pet. 1. 5.

ADDER, Gen. 49. 17 an *a.* in the path; Ps. 91. 13 tread upon the lion and *a.*; Pro. 23. 32 stingeth like an *a.*

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ADJURE, Mt. 26. 63 I *a.* thee by the living God + 1 K. 22. 16; Mk. 5. 7; Ac. 19. 13.

ADMONISH, 1 Cor. 4. 14 to *a.* you as my beloved children; Col. 3. 16 *a.* one another with psalms and hymns; 2 Thes. 3. 15 *a.* him as a brother + Ecc. 12. 12; Ro. 15. 14; 1 Thes. 5. 12.

ADMONITION, 1 Cor. 10. 11 written for our *a.*; Eph. 6. 4 nurture them in the *a.* of the Lord + Tit. 3. 10.

ADOPTION, Ro. 8. 15 the Spirit of *a.* + Ro. 9. 4; Gal. 4. 5; Eph. 1. 5.

ADORN, Is. 61. 10 as a bride *a.* herself with her jewels; 1 Tim. 2. 9 *a.* themselves in modest apparel; Tit. 2. 10 *a.* the doctrine of God + Lk. 21. 5; Rev. 21. 2.

ADORNING (*n.*), 1 Pet. 3. 3.

ADULTERER, Lev. 20. 10 the *a.* shall surely be put to death; Ps. 50. 18 partaker with *a.*; Lk. 18. 11 extortioners, unjust, *a.*; Heb. 13. 4 *a.* God will judge + Job 24. 15; Hos. 7. 4; Mal. 3. 5; 1 Cor. 6. 9.

ADULTEROUS, Prov. 30. 20; Mt. 12. 39.

ADVANCED, Est. 3. 1; 10. 2.

ADVANTAGE (*n.*), Job 35. 3; Ro. 3. 1; 2 Cor. 2. 11.

ADVENTURE, Dt. 28. 56; Ju. 9. 17; Ac. 19. 31.

ADVERSARY, Ex. 23. 22 I will be an *a.* unto thine *a.*; Is. 1. 24 I will ease me of mine *a.*; Mt. 5. 25 agree with thine *a.* quickly; Lk. 18. 3 avenge me of mine *a.*; 1 Cor. 16. 9 there are many *a.*; 1 Tim. 5. 14 give none occasion to the *a.*; 1 Pet. 5. 8 your *a.* the devil + Is. 50. 8; Lam. 1. 10; Am. 3. 11; Lk. 12. 58.

ADVERSITY, Ps. 10. 6 I shall not be in *a.*; 94. 13 the days of *a.*; Pro. 17. 17 a brother is born for *a.*; Is. 30. 20 tho' the Lord give you the bread of *a.* + Ecc. 7. 14.

ADVERTISE, Nu. 24. 14.

ADVISE, 2 S. 24. 13 now *a.* thee; Pro. 13. 10 but with the well *a.* is wisdom + Ac. 27. 12.

ADVOCATE, 1 Jn. 2. 1.

AFFAIRS, Eph. 6. 21 but that ye also may know my *a.* + 1 Ch. 26. 32; 2 Tim. 2. 4.

AFFECT, Lam. 3. 51; Ac. 14. 2.

AFFECTION, Ro. 1. 31 without natural *a.*; 2 Cor. 7. 15 inward *a.*

AFFINITY, 1 K. 3. 1; Ezr. 9. 14.

AFFIRM, 1 Tim. 1. 7 they confidently *a.*; Tit. 3. 8 these things I will that thou *a.* confidently + Lk. 22. 59; Ac. 12. 15; Ro. 3. 8.

AFFLICT, Lev. 16. 29 ye shall *a.* your souls, 31; 23. 27, 32; Nu. 29. 7; Ps. 119. 71 it is good for me that I have been *a.*; Is. 53. 4 smitten of God and *a.*; 58. 5 the day for a man to *a.* his soul; Lam. 3. 33 the Lord doth not *a.* willingly + 1 K. 11. 39; Is. 64. 12; Am. 5. 12; Ac. 12. 1; 2 Cor. 1. 6; Jas. 4. 9.

AFFLICTION, Ex. 3. 7 I have surely seen the *a.* of my people, Ac. 7. 34; Dt. 16. 3 the bread of *a.*, 1 K. 22. 27; 2 Ch. 18. 26; Job 5. 6 *a.* cometh not forth of the dust; Is. 30. 20 water of *a.*; 63. 9 in all their *a.* he was afflicted; Lam. 3. 1 I am the man that hath seen *a.*; 2 Cor. 4. 17 our light *a.*; 1 Thes. 1. 6 received the word in much *a.* + 1 S. 1. 11; 2 Cor. 2. 4; 6. 4.

AFFRIGHT, Lk. 24. 37 they were terrified and *a.* + Dt. 7. 21; Ph. 1. 28.

AFOOT, Mk. 6. 33; Ac. 20. 13.

AFRAID, Ps. 3. 6 I will not be *a.* of ten thousands; Ex. 2. 6 son of man, be not *a.*; Mt. 14. 27 it is I, be not *a.*, Mk. 6. 50; Jn. 6. 20; Mk. 5. 15 they were *a.*; Ro. 13. 4 if thou do that which is evil, be *a.*; Gal. 4. 11 I am *a.* of you + Pro. 3. 24.

AGATE, Ex. 28. 19.

AGE, 1 S. 2. 33 in the flower of their *a.*; Jn. 9. 21 ask him, he is of *a.*, 23; Heb. 6. 5 tasted the powers of the *a.* to come + Job 5. 26; Eph. 2. 7; Col. 1. 26.

AGED, Job 29. 8 and the *a.* rose up and stood; Tit. 2. 2 that *a.* men be temperate; Phn. 9 Paul the *a.* + Jer. 6. 11.

AGONY, Lk. 22. 44.

AGREE, 1 Jn. 5. 8 the three *a.* in one + Mt. 20. 2.

AGREEMENT, Is. 28. 15 with hell are we at *a.* + 2 Cor. 6. 16.

AGROUND, Ac. 27. 41 they ran the vessel *a.*

AIL, Ps. 114. 5 what *a.* thee, O sea + Gen. 21. 17; Is. 22. 1.

AIR, 1 Cor. 9. 26 as not beating the *a.*; Eph. 2. 2 prince of the power of the *a.*; 1 Thes. 4. 17 to meet the Lord in the *a.*

ALARM, Nu. 10. 5; Jer. 4. 19; Joel 2. 1; Zep. 1. 16.

ALAS, 2 K. 6. 5, 15; Joel 1. 15.

ALIEN, Ps. 69. 8 an *a.* unto my mother's children + Heb. 11. 34.

ALIENATE, Eph. 2. 12; 4. 18; Col. 1. 21.

ALIVE, Nu. 16. 33 they went down *a.* into the pit; Dt. 32. 39 I kill, and I make *a.*, 1 S. 2. 6; Ez. 18. 27 he shall save his soul *a.*; Lk. 15. 24 my son was dead and is *a.*; 24. 23 angels which said that he was *a.*; Ro. 6. 11 but *a.* unto God; 1 Cor. 15. 22 in Christ shall all be made *a.*; Rev. 1. 18 I am *a.* for evermore + Ac. 25. 19; Ro. 7. 9; 1 Thes. 4. 15.

ALL, 1 Cor. 9. 22 I am become *a.* things to *a.* men.

ALLAY, Ecc. 10. 4.

ALLEGING, Ac. 17. 3.

ALLEGORY, Gal. 4. 24.

ALLELUIA, Rev. 19. 1, 3, 4, 6.

ALLOWANCE, Jer. 52. 34.

ALLURE, Hos. 2. 14.

ALMIGHTY, Gen. 17. 1 I am the *A.* God, 35. 11; Nu. 24. 4 the vision of the *A.*; Job 11. 7 canst thou find out the *A.* to perfection; Rev. 1. 8 which is, and which was, and which is to come, the *A.* + Gen. 28. 3; 49. 25; 2 Cor. 6. 18.

ALMS, Ac. 10. 2 Cornelius gave much *a.* + Lk. 11. 41; 12. 33; Ac. 3. 2; 24. 17.

ALMSDEEDS, Ac. 9. 36.

ALONE, Gen. 2. 18 that the man be *a.*; Ex. 24. 2 Moses *a.* shall come near; Job 1. 15 escaped *a.* to tell thee; Ps. 136. 4 *a.* doeth great wonders; Mt. 4. 4 man shall not live by bread *a.*; Jn. 12. 24 abideth by itself *a.*; Heb. 9. 7 went the high-priest *a.*

ALPHA, Rev. 1. 8; 21. 6; 22. 13.

ALTAR, Gen. 8. 20 Noah builded an *a.*; Ex. 20. 24 an *a.* of earth thou shalt make; 34. 13 break down their *a.*; Ju. 6. 25 the *a.* of Baal; Ps. 26. 6 so will I compass thine *a.*; Am. 3. 14 I will also visit the *a.* of Bethel; Mt. 23. 18 whosoever shall swear by the *a.*; 1 Cor. 9. 13 they which wait upon the *a.* have their portion with the *a.*; Heb. 13. 10 we have an *a.*; Rev. 6. 9 underneath the *a.* the souls + 1 K. 13. 2; Joel 2. 17; Mal. 1. 7; Heb. 7. 13. See Index of Subjects.

ALTER, Ps. 89. 34 nor *a.* the thing that is gone out of my lips + Est. 1. 19; Dan. 6. 8; Lk. 9. 29.

ALWAYS, Ps. 103. 9 not *a.* chide; Jn. 12. 8 me ye have not *a.*; Ph. 4. 4 rejoice in the Lord *a.*

AMAZED, Mk. 2. 12 were all *a.*, and glorified God; Mk. 14. 33 greatly *a.* and sore troubled, Mk. 16. 5.

AMAZEMENT, Lk. 4. 36; 5. 26; Ac. 3. 10.

AMBASSADOR, Jos. 9. 4 made as if they had been *a.*; 2 Cor. 5. 20 we are *a.* for Christ + Pro. 13. 17; Ez. 17. 15; Eph. 6. 20.

AMBASSAGE, Lk. 14. 32.

AMBUSH, Jer. 51. 12.

AMBUSHMENT, 2 Ch. 13. 13.

AMEN, Nu. 5. 22; Dt. 27. 15, 26; Ps. 41. 13; Mk. 16. 20; 1 Cor. 14. 16; 2 Cor. 1. 20; Rev. 3. 14.

AMEND, Jer. 7. 3; 35. 15; Jn. 4. 52.

AMIABLE, Ps. 84. 1.

AMISS, Lk. 23. 41; Jas. 4. 3.

ANATHEMA, Ro. 9. 3; 1 Cor. 12. 3; 16. 22; Gal. 1. 8, 9.

ANCHOR, Ac. 27. 30; Heb. 6. 19.

ANCIENT, 1 S. 24. 13 the proverb of the *a.*; Is. 24. 23 before his *a.*; 51. 9 the generations of *a.* times; Dan. 7. 9 one that was *a.* of days did sit + Dt. 33. 15; Ez. 9. 6.

AND (= if), Gen. 44. 30; Nu. 5. 30.

ANGEL, see Index of Subjects.

ANGER (*n.*), Gen. 49. 7 cursed be their *a.*; Neh. 9. 17 thou art a God slow to *a.*, Ps. 103. 8; 145. 8; Is. 10. 5 the rod of mine *a.*; 13. 9 cometh with fierce *a.*; Mic. 7. 18 he retaineth not his *a.* for ever; Mk. 3. 5 looked round about on them with *a.* + Gen. 27. 45; Ps. 30. 5; Pro. 15. 1; Eph. 4. 31; Col. 3. 8.

ANGER (*v.*), Ro. 10. 19.

ANGLE, Is. 19. 8.

ANGRY, Gen. 18. 30 let not the Lord be *a.*; Dt. 1. 37 the Lord was *a.* with me; Pro. 29. 22 *a.* man stirreth up strife; Jon. 4. 4 doest thou well to be *a.*; Mt. 5. 22 is *a.* with his brother; Eph. 4. 26 be ye *a.* and sin not + Lk. 14. 21; Tit. 1. 7.

ANGUISH, Dt. 2. 25 in *a.* because of thee; Job 7. 11 I will speak in the *a.* of my spirit; Ps. 119. 143 trouble and *a.* have taken hold on me; Jn. 16. 21 she remembereth no more the *a.* + Ex. 6. 9; 2 S. 1. 9; Pro. 1. 27; Ro. 2. 9; 2 Cor. 2. 4.

ANOINT, 1 S. 2. 10 exalt the horn of his *a.*; 1 Ch. 16. 22 touch not mine *a.* ones, Ps. 105. 15; 2. 2 against the Lord and against his *a.*; Is. 61. 1 the Lord hath *a.* me to preach, Lk. 4. 18; Zec. 4. 14 these are the two *a.* ones; Mt. 6. 17 when thou fastest *a.* thine

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head; Mk. 14. 8 to *a.* my body to the burying + 1 S. 16. 6; Ps. 20. 6; 28. 8; Is. 45. 1; Dan. 9. 24.
ANOINTING (*n.*), 1 Jn. 2. 27 the *a.* which ye received of him + Ex. 40. 15; Is. 10. 27.
ANSWER (*n.*), Gen. 41. 16 an *a.* of peace, Dt. 20. 11; Pro. 15. 1 a soft *a.*; 2 Cor. 1. 9 the *a.* of death within ourselves; 1 Pet. 3. 15 ready to give *a.*, 21 + Jn. 1. 22.
ANSWER (*v.*), Dt. 27. 15 shall *a.* and say Amen; 1 K. 18. 26 was no voice, nor any that *a.*; Mt. 22. 46 no man was able to *a.* him a word; 27. 12 he *a.* nothing; Mk. 14. 61; 15. 4, 5; Lk. 23. 9 + Is. 50. 2; Hab. 2. 1; Mk. 14. 40; Lk. 14. 6; 2 Cor. 5. 12.
ANTELOPE, Dt. 14. 5.
ANXIETY, 2 Cor. 11. 28 *a.* for all the churches; 1 Pet. 5. 7 casting all your *a.* upon him.
ANXIOUS, Mt. 6. 25 be not *a.* for your life, 27, 28, 31, 34; Lk. 12. 22, 25, 26; Mk. 13. 11 be not *a.* beforehand what ye shall speak.
APACE, 2 S. 18. 25.
APART, Mt. 14. 13 a desert place *a.*; Mk. 6. 31 come ye yourselves *a.* + Ps. 4. 3; Zec. 12. 12.
APOSTLE, Lk. 6. 13 twelve, whom also he named *a.*; Ac. 1. 26 numbered with the eleven *a.*; Ro. 11. 13 an *a.* of Gentiles; Eph. 4. 11 he gave some to be *a.*; Heb. 3. 1 the *a.* and high priest of our confession + Ro. 16. 7; Rev. 2. 2.
APOSTLESHIP, Ac. 1. 25; Ro. 1. 5; 1 Cor. 9. 2; Gal. 2. 8.
APPAREL, 2 S. 12. 20 David changed his *a.*; Ac. 10. 30 a man stood before me in bright *a.*; 1 Tim. 2. 9 in modest *a.* + Is. 63. 1; 1 Pet. 3. 3, 4.
APPEAL, Ac. 25. 11; 26. 32; 28. 19.
APPEAR, Gen. 1. 9 let the dry land *a.*; Mal. 3. 2 who shall stand when he *a.*; Lk. 11. 44 as the tombs which *a.* not; 1 Cor. 15. 8 he *a.* to me also; Heb. 9. 24 now to *a.* before the face of God + 1 Pet. 4. 18.
APPEARANCE, 1 S. 16. 7 man looketh on the outward *a.*; Jn. 7. 24 judge not according to *a.*; Heb. 12. 21 so fearful was the *a.* + Nu. 9. 15; 2 Cor. 5. 12.
APPEARING (*n.*), 2 Tim. 4. 1 by his *a.* and his kingdom + 1 Tim. 6. 14.
APPEASE, Gen. 32. 20; Pro. 15. 18.
APPERTAIN, Nu. 16. 30.
APPETITE, Job 38. 39; Pro. 23. 2; Ecc. 6. 7; Is. 29. 8.
APPLE *of the eye*, Ps. 17. 8 keep me as the *a.* of the eye; Pro. 7. 2 keep my law as the *a.* of thine eye; Zec. 2. 8 toucheth the *a.* of his eye + Dt. 32. 10; Lam. 2. 18.
APPLY, Pro. 2. 2 *a.* thine heart to understanding.
APPOINT, Job 14. 13 *a.* me a set time; Is. 1. 14 *a.* feasts; 26. 1 salvation will he *a.* for walls; Mt. 24. 51 *a.* him his portion, Lk. 12. 46; Ac. 17. 31 hath *a.* a day; Heb. 9. 27 it is *a.* unto men once to die + Is. 61. 3; Heb. 3. 2; 1 Pet. 2. 8.
APPOINTMENT, Nu. 4. 27; Job 2. 11.
APPREHEND, Jn. 1. 5 the darkness *a.* it not; Eph. 3. 18 may be strong to *a.* with all the saints; Ph. 3. 12 I may *a.* that for which also I am *a.*
APPROACH, Nu. 4. 19 *a.* unto the most holy things; Ps. 65. 4 causest to *a.* unto thee.
APPROVE, Ac. 2. 22 Jesus a man *a.* of God; 2 Tim. 2. 15 give diligence to present thyself *a.* unto God; Jas. 1. 12 when he hath been *a.* he shall receive the crown of life + Ps. 49. 13; Ro. 14. 18; 1 Cor. 16. 3.
APRON, Gen. 3. 7; Ac. 19. 12.
APT, 1 Tim. 3. 2; 2 Tim. 2. 24.
ARCHANGEL, 1 Thes. 4. 16; Jud. 9.
ARCHER, Gen. 21. 20 Ishmael grew and became an *a.* + Gen. 49. 23; 1 S. 31. 3; Jer. 51. 3.
AREOPAGUS, Ac. 17. 22.
ARGUING, Job 6. 25.
ARIGHT, Ps. 50. 23.
ARISE, Gen. 13. 17 *a.*, walk through the land; Ex. 1. 8 now there *a.* a new king over Egypt, Ac. 7. 18; Jn. 5. 7 till I *a.* a mother; 1 Ch. 22. 16 *a.* and be doing; Ps. 7. 6 *a.* O Lord, in thine anger; 68. 1 let God *a.*; 76. 9 when God *a.* to judgement; 88. 10 shall they that are deceased *a.*; Is. 60. 1 *a.*, shine; Mic. 2. 10 *a.* ye and depart; Mt. 8. 15 she *a.* and ministered unto him; Mt. 9. 25 the damsel *a.*; Mk. 5. 41 damsel, I say unto thee, *A.*, Lk. 8. 54; Eph. 5. 14 *a.* from the dead, and Christ shall shine upon thee + Is. 26. 19; Lk. 7. 14.
ARK, Gen. 6. 14 make thee an *a.* of gopher wood; Ex. 2. 3 an *a.* of bulrushes; 25. 16 and thou shalt put into the *a.* the testimony; 37. 1 Bezaleel made the *a.*; Nu. 10. 33 the *a.* of the covenant of the Lord went before, Jos. 3. 6; 1 Ch. 15. 1 a place for the *a.* of God; Mt. 24. 38 until Noah entered into the *a.*, Lk. 17. 27; Heb. 11. 7 Noah being warned of God prep. an *a.* + 1 S. 3. 3; 6. 19; 1 Pet. 3. 20.
ARM (*n.*), Ex. 6. 6 I will redeem you with a stretched out *a.*, Dt. 4. 34; Ps. 136. 12; Jer. 27. 5; Ez. 20. 33; Dt. 33. 27 the everlasting *a.*; 2 S. 1. 10 I took the bracelet that was on his *a.*; 2 Ch. 32. 8 with him is an *a.* of flesh; Job 40. 9 hast thou an *a.* like God; Ps. 44. 3 neither did their own *a.* save them, but thine *a.*; 89. 13 thou hast a mighty *a.*; Is. 33. 2 be thou their *a.* every morning; 51. 5 mine *a.* shall judge the peoples; Jer. 17. 5 that maketh flesh his *a.*; Lk. 1. 51 he hath shewed strength with his *a.*; 2. 28 Simeon received Christ into his *a.*; Ac. 13. 17 with an high *a.* led he them forth + Ps. 98. 1; Is. 52. 10.
ARM (*v.*), Dt. 3. 18 ye shall pass over *a.*, Jos. 1. 14; Lk. 11. 21 when the strong man *a.* guardeth his own court; 1 Pet. 4. 1 *a.* ye yourselves also with the same mind.
ARMHOLES, Jer. 38. 12.
ARMOUR, 1 S. 17. 54 put Goliath's *a.* in his tent; 1 K. 20. 11 let not him that girdeth on his *a.* boast himself as he that putteth it off; Is. 9. 5 all the *a.* of the armed man in the tumult; Lk. 11. 22 he taketh from him his whole *a.* wherein he trusted; Ro. 13. 12 put on the *a.* of light; 2 Cor. 6. 7 by the *a.* of righteousness; Eph. 6. 11 put on the whole *a.* of God, 13.
ARMOURBEARER, Jn. 9. 54; 1 S. 14. 7; 16. 21; 31. 6.
ARMOURY, Song 4. 4; Jer. 50. 25.
ARMY, Dan. 4. 35 the *a.* of heaven; Joel 2. 25 locust, my great *a.*; Mt. 22. 7 he sent his *a.* and destroyed; Heb. 11. 34 *a.* of aliens; Rev. 19. 14 and the *a.* which are in heaven followed him + Ex. 37. 10; Joel 2. 11; Lk. 21. 20.
ARRAY (*n.*), Jn. 20. 20 set the battle in *a.*; 2 S. 10. 9 in *a.* against the Syrians.
ARRAY (*v.*), Jer. 43. 12 shall *a.* himself with the land of Egypt; Mt. 6. 29 was not *a.* like one of these; Rev. 19. 8 *a.* herself in fine linen; + Est. 6. 9; Job 40. 10; Ac. 12. 21.
ARRIVE, Lk. 8. 26.
ARROGANCY, 1 S. 2. 3 let not *a.* come out of your mouth + Pro. 8. 13; Is. 13. 11; 16. 6; Jer. 48. 29.
ARROW, Nu. 24. 8 smite them through with his *a.*; 2 K. 13. 17 *a.* of victory; Ps. 91. 5 the *a.* that flieth by day; Is. 5. 28 whose *a.* are sharp; Jer. 9. 8 their tongue is a deadly *a.*; Ez. 5. 16 the evil *a.* of famine; Hab. 3. 11 at the light of thine *a.* as they went + 2 K. 9. 24.
ARROWSNAKE, Is. 34. 15.
ART, Ac. 19. 19 that practised curious *a.* + 2 Ch. 16. 14.
ARTIFICER, 1 Ch. 29. 5; Is. 3. 3.
ASCEND, Gen. 28. 12 the angels of God *a.*; Ps. 68. 18 thou hast *a.* on high; Jn. 1. 51 angels of God *a.*; 3. 13 no man hath *a.* into heaven but he that; 6. 62 should behold the Son of man *a.*; 20. 17 I am not yet *a.* unto the Father; Eph. 4. 8 when he *a.* on high + Pro. 30. 4; Is. 14. 13; Ac. 2. 34.
ASCENT, 2 S. 15. 30; 1 K. 10. 5.
ASCRIBE, Dt. 32. 3 *a.* ye greatness unto our God, Job 36. 3; Ps. 68. 34 *a.* ye strength unto God + 1 S. 18. 8.
ASHAMED, Gen. 2. 25 were not *a.*; Joel 2. 26 and my people shall never be *a.*; Mk. 8. 38 *a.* of me and of my words, Lk. 9. 26; Ro. 1. 16 not *a.* of the gospel; 2 Tim. 2. 15 to God, a workman that needeth not to be *a.* + 2 S. 19. 3; Zec. 13. 4; Lk. 16. 3; Ro. 6. 21; Heb. 2. 11; 11. 16.
ASHERAH, ASHERIM, Gen. 21. 33; Ex. 34. 13; Dt. 16. 21; Ju. 3. 7; 1 K. 15. 13; 16. 33; 18. 19; 2 K. 18. 4; 21. 7; 23. 14; 2 Ch. 14. 3; 17. 6; 31. 1; 34. 3.
ASHES, Gen. 18. 27 but dust and *a.*, Job 30. 19; 1 K. 13. 3 *a.* poured out; Is. 61. 3 a garland for *a.*; Mt. 11. 21 in sackcloth and *a.*, Lk. 10. 13; Heb. 9. 13 the *a.* of an heifer + Is. 44. 20; 2 Pet. 2. 6.
ASIDE, Mk. 7. 33 *a.* from the multitude; Heb. 12. 1 lay *a.* every weight.
ASK, 1 S. 1. 20 I have *a.* him of the Lord; 1 K. 3. 5 *a.* what I shall give thee; 2 K. 2. 9 *a.* what I shall do for thee; Is. 7. 11 *a.* thee a sign of the Lord; Mt. 7. 7 *a.* and it shall be given you, Lk. 11. 9; Mt. 21. 22 whatsoever ye shall *a.* in prayer, Jn. 14. 13; 15. 7 *a.* whatsoever ye

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will, and it shall be; 16. 24 *a.*, and ye shall receive; Jas. 4. 2 ye have not, because ye *a.* not + Jos. 4. 6; 2 K. 2. 10; Eph. 3. 20; Jas. 1. 5.
ASLEEP, Jon. 1. 5 Jonah was fast *a.*; Mt. 8. 24 he was *a.*, Mk. 4. 38; Ac. 7. 60 he fell *a.*, 2 Pet. 3. 4; 1 Cor. 15. 6 some are fallen *a.* + Jn. 11. 11; 1 Thes. 4. 13, 14.
ASP, Dt. 32. 33, Is. 11. 8, Ro. 3. 13.
ASPECT, Dan. 3. 25.
ASS, Gen. 49. 14 Issachar is a strong *a.*; Nu. 22. 23 the *a.* saw the angel of the Lord standing, 25, 27; Dt. 22. 10 not plow with an ox and an *a.* together; Ps. 104. 11 the wild *a.* quench their thirst; Zec. 9. 9 riding upon an *a.* even upon a colt the foal of an *a.*, Mt. 21. 5 + Nu. 16. 15; Ju. 5. 10; Job 6. 5; Lk. 13. 15; 2 Pet. 2. 16.
ASSAULT, Est. 8. 11; Ac. 17. 5.
ASSAY, Dt. 4. 34 hath God *a.* to go; Heb. 11. 29 *a.* to do were drowned + 1 S. 17. 39; Ac. 9. 26; 16. 7.
ASSEMBLE, Joel 2. 16 *a.* the old men.
ASSEMBLING (*n.*), Heb. 10. 25 not forsaking the *a.* of ourselves together.
ASSEMBLY, Ex. 12. 6 whole *a.* shall kill it; Lev. 23. 36 a solemn *a.*, Nu. 29. 35; Neh. 8. 18; Ps. 107. 32 *a.* of the people; Is. 1. 13 the calling of *a.*; Heb. 12. 23 the general *a.* of the firstborn + Joel 1. 14; Ac. 19. 32.
ASSIGN, Gen. 47. 22; Jos. 20. 8; 2 S. 11. 16.
ASSIST, Ro. 16. 2.
ASSUAGE, Gen. 8. 1; Job 16. 5, 6.
ASSURANCE, Col. 2. 2 full *a.* of understanding + 1 Thes. 1. 5.
ASSURE, Ro. 14. 5 let each man be fully *a.* in his own mind; 1 Jn. 3. 19 and shall *a.* our hearts before him + 2 Tim. 3. 14.
ASSUREDLY, Ac. 2. 36 let all the house of Israel know *a.*
ASTONIED, Dan. 4. 19 then Daniel was *a.* + Is. 52. 14; Dan. 3. 24.
ASTONISHED, Mt. 7. 28 were *a.* at his doctrine, 22. 33; Mk. 1. 22; 6. 2; 11. 18; Lk. 4. 32 + Ezr. 9. 3; Jer. 4. 9.
ASTONISHMENT, Dt. 28. 37 an *a.*, a proverb, Jer. 25. 9; Ez. 23. 33 cup of *a.*
ASTROLOGERS, Is. 47. 13.
ASUNDER, Lev. 1. 17; 2 K. 2. 11; Ps. 2. 3; Mt. 19. 6; Mk. 5. 4.
ATHIRST, Mt. 25. 44 when saw we thee *a.*; Rev. 21. 6 give unto him that is *a.* of the fountain + Ju. 15. 18; Rev. 22. 17.
ATONEMENT, Ex. 29. 36 every day the bullock for *a.*; 30. 10 Aaron shall make *a.* once in the year, Lev. 16. 24; 9. 7; 8. 15 to make *a.* for it + 2 S. 21. 3.
ATTAIN, Ps. 139. 6 I cannot *a.* unto it; Ro. 9. 30 the Gentiles *a.* to righteousness; Ph. 3. 11 I may *a.* unto the resurrection + Gen. 47. 9; Pro. 1. 5; Lk. 20. 35.
ATTEND, 1 Cor. 7. 35 may *a.* upon the Lord + Pro. 4. 1, 20; 5. 1; Ro. 13. 6.
ATTENDANCE, Heb. 7. 13.
ATTENDANT, Ac. 13. 5 and they had also John as their *a.*
ATTENT, 2 Ch. 6. 40; 7. 15.
ATTENTIVE, Neh. 1. 6, 11.
ATTIRE, Pro. 7. 10; Jer. 2. 32.
AUDIENCE, Gen. 23. 10, 13; Neh. 13. 1; Ac. 22. 22.
AUNT, Lev. 18. 14.
AUSTERE, Lk. 19. 21.
AUTHOR, Heb. 5. 9 the *a.* of eternal salvation + Heb. 2. 10; 12. 2.
AUTHORITY, Mt. 7. 29 as one having *a.*, Mk. 1. 22; Mt. 8. 9 I am a man under *a.*, Lk. 7. 8; Mt. 21. 23 by what *a.* doest thou these, Mk. 11. 28; Lk. 4. 32 his word was with *a.*; 19. 17 have thou *a.* over ten cities; 1 Cor. 11. 10 ought the woman to have a sign of *a.* on her head; 15. 24 when he shall have abolished all *a.* + Mt. 10. 1; Mk. 13. 34; Tit. 2. 15; 1 Pet. 3. 22.
AVAILETH, Est. 5. 13; Jas. 5. 16.
AVENGE, Lk. 18. 3 *a.* me of mine adversary; Ro. 12. 19 *a.* not yourselves; Rev. 6. 10 how long dost thou not *a.* our blood + 1 S. 24. 12; Is. 1. 24; Jer. 5. 9; 2 Cor. 10. 6.
AVENGER, Nu. 35. 12 cities for refuge from the *a.*, Jos. 20. 3; 1 Thes. 4. 6 the Lord is an *a.* + Dt. 19. 6; Ps. 8. 2.
AVOID, 1 S. 18. 11; 2 Cor. 8. 20.
AVOUCHED, Dt. 26. 17, 18.
AWAKE, Ps. 17. 15 I shall be satisfied, when I *a.*, with thy likeness; 57. 8 *a.* up, my glory, 108. 2; 78. 65 then the Lord *a.* as one out of sleep; Song 4. 16 *a.* O north wind; Is. 51. 9 *a.*, *a.*, put on strength; Dan. 12. 2 many that sleep in the dust shall *a.*; Zec. 13. 7 *a.* O sword; Mt. 8. 25 his disciples *a.* him, Lk. 8. 24; 9. 32 when they were fully *a.* they saw his glory; Ro. 13. 11 high time for you to *a.* out of sleep; 1 Cor. 15. 34 *a.* up to righteousness; Eph. 5. 14 *a.* thou that sleepest + 1 K. 3. 15; Ps. 73. 20; Is. 29. 8; Jn. 11. 11.
AWAY, Is. 1. 13 I cannot *a.* with iniquity and the solemn meeting; Lk. 23. 18 *a.* with this man + Ac. 21 36.
AWE, Ps. 4. 4 stand in *a.* and sin not + Ps. 33. 8; 119. 161.
AWL, Ex. 21. 6; Dt. 15. 17.
AXE, 1 K. 6. 7 neither hammer nor *a.* was heard; Is. 10. 15 shall the *a.* boast itself against him; Mt. 3. 10 the *a.* is laid unto the root of the trees, Lk. 3. 9.
AXE HEAD, 2 K. 6. 5 *a. h.* fell into the water + Dt. 19. 5.
AXLETREES, 1 K. 7. 32, 33.

BABBLER, Ac. 17. 18.
BABBLING, 1 Tim. 6. 20 profane *b.*, 2 Tim. 2. 16.
BABE, Ps. 8. 2 out of the mouth of *b.*, Mt. 21. 16; 11. 25 didst reveal them unto *b.*, Lk. 10. 21; Ro. 2. 20 a teacher of *b.* + Ex. 2. 6; Is. 3. 4; Lk. 18. 15; 1 Cor. 3. 1; Heb. 5. 13; 1 Pet. 2. 2.
BACK (*n.*), Neh. 9. 26 they cast thy law behind their *b.*; Ro. 11. 10 bow down their *b.* + Ex. 3. 1; 26. 12; 33. 23; Pro. 10. 13; Is. 38. 17; Rev. 5. 1.
BACKBITE, Pro. 25. 23 a *b.* tongue.
BACKBITING (*n.*), 2 Cor. 12. 20.
BACKBITERS, Ro. 1. 30.
BACKSLIDER, Pro. 14. 14.
BACKSLIDING (*part.*), Jer. 3. 6, 11, 12.
BACKSLIDING (*n.*), Jer. 14. 7 our *b.* are many; Hos. 11. 7 bent to *b.* from me; 14. 4 I will heal their *b.* + Jer. 2. 19.
BACKWARD, Is. 38. 8 return *b.* ten steps; Jn. 18. 6 they went *b.* and fell + Gen. 49. 17; 1 S. 4. 18; Ps. 40. 14; 70. 2.
BAD, Gen. 24. 50 speak unto thee *b.* or good; Mt. 22. 10 both *b.* and good; 2 Cor. 5. 10 whether it be good or *b.*
BAG, Jn. 12. 6 having the *b.*, 13. 29 + Dt. 25. 13; 1 S. 17. 40; 2 K. 5. 23; Mic. 6. 11.
BAKE, Gen. 19. 3 *b.* unleavened bread; Ex. 12. 39 they *b.* unleavened cakes; Lev. 6. 17 it shall not be *b.* with leaven + Lev. 2. 4; Is. 44. 15.
BAKEMEATS, Gen. 40. 17.
BAKER, Gen. 40. 1 his *b.* offended the king + 1 S. 8. 13; Hos. 7. 4.
BALANCE, Pro. 11. 1 a false *b.* is an abomination, 20. 23; 16. 11 a just *b.* and scales are the Lord's + Lev. 19. 36; Job 31. 6; Is. 40. 12; 46. 6; Dan. 5. 27; Hos. 12. 7; Mic. 6. 11.
BALD, 2 K. 2. 23 go up thou *b.* head + Lev. 13. 40; Jer. 16. 6; 48. 37; Mic. 1. 16.
BALDNESS, Ez. 7. 18 and *b.* upon all their heads + Lev. 21. 5; Is. 3. 24; Mic. 1. 16.
BALL, Is. 22. 18.
BAND (1), Hos. 11. 4 I drew them with *b.* of love; Lk. 8. 29 breaking the *b.* asunder + Dan. 4. 15; Col. 2. 19.
BAND (2), Mt. 27. 27 gathered unto him the whole *b.*, Mk. 15. 16; Jn. 18. 3 Judas having received the *b.* of soldiers; Ac. 10. 1 a centurion of the *b.* called the Italian *b.* + Pro. 30. 27; Ez. 12. 14.
BANISHED, 2 S. 14. 13, 14.
BANISHMENT, Ezr. 7. 26.
BANK, Jos. 3. 15 Jordan overfloweth all its *b.*, 4. 18; Lk. 19. 23 my money into the *b.*; 43 thine enemies shall cast up a *b.* about thee + Ez. 47. 6.
BANNER, Ps. 20. 5; 60. 4; Song 2. 4.
BANQUET, Est. 5. 4; Song 2. 4.
BAPTISM, Mt. 3. 7 Pharisees and Sadducees coming to his *b.*; 21. 25 the *b.* of John, Mk. 11. 30; Lk. 20. 4; Ac. 1. 22; 18. 25; Lk. 12. 50 I have a *b.* to be baptized with; Eph. 4. 5 one *b.*; Heb. 6. 2 of the teaching of *b.*; 1 Pet. 3. 21 after a true likeness, even *b.* + Lk. 7. 29; Ro. 6. 4; Col. 2. 12.
BAPTIST, Mt. 3. 1 John the *B.* preaching; Lk. 7. 20 John the *B.* hath sent us unto thee + Mt. 17. 13; Mk. 6. 14.
BAPTIZE, Mt. 3. 11 he shall *b.* you with the H. Ghost, Mk. 1. 8; Lk. 3. 16; Jn. 1. 26; Mt. 28. 19 make disciples of all the nations, *b.* them into the name of the Father and of the Son and of the Holy Ghost; Ac. 8. 36 what doth hinder me to be *b.*; 10. 47 that these should not be *b.*; Ro. 6. 3 were *b.* into his death; 1 Cor. 10. 2 and were all *b.* unto Moses in the cloud; 15. 29 *b.* for the dead + Jn. 1. 25; 3. 26; Ac. 2. 38; 1 Cor. 1. 13—17; Gal. 3. 27.
BAR (*n.*), Ex. 26. 26 thou shalt make

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b.; Nu. 3. 36 boards and *b.* of the tabernacle; Ps. 107. 16 and cut the *b.* of iron in sunder, Is. 45. 2; Jon. 2. 6 the earth with her *b.* closed upon me + Ju. 16. 3; Job 17. 16; Pro. 18. 19; Am. 1. 5.
BARBARIAN, Ac. 28. 2, 4; Ro. 1. 14; 1 Cor. 14. 11; Col. 3. 11.
BARBED, Job 41. 7.
BARE, Is. 32. 11 strip you and make you *b.*; 52. 10 made *b.* his holy arm.
BAREFOOT, 2 S. 15. 30; Is. 20. 2, 3.
BARK (*v.*), Is. 56. 10.
BARKED, Joel 1. 7 *b.* my fig tree.
BARN, Pro. 3. 10 *b.* be filled with plenty; Lk. 12. 18 I will pull down my *b.*; 24 have no storehouse nor *b.* + Hag. 2. 19; Mt. 6. 26; 13. 30.
BARREL, 1 K. 17. 12; 18. 33.
BARREN, Gen. 11. 30 was *b.*, Lk. 1. 7; 1 S. 2. 5 the *b.* hath borne seven; Ps. 113. 9 he maketh the *b.* woman to keep house + Pro. 30. 16; Is. 54. 1; Gal. 4. 27.
BASE (*n.*), 1 K. 7. 27; Ezr. 3. 3.
BASE (*adj.*), Ps. 101. 3 I will set no *b.* thing before mine eyes; 1 Cor. 1. 28 *b.* things of the world + 2 S. 6. 22.
BASKET, Gen. 40. 16 three *b.* of white bread on my head; Dt. 28. 5 blessed shall be thy *b.* and thy kneading-trough; Mt. 14. 20 took up twelve *b.* full, Lk. 9. 17; Jn. 6. 13; Ac. 9. 25 lowering him in a *b.*, 2 Cor. 11. 33 + 2 K. 10. 7; Jer. 24. 2; Mt. 16. 9.
BASON, Jn. 13. 5 he poureth water into a *b.* + Ex. 12. 22; 1 K. 7. 40.
BASTARD, Dt. 23. 2; Heb. 12. 8.
BAT, Lev. 11. 19; Dt. 14. 18; Is. 2. 20.
BATH, 1 K. 7. 26; 2 Ch. 2. 10; Is. 5. 10; Ez. 45. 14.
BATHE, Lev. 15. 5.
BATTERED, 2 S. 20. 15.
BATTERING RAMS, Ez. 4. 2; 21. 22.
BATTLE, 1 S. 17. 20 shouted for the *b.*; Ps. 24. 8 the Lord mighty in *b.*; Ecc. 9. 11 nor the *b.* to the strong + 2 S. 11. 1; Ps. 140. 7; Is. 28. 6; Joel 2. 5.
BATTLEMENT, Dt. 22. 8.
BAY, Ac. 27. 39.
BEACH, Mt. 13. 2, 48; Jn. 21. 4; Ac. 21. 5.
BEACON, Is. 30. 17.
BEAM, Hab. 2. 11 the *b.* out of the timber shall answer it; Mt. 7. 3 considerest not the *b.*, Lk. 6. 41, 42 + 2 K. 6. 2; 1 Ch. 20. 5; Ps. 104. 3.
BEAR (*bring forth*), Gen. 17. 12 *b.* in the house shall be circumcised, 13, 23, 27; Job 14. 1 man that is *b.* of a woman; Ecc. 3. 2 a time to be *b.*; Is. 51. 2 and look unto Sarah that *b.* you; Mt. 2. 4 where the Christ should be *b.*; 26. 24 good if he had not been *b.*, Mk. 14. 21; Lk. 2. 11 there is *b.* to you this day; Jn. 3. 5 except a man be *b.* of water and the Spirit; 15. 2 every branch that *b.* not fruit; 18. 37 to this end have I been *b.* + Ex. 12. 19; Lk. 1. 35; 11. 27; 23. 29.
BEAR (*carry*), Ex. 19. 4 I *b.* you on eagles' wings; Nu. 11. 14 not able to *b.* all this people, Dt. 1. 9; Ps. 91. 12 they shall *b.* thee up, Mt. 4. 6; Lk. 4. 11; Ps. 126. 6 *b.* forth the seed; Is. 46. 3 which have been *b.* by me from the belly; 53. 4 surely he hath *b.* our griefs; 12 he *b.* the sin of many, 1 Pet. 2. 24; Am. 7. 10 the land is not able to *b.* all his words; Mt. 8. 17 himself *b.* our diseases; 17. 17 how long shall I *b.* with you, Mk. 9. 19; Lk. 9. 41; Mt. 23. 4 heavy burdens, and grievous to be *b.*, Lk. 11. 46; Mk. 2. 3 *b.* of four; Jn. 19. 17 *b.* the cross; Ro. 13. 4 for he *b.* not the sword in vain; 15. 1 *b.* infirmities of the weak; 1 Cor. 13. 7 love *b.* all things; Gal. 6. 17 I *b.* branded on my body the marks of Jesus + Dt. 1. 31; 1 K. 5. 15; Neh. 4. 17; Ps. 55. 12; Is. 1. 14; Jn. 2. 8; Ac. 9. 15.
BEAR (*n.*), 1 S. 17. 34; 2 K. 2. 24; Pro. 28. 15; Is. 11. 7; 59. 11; Am. 5. 19; Rev. 13. 2.
BEARD, Ps. 133. 2 ran down upon the *b.* + 1 S. 17. 35; 2 S. 10. 5.
BEAST, Ps. 49. 12 like the *b.* that perish, 20; Pro. 12. 10 regardeth the life of his *b.*; Mk. 1. 13 he was with the wild *b.*; 1 Cor. 15. 32 fought with *b.* + Gen. 1. 30; 37. 20; Ac. 10. 12; 28. 4.
BEAT, Dt. 25. 3 if he should exceed and *b.* him above these; Mt. 7. 25 and *b.* upon that house, 27; 24. 49 shall begin to *b.* his fellow-servants; 2 Cor. 11. 25 thrice was I *b.* with rods + Ps. 18. 42; Lk. 12. 45, 47, 48.
BEAUTIFUL, Is. 52. 7 how *b.* the feet of him that bringeth, Ro. 10. 15 + Gen. 29. 17; Ps. 48. 2; Is. 64. 11; Jer. 13. 20; Ez. 16. 12; Mt. 23. 27; Ac. 3. 2, 10.
BEAUTIFY, Ezr. 7. 27; Is. 60. 13.
BEAUTY, 1 Ch. 16. 29 the *b.* of holiness, Ps. 29. 2; 96. 9; 27. 4 to behold the *b.* of the Lord, 90. 17; Pro. 31. 30 *b.* is vain; Is. 33. 17 the king in his *b.*; 53. 2 no *b.* that we should desire him; Zec. 11. 7 the one I called *B.*, 10 + Ps. 50. 2; Is. 28. 1; Ez. 27. 3; Hos. 14. 6.
BECKONED, Ac. 12. 17 *b.* unto them with the hand; Ac. 13. 16 Paul *b.* with his hand + Lk. 5. 7; Jn. 13. 24; Ac. 21. 40.
BECOME, Gen. 3. 22 man is *b.* as one of us; Ex. 32. 1 we know not what is *b.* of him, Ac. 7. 40; 1 Cor. 9. 20 to the Jews I *b.* as a Jew.
BECOMETH, Ps. 93. 5 holiness *b.* thy house, O Lord, for evermore; Mt. 3. 15 it *b.* us to fulfil all righteousness; Heb. 7. 26 such a high priest *b.* us + 1 Tim. 2. 10.
BED, Ps. 139. 8 if I make my *b.* in Sheol; Pro. 26. 14 the sluggard upon his *b.*; Mt. 9. 6 take up thy *b.*, Mk. 2. 9, 11; Jn. 5. 8, 11, 12; Lk. 17. 34 two men on one *b.* + Ex. 21. 18; Ps. 36. 4; 41. 3; Is. 57. 2.
BEDCHAMBER, 2 S. 4. 7; 2 K. 6. 12.
BEE, Dt. 1. 44; Ju. 14. 8; Ps. 118. 12; Is. 7. 18.
BEEVES, Lev. 22. 19; Nu. 31. 28, 38.
BEFALL, Ju. 6. 13 why then is all this *b.* us; Ac. 20. 22 not knowing the things that shall *b.* me + Gen. 49. 1; Mt. 8. 33; Ac. 20. 19, 22.
BEFITTING, Eph. 5. 4 which are not *b.*
BEFOREHAND, Mk. 13. 11; 1 Pet. 1. 11.
BEG, Lk. 16. 3 to *b.* I am ashamed + Ps. 37. 25.
BEGET, Ps. 2. 7 this day have I *b.* thee, Ac. 13. 33; Heb. 1. 5; 5. 5; Jn. 1. 14 the only *b.* from the Father; Phn. 10 whom I have *b.* in my bonds; 1 Jn. 4. 9 his only *b.* Son + Jn. 3. 16; 1 Cor. 4. 15; 1 Pet. 1. 3; 1 Jn. 5. 1.
BEGGAR, Mk. 10. 46; Lk. 16. 20.
BEGGARLY, Gal. 4. 9.
BEGINNING, Gen. 1. 1 in the *b.* God created the heaven and the earth; Ps. 111. 10 fear of Lord *b.* of wisdom, Pro. 9. 10; Is. 46. 10 declaring the end from *b.*; Mk. 1. 1 the *b.* of the gospel; Jn. 2. 11 this *b.* of miracles; 15. 27 because ye have been with me from the *b.*; Heb. 1. 10 thou, Lord, in the *b.* hast laid foundation; 3. 14 the *b.* of our confidence; 1 Jn. 2. 7 which ye had from *b.*, 3. 11; Rev. 21. 6; 22. 13 + Jn. 1. 1; Col. 1. 18.
BEGUILE, Gen. 3. 13 serpent *b.* me; Jos. 9. 22 wherefore have ye *b.* us + Ro. 16. 18; 2 Cor. 11. 3; 1 Tim. 2. 14.
BEHALF, Ex. 27. 21; Job 36. 2; Ph. 1. 29.
BEHAVE, 1 S. 18. 5 David *b.* himself wisely, 14, 15, 30 + 1 Thes. 2. 10; 2 Thes. 3. 7.
BEHAVIOUR, 1 Pet. 2. 12; 3. 1.
BEHEADED, 2 S. 4. 7; Mt. 14. 10; Mk. 6. 16, 27; Lk. 9. 9; Rev. 20. 4.
BEHEMOTH, Job 40. 15.
BEHIND, Ex. 10. 26 not an hoof be left *b.*; 1 Cor. 1. 7 so that ye come *b.* in no gift + Mk. 5. 27; Lk. 2. 43; 2 Cor. 11. 5; Ph. 3. 13.
BEHOLD (*v.*), Job 19. 27 mine eyes shall *b.*; Ps. 11. 4 his eyes *b.*, his eyelids try, the children of men; Jn. 1. 14 and we *b.* his glory; 19. 5 *b.*, the man; 1 Pet. 2. 12 your good works which they *b.* + Ecc. 11. 7; Jn. 17. 24; Ac. 7. 32; Jas. 1. 23.
BEHOVED, Lk. 24. 46; Heb. 2. 17.
BEING (*n.*), Ac. 17. 28 in him we live, and move, and have our *b.* + Ps. 104. 33; 146. 2.
BELIEF, 2 Thes. 2. 13.
BELIEVE, Gen. 15. 6 he *b.* in the Lord, and he counted it to him for righteousness, Ro. 4. 3; Gal. 3. 6; Jas. 2. 23; Ps. 116. 10 I *b.*, for I will speak, 2 Cor. 4. 13; Is. 28. 16 he that *b.* shall not make haste; 53. 1 who hath *b.* our report, Jn. 12. 38; Ro. 10. 16; Hab. 1. 5 which ye will not *b.* though it be told you, Ac. 13. 41; Mt. 8. 13 as thou hast *b.* so be it done; Mk. 9. 24 I *b.*, help thou mine unbelief; 16. 16 he that *b.* and is baptized shall be saved; Jn. 3. 15 whosoever *b.* may in him have eternal life; 6. 35 he that *b.* on me shall never thirst; 11. 25 he that *b.* on me, though he die, yet shall he live; 20. 8 he saw and *b.*; Ac. 16. 31 *b.* on the Lord Jesus, and thou shalt be saved; Ro. 10. 10 with the heart man *b.*; 14 how shall they *b.* in him whom they have not heard; 15. 13 joy and peace in *b.*; 1 Cor. 13. 7 love *b.*

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all things; 15. 2 except ye *b.* in vain; 2 Tim. 1. 12 I know him whom I have *b.*; Jas. 2. 19 devils also *b.* and shudder + Ex. 14. 31; Lk. 1. 20; Jn. 2. 11; 6. 64; 14. 12; 2 Cor. 4. 13; 1 Tim. 4. 12; Heb. 11. 6; 1 Pet. 1. 8.
BELIEVER, Ac. 5. 14; 1 Cor. 9. 5; 2 Cor. 6. 15.
BELL, Ex. 28. 33; Zec. 14. 20.
BELLY, Gen. 3. 14 upon thy *b.* shalt thou go; Jon. 1. 17 Jonah was in *b.* of the fish, Mt. 12. 40; Jn. 7. 38 out of his *b.* shall flow rivers of living water; Ro. 16. 18 serve their own *b.*; 1 Cor. 6. 13 meats for the *b.* and the *b.* for meats; Ph. 3. 19 whose God is their *b.* + Jon. 2. 2; Rev. 10. 9.
BELONG, Ps. 3. 8 salvation *b.* unto the Lord; Dan. 9. 7 righteousness *b.* unto thee.
BELOVED, Dt. 33. 12 the *b.* of the Lord shall dwell in safety; Is. 5. 1 a song of my *b.*; Mt. 3. 17 this is my *b.* Son, 17. 5; Mk. 1. 11; 9. 7; Lk. 3. 22; 2 Pet. 1. 17; Mt. 12. 18 my *b.* in whom my soul is well pleased; Lk. 20. 13 I will send my *b.* son; Ro. 9. 25 call her *b.* which was not *b.*; Eph. 1. 6 he freely bestowed on us in the *b.*; 5. 1 *b.* children; Rev. 20. 9 the *b.* city + Neh. 13. 26; Ps. 127. 2; Song 6. 1; Ro. 1. 7; 1 Jn. 4. 7.
BEMOAN, Job 42. 11; Jer. 15. 5; 22. 10; Na. 3. 7.
BEND, Ps. 11. 2 *b.* their bow; Is. 60. 14 shall come *b.* to thee; Jer. 9. 3; Ez. 17. 7.
BENEFIT (*n.*), Ps. 103. 2 forget not all his *b.* + 2 Cor. 1. 15; 1 Tim. 6. 2.
BENEFIT (*v.*), Jer. 18. 10.
BEREAVE, Gen. 42. 36 me have ye *b.* of my children + Ps. 35. 12; Hos. 13. 8.
BERYL, Ex. 1. 16; Rev. 21. 20.
BESEECH, Mt. 8. 31 the devils *b.* him, Mk. 5. 10, 12; Ro. 12. 1 I *b.* you by the mercies of God; 2 Cor. 12. 8 concerning this thing I *b.* the Lord thrice + Esr. 8. 23; Mk. 5. 23; Gal. 4. 12; Phn. 10.
BESET, Ps. 22. 12; Heb. 12. 1.
BESIDE, BESIDES, Mk. 3. 21 he is *b.* himself + 1 K. 22. 7; Ps. 23. 2; Is. 32. 20; Lk. 16. 26; 2 Cor. 5. 13.
BESIEGE, Is. 1. 8 the daughter of Zion is left as a *b.* city + Dt. 28. 52; Ez. 6. 12.
BESOM, Is. 14. 23 *b.* of destruction.
BESTEAD, Is. 8. 21 hardly *b.*
BESTIR, Joel 3. 12.
BESTOW, Lk. 12. 17 where to *b.* my fruits; 1 Cor. 13. 3 *b.* all my goods to feed the poor + 1 Jn. 3. 1.
BETIMES, Gen. 26. 31; Pro. 13. 24.
BETRAY, Mt. 26. 45 the Son of man is *b.*, Mk. 14. 41; Mt. 26. 21 one of you shall *b.* me, Mk. 14. 18; Jn. 13. 21; Mt. 27. 4 in that I *b.* innocent blood; Lk. 22. 21 the hand of him that *b.* me; Jn. 21. 20 who is he that *b.* thee; 1 Cor. 11. 23 in the night in which he was *b.* took bread + Mt. 26. 46.
BETROTH, Hos. 2. 19 I will *b.* thee unto me for ever + Dt. 20. 7.
BETTER, 1 Cor. 11. 17 ye come together not for the *b.*; Ph. 1. 23 to be with Christ, for it is very far *b.*; Heb. 12. 24 speaketh *b.* than that of Abel + 1 S. 1. 8; Heb. 7. 7.
BEWAIL, Ju. 11. 37; Lk. 23. 27.
BEWARE, Dt. 6. 12 then *b.* lest thou forget the Lord, 8. 11; Mt. 10. 17 *b.* of men; 16. 6 take heed and *b.* of the leaven of the Pharisees and Sadducees, 11; Mk. 8. 15; Lk. 12. 1 + Mt. 7. 15; 2 Pet. 3. 17.
BEWITCH, Gal. 3. 1 O foolish Galatians, who did *b.* you.
BEWRAY, Mt. 26. 73 thy speech *b.* thee + Is. 16. 3.
BEYOND, Nu. 22. 18 I cannot go *b.* the word; Dt. 30. 13 neither is it *b.* the sea + 1 S. 20. 22; 2 S. 10. 16.
BID, Mt. 22. 9 as many as ye shall find *b.* to the marriage feast; Lk. 14. 16 made a great supper and he *b.* many + Lk. 14. 10, 13; 1 Cor. 10. 27.
BIER, Lk. 7. 14 touched the *b.* + 2 S. 3. 31.
BILL, Dt. 24. 1 *b.* of divorcement, Mk. 10. 4.
BILLOWS, Ps. 42. 7; Jon. 2. 3.
BIND, Gen. 22. 9 *b.* Isaac his son; 42. 24 took Simeon, and *b.* him before their eyes; Ju. 15. 10 to *b.* Samson are we come up; Is. 61. 1 *b.* up the brokenhearted: opening of prison to them that are *b.*; Ez. 34. 4 neither have ye *b.* up that which was broken; Mt. 12. 29 except he first *b.* the strong man, Mk. 3. 27; Mt. 14. 3 Herod *b.* John, Mk. 6. 17; Mt. 16. 19 whatsoever thou shalt *b.* on earth, 18; Lk. 10. 34 *b.* up his wounds; 2 Tim. 2. 9 the word of God is not *b.*; Rev. 20. 2 he *b.* Satan for a thousand years + Gen. 44. 30; Dan. 3. 21; Mt. 27. 2; Lk. 13. 16; Jn. 11. 44; Ac. 23. 12; Heb. 13. 3.
BIRD, Dt. 14. 11 of all clean *b.* ye may eat; Pro. 27. 8 as a *b.* that wandereth from her nest; Ecc. 10. 20 a *b.* of the air shall carry the voice; Mt. 8. 20 the *b.* of the heaven have nests, Lk. 9. 58; Mt. 13. 32 the *b.* lodge in the branches thereof + Gen. 7. 14; Pro. 1. 17; Ecc. 12. 4; 1 Cor. 15. 39; Jas. 3. 7.
BIRTH, Ps. 58. 8 let them be like the untimely *b.*; Lk. 1. 14 and many shall rejoice at his *b.* + Ex. 28. 10; 2 K. 19. 3; Ecc. 7. 1; Is. 37. 3; Jn. 9. 1.
BIRTHDAY, Gen. 40. 20 Pharaoh's *b.*; Mt. 14. 6 Herod's *b.*, Mk. 6. 21.
BIRTHRIGHT, Gen. 25. 31 sell me this day thy *b.* + Gen. 43. 33; 1 Ch. 5. 1; Heb. 12. 16.
BISHOP, Ac. 20. 28 the Holy Ghost hath made you *b.*; Ph. 1. 1 *b.* and deacons; 1 Tim. 3. 1 the office of a *b.*; 1 Pet. 2. 25 the *B.* of your souls + 1 Tim. 3. 1; Tit. 1. 7.
BIT, Ps. 32. 9 held in with *b.*
BITE, Gen. 49. 17 Dan an adder, that *b.* the horse's heels; Pro. 23. 32 at the last it *b.* like a serpent + Nu. 21. 6; Am. 5. 19.
BITTER, Ex. 15. 23 waters, for they were *b.*; Pro. 27. 7 to the hungry soul every *b.* thing is sweet; Is. 5. 20 that put *b.* for sweet; Col. 3. 19 be not *b.* against them + Ex. 1. 14; 12. 8; Nu. 9. 11; Jas. 3. 11; Rev. 10. 9.
BITTERLY, Rt. 1. 20 the Almighty hath dealt very *b.* with me; Mt. 26. 75 Peter went out, and wept *b.*, Lk. 22. 62.
BITTERNESS, Pro. 14. 10 the heart knoweth its own *b.*; Is. 38. 15 go softly because of the *b.* of my soul; Heb. 12. 15 any root of *b.* springing up + Nu. 5. 18; 1 S. 15. 32; Zec. 12. 10.
BLACK, Mt. 5. 36 canst not make one hair white or *b.* + Gen. 30. 32, 35, 40; Lev. 13. 31; 1 K. 18. 45; Pro. 20. 20; Song 1. 5; Jer. 8. 21.
BLACKNESS, Jud. 13 to whom the *b.* of darkness hath been reserved.
BLADE, Mt. 13. 26 when the *b.* sprang up + Ju. 8. 22; Job 31. 22; Mk. 4. 28.
BLAINS, Ex. 9. 9, 10.
BLAME (*n.*), Gen. 43. 9; 1 Th. 5. 23.
BLAME (*v.*), 2 Cor. 6. 3.
BLAMELESS, Lk. 1. 6 in ordinances of the Lord *b.*; Ph. 2. 15 that ye may be *b.* and harmless; Tit. 1. 6 if any man is *b.* + 1 Tim. 3. 10; Tit. 1. 7.
BLASPHEME, Mk. 3. 29 whosoever shall *b.* against the Holy Ghost + 2 K. 19. 6; Mk. 2. 7; Ac. 13. 45; Ro. 2. 24; Rev. 16. 9.
BLASPHEMER, 1 Tim. 1. 13 I was before a *b.* + Ac. 19. 37.
BLASPHEMOUS, Ac. 6. 11.
BLASPHEMY, Mt. 12. 31 every sin and *b.* shall be forgiven; 26. 65 he hath spoken *b.*, Mk. 14. 64; Rev. 13. 1 names of *b.* + Lk. 5. 21.
BLAST, Jos. 6. 5 when they make a long *b.* + Ex. 15. 8; 2 S. 22. 16; Ps. 18. 15; Is. 25. 4.
BLASTED, Gen. 41. 6; 2 K. 19. 26.
BLASTING, Dt. 28. 22; Hag. 2. 17.
BLEATING, 1 S. 15. 14 what meaneth then this *b.* of the sheep.
BLEMISH, Ex. 12. 5 lamb shall be without *b.*; Eph. 5. 27 should be holy and without *b.*; Ph. 2. 15 children of God without *b.*; Heb. 9. 14 who through the eternal Spirit offered himself without *b.*; 1 Pet. 1. 19 a lamb without *b.* + Ex. 29. 1; Dan. 1. 4; Col. 1. 22; 2 Pet. 2. 13; Rev. 14. 5.
BLESS, Gen. 1. 22 God *b.* them; 2. 3 God *b.* the seventh day; 12. 3 in thee shall all the families of the earth be *b.*; 27. 4 my soul may *b.* thee, Dt. 33. 24; Gen. 32. 26 not let thee go except thou *b.* me; 49. 28 their father *b.* them; Nu. 6. 24 the Lord *b.* thee; Dt. 27. 12 stand upon mount Gerizim to *b.*; 1 K. 8. 14 the king *b.* all the congregation; Neh. 9. 5 *b.* be thy glorious name, Ps. 72. 19; 32. 2 *b.* is the man unto whom the Lord imputeth not iniquity, Ro. 4. 8; Ps. 62. 4 they *b.* with their mouth; 67. 6 God, even our own God, shall *b.* us; 103. 1 *b.* the Lord, O my soul; Pro. 31. 28 her children rise up and call her *b.*; Mt. 5. 3 *b.* are the poor in spirit; 14. 19 he *b.* and brake, 26. 26; Mk. 6. 41; 14. 22; Lk. 9. 16; 24. 30; Mt. 25. 34 come ye *b.* of my Father; Mk. 10. 16 took them in his arms, and *b.* them; 14. 61 the Christ the Son of the *b.*; Lk. 1. 48 all generations shall call me *b.*; 12. 37 *b.* are those servants; 19. 38 *b.* is the King that cometh; Ac. 3. 26 sent him to *b.* you; 20. 35 more *b.* to give than to receive; Ro. 1. 25 the Creator who is *b.*

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for ever; 12. 14 *b.* them that persecute you; Heb. 7. 1 Melchizedek met Abraham and *b.* him; Jas. 3. 9 therewith *b.* we the Lord; Rev. 14. 13 *b.* are the dead + Gen. 14. 19; 22. 17; Nu. 23. 20; 1 S. 9. 13; Dan. 12. 13; Lk. 11. 28; 1 Tim. 1. 11; Jas. 1. 25; Rev. 22. 14.

BLESSING, Gen. 27. 35 thy brother hath taken away thy *b.*; 49. 25 *b.* of heaven above; Dt. 11. 26 I set before you a *b.*, 30. 19; 11. 29 set the *b.* upon mount Gerizim; 23. 5 the Lord turned the curse into a *b.*, Neh. 13. 2; Jos. 8. 34 he read the *b.* and the curse; Ez. 34. 26 showers of *b.*; Joel 2. 14 will leave a *b.* behind him; Mal. 3. 10 pour you out a *b.*; 1 Cor. 10. 16 the cup of *b.*; Eph. 1. 3 blessed us with every spiritual *b.*; Jas. 3. 10 of the same mouth cometh forth *b.* and cursing + Gen. 12. 2; Dt. 33. 1; Mal. 2. 2; Ro. 4. 6; Gal. 3. 14; Rev. 5. 12.

BLIND (*adj.*), Lev. 21. 18 a *b.* man shall not offer; Dt. 27. 18 cursed that maketh the *b.* to wander; Job 29. 15 I was eyes to the *b.*; Is. 29. 18 the eyes of the *b.* shall see, 35. 5; 42. 7 to open the *b.* eyes; 19 who is *b.* as the Lord's servant; Mt. 9. 27 two *b.* men followed him; 15. 14 they are *b.* guides; 23. 16 ye *b.* guides; Mk. 10. 46 Bartimæus a *b.* beggar was sitting; Lk. 4. 18 recovering of sight to the *b.*; Jn. 9. 1 a man *b.* from his birth; Ac. 13. 11 thou shalt be *b.*; Ro. 2. 19 a guide of the *b.*; Rev. 3. 17 knowest not that thou art *b.* + Mt. 11. 5; Mk. 8. 23.

BLIND (*v.*), Ex. 23. 8 a gift *b.* them that have sight, Dt. 16. 19; Jn. 12. 40 he hath *b.* their eyes.

BLINDNESS, 2 K. 6. 18 smite this people with *b.*

BLOOD, Gen. 4. 10 the voice of thy brother's *b.* crieth; 9. 4 the life which is the *b.*; 6 whoso sheddeth man's *b.*; Ex. 7. 17 waters shall be turned to *b.*; 24. 8 the *b.* of the covenant; Lev. 16. 14 sprinkle of the *b.* seven times; 1 Ch. 22. 8 hast shed *b.* abundantly, 28. 3; Is. 26. 21 the earth shall disclose her *b.*; Mt. 9. 20 had an issue of *b.*, Mk. 5. 25; Lk. 8. 43; Mt. 16. 17 flesh and *b.* hath not revealed it; 23. 35 from the *b.* of Abel the righteous, Lk. 11. 51; Mt. 26. 28 my *b.* of the covenant, Mk. 14. 24; Mt. 27. 4 I betrayed innocent *b.*; 6 it is the price of *b.*; 8 field of *b.*; 25 his *b.* be on us; Lk. 13. 1 whose *b.* Pilate had mingled; 22. 44 great drops of *b.*; Jn. 19. 34 there came out *b.* and water; Ac. 15. 20 abstain from *b.*, 21. 25; 20. 28 purchased with his own *b.*; 1 Cor. 15. 50 flesh and *b.* cannot inherit; Col. 1. 20 through the *b.* of his cross; Heb. 9. 12 through his own *b.* he entered in once; 12. 24 the *b.* of sprinkling; 1 Pet. 1. 19 precious *b.* of Christ; 1 Jn. 1. 7 *b.* of Jesus his Son cleanseth us from all sin; Rev. 7. 14 white in the *b.* of the Lamb + Gen. 42. 22; Ps. 50. 13; 68. 23; Jon. 1. 14; Mt. 27. 24; Jn. 1. 13; Heb. 9. 22; Rev. 1. 5.

BLOODGUILTINESS, Ps. 51. 14.

BLOODTHIRSTY, Pro. 29. 10.

BLOOMED, Nu. 17. 8 Aaron's rod *b.*

BLOSSOM (*n.*), Gen. 40. 10; Nu. 17. 8; Is. 5. 24.

BLOSSOM (*v.*), Is. 18. 5; 27. 6; 35. 1; Hab. 3. 17.

BLOT (*n.*), Pro. 9. 7.

BLOT (*v.*), Ex. 32. 32 *b.* me out of thy book; Dt. 9. 14 that I may *b.* out their name; Ps. 51. 9 and *b.* out all mine iniquities; Ac. 3. 19 that your sins may be *b.* out; Rev. 3. 5 I will in no wise *b.* his name out of book of life + Ps. 69. 28; Is. 43. 25; 44. 22.

BLOW (*n.*), Ps. 39. 10; Mk. 14. 65.

BLOW (*v.*), Jos. 6. 8 priests passed on and *b.*; Ju. 7. 19 they *b.* the trumpets; Song 4. 16 *b.* upon my garden; Is. 40. 7 the breath of the Lord *b.* upon it; Jn. 3. 8 the wind *b.* where it listeth + Nu. 10. 5; Is. 40. 24; Hag. 1. 9.

BLUE, Ex. 25. 4; 27. 16; 2 Ch. 2. 7.

BLUNT, Ecc. 10. 10 if the iron be *b.*

BLUSH, Exr. 9. 6 I *b.* to lift up my face to thee, my God + Jer. 6. 15; 8. 12.

BOAR, Ps. 80. 13 *b.* out of the wood.

BOARD, Ex. 26. 29.

BOAST (*n.*), Ps. 34. 2.

BOAST (*v.*), 1 K. 20. 11 not *b.* himself as he that putteth it off; Pro. 27. 1 *b.* not thyself of to morrow; Jas. 3. 5 tongue *b.* great things + Pro. 20. 14.

BOAT, Jn. 6. 22; Ac. 27. 16.

BODILY, Lk. 3. 22 in a *b.* form + 2 Cor. 10. 10; Col. 2. 9; 1 Tim. 4. 8.

BODY, Mic. 6. 7 fruit of my *b.* for sin of my soul; Mt. 5. 29 thy whole *b.* be cast into hell; 6. 25 be not anxious for your *b.*, Lk. 12. 22; Mt. 10. 28 be not afraid of them which kill the *b.*, Lk. 12. 4; Mt. 26. 26 take, eat, this is my *b.*, Mk. 14. 22; Lk. 22. 19; 1 Cor. 11. 24; Lk. 17. 37 where the *b.* is, thither the eagles; Jn. 2. 21 the temple of his *b.*; Ro. 4. 19 his own *b.* now as good as dead; 7. 24 who shall deliver me out of the *b.* of this death; 12. 1 present your *b.* a living sacrifice; 1 Cor. 5. 3 being absent in *b.*; 6. 19 your *b.* is a temple of the Holy Ghost; 9. 27 I buffet my *b.*; 11. 27 guilty of the *b.*; 15. 44 sown a natural *b.*; 2 Cor. 5. 6 at home in the *b.*; Eph. 4. 4 there is one *b.*; Ph. 3. 21 conformed to the *b.* of his glory; Col. 1. 18 he is the head of the *b.*; Heb. 10. 5 a *b.* didst thou prepare for me; 1 Pet. 2. 24 bare our sins in his *b.* upon the tree + Ps. 110. 6; 132. 11; Ac. 19. 12; Ro. 6. 6; Eph. 4. 16; Jud. 9.

BOIL (*n.*), Ex. 9. 9 shall be a *b.* breaking forth with blains + 2 K. 20. 7; Job 2. 7.

BOIL (*v.*), Lev. 8. 31; 1 K. 19. 21; Job 30. 27; 41. 31.

BOLD, Pro. 28. 1 righteous are *b.* as a lion; Ro. 10. 20 Isaiah is very *b.* + 2 Cor. 11. 21.

BOLDLY, Ac. 9. 27 he had preached *b.*

BOLDNESS, Ac. 4. 29 to speak thy word with all *b.*; 2 Cor. 7. 4 great is my *b.* of speech; Eph. 3. 12 in whom we have *b.* and access; Heb. 4. 16 let us draw near with *b.*; 10. 19 having *b.* to enter into the holy place + 1 Tim. 3. 13.

BOLT, Hab. 3. 5 fiery *b.* went forth at his feet.

BOND, Mk. 7. 35 the *b.* of his tongue was loosed; Ac. 8. 23 in the *b.* of iniquity; 20. 23 *b.* and afflictions abide me; 26. 29 except these *b.*; 1 Cor. 12. 13 *b.* or free; Eph. 4. 3 in the *b.* of peace; Col. 3. 14 the *b.* of perfectness; 4. 18 remember my *b.* + Phn. 10; Heb. 13. 3.

BONDAGE, Ex. 13. 14 from the house of *b.*; Jn. 8. 33 we were never in *b.* to any man; Ro 8. 15 the spirit of *b.*; 21 the *b.* of corruption; Heb. 2. 15 all their lifetime subject to *b.* + Gal. 4. 24; 5. 1.

BONDMAID, Lev. 25. 44.

BONDMAN, Dt. 15. 15 remember thou wast a *b.* in Egypt + Lev. 25. 42, 46.

BONDSERVANT, Jn. 8. 34 every one that committeth sin is the *b.* of sin + Lev. 25. 39; 1 K. 9. 22; 1 Cor. 7. 21, 22, 23; Gal. 4. 1.

BONDWOMAN, Gen. 21. 10.

BONE, Gen. 2. 23 *b.* of my *b.*; Ex. 12. 46 neither shall ye break a *b.*, Nu. 9. 12; Ex. 13. 19 Moses took the *b.* of Joseph, Jos. 24. 32; 2 S. 21. 12 took the *b.* of Saul, *b.* of Jonathan; 1 K. 13. 2 men's *b.* shall they burn upon thee, 2 K. 23. 20; 13. 21 touched the *b.* of Elisha, he revived; Ez. 37. 3 can these *b.* live; Jn. 19. 36 a *b.* of him shall not be broken + 1 K. 13. 31; 2 K. 23. 18; Dan. 6. 24; Mt. 23. 27.

BOOK, Nu. 21. 14 *b.* of the wars of the Lord; Dt. 31. 26 this *b.* of the law; Jos. 10. 13 written in the *b.* of Jashar, 2 S. 1. 18; 1 K. 11. 41 the *b.* of acts of Solomon; 2 K. 22. 8 found *b.* of the law; 1 Ch. 9. 1 the *b.* of the kings of Israel; 2 Ch. 20. 34 *b.* of the kings of Israel; Esr. 4. 15 *b.* of records; Ps. 40. 7 in the roll of the *b.*, Heb. 10. 7; Ps. 139. 16 in thy *b.* were all my members written; Ecc. 12. 12 of making many *b.*; Dan. 12. 1 every one found written in the *b.*; Mal. 3. 16 a *b.* of remembrance; Lk. 4. 20 he closed the *b.*; Jn. 21. 25 would not contain the *b.*; 2 Tim. 4. 13 bring the *b.*; Rev. 5. 2 who is worthy to open the *b.*; 20. 12 the *b.* of life + Ps. 69. 28; Ac. 19. 19; Ph. 4. 3; Rev. 10. 2.

BOOTH, Lev. 23. 42 ye shall dwell in *b.* seven days + Job 27. 18; Jon. 4. 5.

BOOTY, Nu. 31. 32, Jer. 49. 32.

BORDER, Nu. 21. 23 pass thro' his *b.*; Mt. 4. 13 in the *b.* of Zebulun; 23. 5 *b.* of their garments; Mk. 6. 56 touch the *b.* of his garment, Lk. 8. 44 + Gen. 23. 17; Ex. 19. 12; Mt. 9. 20.

BORE, Ex. 21. 6 shall *b.* his ear + 2 K. 12. 9.

BORROW, Dt. 15. 6 thou shalt not *b.*; 2 K. 6. 5 alas, my master! for it was *b.*; Ps. 37. 21 *b.* and payeth not again; Mt. 5. 42 from him that would *b.* of thee turn not thou away.

BORROWER, Pro. 22. 7; Is. 24. 2.

BOSOM, Job 31. 33 by hiding mine iniquity in my *b.*; Is. 40. 11 he shall carry the lambs in his *b.*; Lk. 16. 22 into Abraham's *b.*; Jn. 1. 18 in the *b.* of the Father; 13.

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23 reclining in Jesus' *b.* + Nu. 11. 12; Dt. 13. 6; 2 S. 12. 3; Ps. 35. 13.
BOTTLE, Job 38. 37 the *b.* of heaven; Ps. 56. 8 put thou my tears into thy *b.* + Ps. 119. 83.
BOTTOM, Am. 9. 3 + Jon. 2. 6; Zec. 1. 8.
BOUGH, Gen. 49. 22 Joseph is a fruitful *b.*; Ps. 80. 10 *b.* were like cedars of God; Is. 17. 6 uppermost *b.*; Ez. 31. 6 the fowls made their nests in his *b.* + Dt. 24. 20; Ju. 9. 49.
BOUND (*n.*), Jer. 5. 22 placed the sand for the *b.* of the sea; Ac. 17. 26 the *b.* of their habitation + Gen. 49. 26; Job 14. 5.
BOUND (*v.*), Nah. 3. 2.
BOUNTIFUL, Pro. 22. 9; Is. 32. 5.
BOUNTIFULLY, Ps. 13. 6 he hath dealt *b.* with me, Ps. 119. 17 + Ps. 116. 7.
BOUNTY, 2 Cor. 9. 5 and make up beforehand your *b.* + 1 K. 10. 13; 1 Cor. 16. 3.
BOW (*n.*), Gen. 9. 13 I do set my *b.* in the cloud; 49. 24 his *b.* abode in strength; 1 S. 2. 4 the *b.* of the mighty men are broken; 2 S. 1. 18 teach Judah the song of the *b.*; 1 K. 22. 34 drew a *b.* at a venture; 2 K. 13. 15 take *b.* and arrows; Ps. 78. 57 like a deceitful *b.* + Jos. 24. 12; Job 29. 20; Ps. 44. 6.
BOW (*v.*), Gen. 27. 29 nations *b.* down to thee; Ex. 20. 5 shalt not *b.* down thyself; 2 S. 19. 14 David *b.* the heart of all the men; 2 K. 5. 18 I *b.* myself in the house of Rimmon; Ps. 44. 25 our soul is *b.* down to the dust; 62. 3 like a *b.* wall; Is. 45. 23 unto me every knee shall *b.*, Ro. 14. 11; Ph. 2. 10; Is. 51. 23 *b.* down that we may go over; Mic. 6. 6 *b.* myself before the high God; Lk. 13. 11 was *b.* together; Jn. 19. 30 Jesus *b.* his head; Eph. 3. 14 I *b.* my knees unto the Father + Gen. 33. 3; Ju. 16. 30; Ecc. 12. 3; Is. 5. 15.
BOWELS, Gen. 43. 30 for his *b.* did yearn upon his brother; Is. 63. 15 the yearning of thy *b.* + Gen. 15. 4; Ps. 22. 14; Is. 16. 11; Ac. 1. 18.
BOWL, Ecc. 12. 6 or ever the golden *b.* be broken + Nu. 7. 85; Rev. 5. 8; 16. 1; 21. 9.
BOWMEN, Jer. 4. 29.
BOWSHOT, Gen. 21. 16.
BOY, Gen. 25. 27; Zec. 8. 5.
BRACELET, Gen. 24. 22.
BRAIDED, 1 Tim. 2. 9 not with *b.* hair.
BRAMBLE, Lk. 6. 44 nor of a *b.* bush gather they grapes + Ju. 9. 14.
BRANCH, Gen. 40. 12 the three *b.* are three days; Is. 4. 2 in that day shall *b.* of the Lord be beautiful; 11. 1 and a *B.* out of his roots shall bear fruit; Jer. 23. 5 raise unto David a righteous *B.*, 33. 15; Zec. 3. 8 my servant the *B.*; Mt. 21. 8 others cut *b.*, Mk. 11. 8; Jn. 12. 13; Mt. 24. 32 when her *b.* is now become tender, Mk. 13. 28 + Ps. 80. 15; Dan. 4. 12; Zec. 6. 12.
BRAND, Zec. 3. 2 is not this a *b.* plucked out of the fire, Am. 4. 11 + Ju. 15. 5.
BRANDISH, Ez. 32. 10.
BRASEN, 2 K. 18. 4 brake the *b.* serpent; Jer. 52. 20 the *b.* bulls + Nu. 16. 39; 2 K. 25. 13.
BRASIER, Jer. 36. 22.
BRASS, Nu. 21. 9 made a serpent of *b.*; Dt. 33. 25 thy bars shall be iron and *b.*; Dan. 2. 32 his belly and his thighs were of *b.*; 1 Cor. 13. 1 I am become sounding *b.* + Gen. 4. 22; Ex. 27. 3; Dt. 28. 23; 2 S. 22. 35; Job 20. 24; Mic. 4. 13; Mt. 10. 9.
BRAVERY, Is. 3. 18.
BRAWLER, 1 Tim. 3. 3.
BRAY, Job 6. 5; Pro. 27. 22.
BREACH, Lev. 24. 20 *b.* for *b.*, eye for eye, tooth for tooth; Ju. 21. 15 the Lord had made a *b.* in the tribes; 2 K. 12. 5 repair *b.* of house; Ps. 106. 23 had not Moses stood in the *b.*; Is. 58. 12 thou shalt be called The repairer of the *b.*; Am. 4. 3 and ye shall go out at the *b.*; 9. 11 and I will close up the *b.* thereof + 2 S. 5. 20; Ps. 60. 2.
BREAD, Gen. 14. 18 brought forth *b.*; 41. 54 in all the land of Egypt there was *b.*; Ex. 16. 4 I will rain *b.* from heaven; Lev. 21. 6 the *b.* of their God they do offer, 8, 17, 21, 22; Nu. 4. 7 the continual *b.*; Dt. 8. 3 man doth not live by *b.* only, Mt. 4. 4; Lk. 4. 4; Dt. 16. 8 six days unleavened *b.*; 1 S. 21. 4 there is holy *b.*; 1 K. 17. 11 bring me a morsel of *b.*; 18. 4 fed them with *b.* and water, 13; Ps. 41. 9 which did eat of my *b.*; 78. 20 can he give *b.*; 104. 15 and *b.* that strengtheneth man's heart; 127. 2 eat the *b.* of toil; Ecc. 11. 1 cast thy *b.* upon the waters; Is. 30. 20 the *b.* of adversity; 55. 2 ye spend money for that which is not *b.*; 58. 7 to deal thy *b.* to the hungry; Ob. 7 they that eat thy *b.* lay a snare; Mt. 4. 3 these stones become *b.*, Lk. 4. 3; Mt. 6. 11 give us this day our daily *b.*, Lk. 11. 3; Mt. 15. 26 to take the children's *b.*, Mk. 7. 27; Mt. 16. 5 they forgot to take *b.*, Mk. 8. 14; Mt. 26. 26 Jesus took *b.* and blessed, Mk. 14. 22; 12 first day of unleavened *b.*; Lk. 24. 35 how he was known of them in the breaking of the *b.*; Jn. 6. 35 I am the *b.* of life, 48; 13. 18 he that eateth *b.* lifted up his heel; 1 Cor. 5. 8 with the unleavened *b.* of sincerity and truth + Gen. 21. 14; Dt. 23. 4; 2 K. 6. 22; Neh. 13. 2; Ps. 14. 4; 102. 4; 132. 15; Is. 55. 10; Ez. 18. 7; Lk. 14. 15; Jn. 6. 32, 58; Ac. 20. 6.
BREAD CORN, Is. 28. 28.
BREADTH, Eph. 3. 18 what is the *b.* and length and height and depth + Ex. 27. 18; Job 38. 18; Rev. 20. 9.
BREAK (*n.*), Ac. 20. 11.
BREAK (*v.*), Gen. 32. 26 let me go, for the day *b.*; Ex. 19. 22 lest the Lord *b.* forth upon them; 32. 19 he cast the tables and *b.* them, Dt. 9. 17; 2 K. 10. 27 *b.* down the pillar of Baal, 2 Ch. 23. 17; 34. 7 Josiah *b.* down the altars; Neh. 1. 3 wall of Jerusalem is *b.* down; Ps. 2. 9 shalt *b.* them with a rod of iron; 51. 17 sacrifices of God are a *b.* spirit; 69. 20 reproach hath *b.* my heart; 119. 20 my soul *b.* for the longing; 147. 3 he healeth the *b.* in heart; Pro. 18. 14 a *b.* spirit who can bear; Is. 52. 9 *b.* forth into joy; 58. 6 that ye *b.* every yoke; 8 thy light *b.* forth as the morning; Dan. 2. 1 his sleep *b.* from him; 6. 24 the lions *b.* all their bones in pieces; Mt. 5. 19 shall *b.* one of these least commandments; 14. 19 he blessed and *b.* and gave the loaves, 15. 36; 26. 26; Mk. 6. 41; 8. 6; 14. 22; Lk. 9. 16; 22. 19; 24. 30; 1 Cor. 11. 24; Mt. 15. 37 the *b.* pieces; 21. 44 that falleth on this stone shall be *b.* to pieces, Lk. 20. 18; Mt. 24. 43 have suffered his house to be *b.* through; Mk. 14. 3 she *b.* the cruse and poured; Ac. 21. 13 *b.* my heart; Gal. 4. 27 *b.* forth and cry + Gen. 17. 14; 1 S. 25. 10; 1 Ch. 14. 11; Ezr. 9. 14; Pro. 17. 22; Ecc. 3. 3; Is. 35. 6; 55. 12; Ez. 13. 14; Mk. 2. 4; Jn. 10. 35; Ac. 27. 41.
BREAKER, Ps. 93. 4; Mic. 2. 13.
BREAKING (*n.*), Gen. 32. 24 there wrestled a man till the *b.* of day; Ac. 2. 42 in the *b.* of bread + Is. 30. 13; Lk. 24. 35.
BREAST, Gen. 49. 25 blessings of the *b.*; Ps. 22. 9 when I was upon my mother's *b.*; Dan. 2. 32 his *b.* and his arms of silver; Jn. 13. 25 he leaning back on Jesus' *b.*, 21. 20 + Is. 60. 16; Lk. 18. 13; 23. 48; Rev. 1. 13.
BREASTPLATE, Ex. 28. 4 make a *b.*; Is. 59. 17 righteousness as a *b.*; Eph. 6. 14 *b.* of righteousness; 1 Thes. 5. 8 *b.* of faith and love + Ex. 28. 29, 30.
BREATH, Gen. 2. 7 the *b.* of life; Ps. 104. 29 thou takest away their *b.*, they die; 150. 6 let every thing that hath *b.* praise the Lord; Ez. 37. 5 I will cause *b.* to enter into you, 9; Dan. 5. 23 the God in whose hand thy *b.* is; Ac. 17. 25 giveth to all life and *b.* + Ps. 135. 17; 146. 4.
BREATHE, Gen. 2. 7 God *b.* into man's nostrils; Jn. 20. 22 he *b.* on them + Ez. 37. 9; Ac. 9. 1.
BREECHES, Ex. 28. 42; Ez. 44. 18.
BREED (*v.*), Gen. 8. 17; Ex. 16. 20.
BRIBE, 1 S. 8. 3 Samuel's sons took *b.*; Ps. 26. 10 their right hand is full of *b.*; Is. 33. 15 from holding of *b.*
BRICK, Gen. 11. 3 let us make *b.* + Ex. 5. 7; Is. 9. 10; 65. 3.
BRICKKILN, 2 S. 12. 31; Na. 3. 14.
BRIDE, Rev. 21. 2 made ready as a *b.*; 9 the *b.* the wife of the Lamb; 22. 17 and the Spirit and the *b.* say, Come + Is. 49. 18; 61. 10; 62. 5; Jer. 2. 32, Jn. 3. 29.
BRIDECHAMBER, Mt. 9. 15; Mk. 2. 19; Lk. 5. 34.
BRIDEGROOM, Ps. 19. 5 as a *b.* coming out of his chamber; Mt. 9. 15 mourn as long as the *b.* is with them, Mk. 2. 19; Lk. 5. 34; Mt. 25. 1 went forth to meet the *b.*; Jn. 3. 29 he that hath the bride is the *b.* + Ex. 4. 25; Jn. 2. 9.
BRIDLE (*n.*), Ps. 39. 1 I will keep my mouth with a *b.*; Pro. 26. 3 a *b.* for the ass + 2 K. 19. 28; Ps. 32. 9; Jas. 3. 3; Rev. 14. 20.
BRIDLE (*v.*), Jas. 1. 26 *b.* not his tongue; 3. 2 to *b.* the whole body.

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BRIEFLY, 1 Pet. 5. 12.
BRIER, Ju. 8. 7; Is. 32. 13; 55. 13; Ez. 28. 24.
BRIGHT, Rev. 22. 16 the *b.*, the morning star + Mt. 17. 5.
BRIGHTNESS, Is. 60. 3 kings to the *b.* of thy rising; 62. 1 until her righteousness go forth as *b.*; 2 Thes. 2. 8 with the *b.* of his coming + Dan. 12. 3; Am. 5. 20.
BRIM, Jn. 2. 7.
BRIMSTONE, Gen. 19. 24 rained upon Sodom and upon Gom. *b.* and fire, Lk. 17. 29; Rev. 21. 8 burneth with fire and *b.*, Rev. 19. 20 + Ps. 11. 6.
BRING, Gen. 1. 12 the earth *b.* forth grass, 24; 28. 15 I will *b.* thee again into this land, 48. 21; 46. 4 I will *b.* thee up again; Ex. 3. 10 *b.* forth my people the children of Israel; Nu. 14. 31 them will I *b.* in; 1 S. 2. 6 *b.* down to grave; 6. 21 *b.* again ark of the Lord; 28. 11 *b.* me up Samuel; 2 S. 12. 23 can I *b.* him back again; Ps. 37. 5 he shall *b.* it to pass; Pro. 27. 1 what a day may *b.* forth; Is. 60. 11 men may *b.* unto thee the wealth of the nations; Jer. 49. 16 I will *b.* thee down from thence, Ob. 4; Mic. 7. 9 he will *b.* me forth; Lk. 1. 57 Elisabeth *b.* forth a son; 3. 5 every mountain and hill shall be *b.* low; 4. 16 he had been *b.* up; 8. 15 *b.* forth fruit with patience; Ro. 10. 6 *b.* Christ down; 1 Thes. 4. 14 them that are fallen asleep in Jesus will God *b.* with him; 1 Tim. 6. 7 *b.* nothing into this world; Heb. 13. 20 *b.* again from the dead + Ex. 15. 19; Nu. 16. 10; Ju. 11. 35; 2 S. 15. 8; 22. 28; 2 Ch. 6. 25; Ps. 105. 43; Is. 2. 12; 46. 13; Mt. 27. 3; 2 Tim. 4. 11; 1 Pet. 3. 18.
BRINGING (*n.*), Heb. 7. 19 and a *b.* in thereupon of a better hope.
BRINK, Jos. 3. 8 when ye are come to the *b.* of Jordan, 15 + Gen. 41. 3; Ex. 2. 3.
BROAD, Ps. 119. 96 thy commandment is exceeding *b.*; Mt. 7. 13 *b.* is the way + Neh. 3. 8; Mt. 23. 5.
BROIDERED, Ez. 16. 10 *b.* work, 13; 27. 7, 16, 24.
BROILED, Lk. 24. 42 a *b.* fish.
BROKENHEARTED, Is. 61. 1 to bind up the *b.*
BROOD, Lk. 13. 34.
BROOK, 1 K. 17. 3 by the *b.* Cherith, 5; Job 6. 15 deceitfully as a *b.*; Ps. 110. 7 he shall drink of the *b.* in the way; Jn. 18. 1 over *b.* Kidron + 1 S. 17. 40; 1 K. 18. 40; Ps. 42. 1.
BROTH, Ju. 6. 19; Is. 65. 4.
BROTHER, Gen. 4. 9 am I my *b.*'s keeper; 27. 29 be lord over thy *b.*; 37. 27 for he is our *b.*, our flesh; 42. 13 are twelve *b.*, 32; 48. 22 one portion above thy *b.*; 49. 26 separate from his *b.*, Dt. 33. 16; 10. 9 Levi hath no part with his *b.*; Ju. 8. 19 they were my *b.*; 1 K. 12. 24 nor fight against your *b.*, 2 Ch. 11. 4; Ps. 35. 14 had been my friend or my *b.*; 133. 1 pleasant for *b.* to dwell together in unity; Pro. 17. 17 a *b.* is born for adversity; 18. 24 a friend that sticketh closer than a *b.*; Mt. 10. 21 *b.* shall deliver up *b.*; 12. 48 who are my *b.*; 18. 21 how oft shall my *b.* sin; 22. 24 his *b.* shall marry his wife; 25 there were with us seven *b.*; 25. 40 one of these my *b.*; Lk. 16. 28 I have five *b.*; Jn. 7. 5 even his *b.* did not believe on him; Ac. 3. 22 a prophet shall the Lord God raise up unto you from among your *b.*; 26. 14 where we found *b.*; Ro. 8. 29 the firstborn among many *b.*; 14. 10 why dost thou judge thy *b.*; 1 Cor. 9. 5 and as the *b.* of the Lord; 2 Cor. 11. 26 in perils among false *b.*; Gal. 2. 4 because of the false *b.* privily brought in; 1 Tim. 5. 1 younger men as *b.*; Heb. 2. 11 not ashamed to call them *b.*; 17 to be made like unto his *b.*; 1 Jn. 3. 15 whosoever hateth his *b.* is a murderer; 4. 21 he who loveth God, love his *b.* also; Rev. 19. 10 I am a fellowservant with thy *b.* + Gen. 13. 8; 45. 4; Ps. 122. 8; Hos. 2. 1; Mt. 23. 8; 28. 10; Lk. 8. 21; Ro. 9. 3; 16. 23; 1 Cor. 5. 11.
BROTHERHOOD, 1 Pet. 2. 17 love the *b.*, fear God + Zec. 11. 14.
BROTHERLY, Am. 1. 9 the *b.* covenant.
BROW, Lk. 4. 29 they led him unto the *b.* of the hill + Is. 48. 4.
BRUISE (*n.*), Is. 1. 6 wounds and *b.*
BRUISE (*v.*), Gen. 3. 15 it shall *b.* thy head; Is. 42. 3 a *b.* reed shall he not break, Mt. 12. 20; Is. 53. 5 he was *b.* for our iniquities; Lk. 4. 18 to set at liberty them that are *b.*; Ro. 16. 20 shall *b.* Satan shortly + Gen. 4. 23; Lev. 22. 24; 2 K. 18. 21; Lk. 9. 39.
BRUTISH, Ps. 49. 10; 73. 22; 92. 6; Pro. 12. 1; Jer. 10. 21.
BUCKET, Is. 40. 15 the nations are as a drop of a *b.* + Nu. 24. 7.
BUCKLER, Ps. 91. 4 his truth is a shield and a *b.*
BUD (*n.*), Is. 61. 11 the earth bringeth forth her *b.*
BUD (*v.*), Is. 55. 10 maketh the earth bring forth and *b.*; Heb. 9. 4 Aaron's rod that *b.* + Nu. 17. 5; Ps. 132. 17; Is. 27. 6.
BUFFET, Mt. 26. 67 and *b.* him, Mk. 14. 65; 1 Cor. 9. 27 I *b.* my body; 2 Cor. 12. 7 a messenger of Satan to *b.* me; 1 Pet. 2. 20 if when ye sin and are *b.* for it + 1 Cor. 4. 11.
BUILD, Gen. 8. 20 Noah *b.* an altar; Jos. 6. 26 cursed be the man that *b.* this city Jericho; 2 S. 7. 5 shalt thou *b.* me an house; 1 K. 16. 34 in his days did Hiel *b.* Jericho; Ps. 127. 1 except the Lord *b.* the house; Pro. 9. 1 wisdom hath *b.* her house; Is. 44. 26 they shall be *b.*; 45. 13 he shall *b.* my city; Jer. 31. 38 that the city shall be *b.* to the Lord; Am. 9. 11 I will *b.* it as in the days of old; Hag. 1. 2 the time for the Lord's house to be *b.*; Mt. 7. 24 which *b.* his house upon the rock; 26. 61 to *b.* it in three days; Ac. 7. 47 Solomon *b.* him an house; Ro. 15. 20 that I might not *b.* upon another man's foundation; 1 Cor. 3. 12 if any man *b.* on the foundation; Eph. 2. 22 in whom ye also are *b.* together; Heb. 3. 4 he that *b.* all things is God; Jud. 20 *b.* up yourselves on your most holy faith + Gen. 11. 4; Dt. 6. 10; Ps. 51. 18; Pro. 14. 1; Is. 58. 12; 65. 21; Zec. 1. 16; Lk. 14. 28, 30; Ac. 20. 32.
BUILDER, Ps. 118. 22 stone which the *b.* rejected, Mt. 21. 42; Mk. 12. 10; Lk. 20. 17; Ac. 4. 11; 1 Pet. 2. 7; Heb. 11. 10 the city whose *b.* and maker is God + 2 K. 22. 6.
BUILDING, 1 Cor. 3. 9 ye are God's *b.*; 2 Cor. 5. 1 we have a *b.* from God; Eph. 2. 21 in whom each several *b.* fitly framed together + Mt. 24. 1.
BULLOCK, 1 K. 18. 23 and let them choose one *b.*, 25; Ps. 50. 9 I will take no *b.* out of thy house; Is. 1. 11 the blood of *b.* or of lambs + 1 Ch. 29. 21; Ps. 69. 31.
BULWARKS, Dt. 20. 20 thou shalt build *b.*; Is. 26. 1 salvation will God appoint for walls and *b.* + Ps. 48. 13.
BUNCH, Is. 30. 6 upon the *b.* of camels.
BUNDLE, Gen. 42. 35 every man's *b.* of money was in his sack; Mt. 13. 30 bind the tares in *b.* + 1 S. 25. 29; Ac. 28. 3.
BURDEN (*n.*), Ex. 1. 11 taskmasters to afflict them with their *b.*; 18. 22 bear the *b.* with thee; Nu. 4. 19 Aaron and his sons shall appoint every one to his *b.*; Neh. 4. 17 they that bare *b.* laded themselves; Ps. 55. 22 cast thy *b.* upon the Lord; Is. 13. 1 the *b.* of Babylon; 14. 28; 15. 1; 17. 1; Zech. 12. 1; Mt. 11. 30 my *b.* is light; 20. 12 have borne the *b.* of the day; 23. 4 they bind heavy *b.*; Gal. 6. 2 bear ye one another's *b.*; 5 each man shall bear his own *b.* + Ex. 23. 5; Dt. 1. 12; 2 K. 9. 25; Ps. 38. 4; 68. 19; Ac. 15. 28; 2 Cor. 11. 9.
BURDEN (*v.*), 2 Cor. 5. 4 we groan being *b.* + 2 Cor. 11. 9; 12. 16.
BURDENSOME, 2 S. 13. 25; 1 Thes. 2. 6 when we might have been *b.*, Zech. 12. 3.
BURIAL, Mt. 26. 12 she did it to prepare me for *b.* + Jer. 22. 19.
BURIERS, Ez. 39. 15.
BURN, Ex. 3. 2 bush *b.* with fire; Ps. 89. 46 shall thy wrath *b.* like fire; Is. 43. 2 when thou walkest through the fire thou shalt not be *b.*; Jer. 20. 9 in mine heart as it were a *b.* fire; Dan. 3. 6 the midst of a *b.* fiery furnace; Lk. 1. 9 his lot was to *b.* incense; 12. 35 your lamps *b.*; Jn. 5. 35 he was the lamp that *b.* and shineth; 1 Cor. 13. 3 if I give my body to be *b.*; Heb. 13. 11 are *b.* without the camp + Ex. 27. 20; Ps. 80. 16; Is. 65. 7; Jer. 36. 25; 1 Cor. 3. 15.
BURNING (*n.*), Ex. 21. 25 *b.* for *b.*; Lev. 10. 6 bewail the *b.*; 2 Ch. 16. 14 made a very great *b.*; Is. 9. 5 shall even be for *b.* for fuel of fire; 33. 14 who shall dwell with everlasting *b.*; Am. 4. 11 as a brand plucked out of the *b.* + Rev. 18. 9.
BURNISHED, Ez. 1. 7; Dan. 10. 6; Rev. 1. 15.
BURNT OFFERING, Gen. 8. 20 Noah offered *b. o.*; 22. 2 offer him there for a *b. o.*; Nu. 28. 10 this is the *b. o.* of every sabbath; 1 S. 15.

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22 hath the Lord as great delight in *b. o.*; Ps. 51. 16 thou hast no pleasure in *b. o.*; Is. 1. 11 I am full of the *b. o.* of rams; Mic. 6. 6 shall I come before him with *b. o.*; Mk. 12. 33 to love God and neighbour is much more than all whole *b. o.*; Heb. 10. 6 in whole *b. o.* and sacrifices for sin thou hadst no pleasure + Lev. 1. 4, 9; 3. 5; Hos. 6. 6; Am. 5. 22.
BURNT SACRIFICE, Ps. 20. 3.
BURST, Job 32. 19; Jer. 2. 20; Mk. 2. 22; Lk. 5. 37.
BURY, Gen. 23. 4 that I may *b.* my dead; 50. 5 let me go up and *b.* my father; Dt. 34. 6 he *b.* him in the valley; 2 S. 21. 14 they *b.* the bones of Saul and Jonathan in Zela; Mt. 8. 22 leave the dead to *b.* their own dead, Lk. 9. 60; Mt. 27. 7 to *b.* strangers in + Rt. 1. 17; Job 27. 15; Ac. 5. 6; 8. 2; Ro. 6. 4; 1 Cor. 15. 4; Col. 2. 12.
BUSH, Ex. 3. 2 in a flame of fire out of the midst of a *b.*, Ac. 7. 30; Dt. 33. 16 the good will of him that dwelt in the *b.*; Mk. 12. 26 in the place concerning the *B.*, Lk. 20. 37 + Ac. 7. 35.
BUSHEL, Mt. 5. 15 put it under the *b.*, Mk. 4. 21; Lk. 11. 33.
BUSIED, 2 Ch. 35. 14.
BUSINESS, Ac. 6. 3 may appoint over this *b.*; 19. 24 brought no little *b.*; 1 Thes. 4. 11 study to do your own *b.* + Ps. 107. 23.
BUSY, 1 K. 20. 40.
BUSYBODY, 2 Thes. 3. 11 but some are *b.*, 1 Tim. 5. 13.
BUTLER, Gen. 40. 1 the *b.* of the king of Egypt offended.
BUTTER, Dt. 32. 14 *b.* of kine; Ju. 5. 25 she brought him *b.* in a lordly dish; Ps. 55. 21 smooth as *b.*; Is. 7. 15 *b.* and honey shall he eat, 22 + Gen. 18. 8.
BUY, Gen. 33. 19 Jacob *b.* the parcel of ground, Jos. 24. 32; Gen. 42. 2 *b.* for us; 49. 30 which Abraham *b.*, 50. 13; Ac. 7. 16; Pro. 23. 23 *b.* the truth; Is. 55. 1 come ye, *b.* and eat; Mt. 13. 44 *b.* that field; 21. 12 them that sold and *b.* in the temple, Mk. 11. 15; Mt. 25. 9 *b.* for yourselves; 27. 7 *b.* with them the potter's field; Lk. 14. 18 I have *b.* a field; 1 Cor. 6. 20 ye were *b.* with a price, 7. 23; 7. 30 those that *b.* as though they possessed not; 2 Pet. 2. 1 the Master that *b.* them; Rev. 3. 18 *b.* of me gold refined by fire + Lev. 22. 11; Neh. 5. 16; Mk. 6. 37; 16. 1; Lk. 17. 28; Jn. 13. 29.
BUYER, Pro. 20. 14; Is. 24. 2; Ez. 7. 12.
BYWAYS, Ju. 5. 6.
BYWORD, Dt. 28. 37 a *b.* among all the peoples + Job 17. 6; Ps. 44. 14.

CAGE, Jer. 5. 27.
CAKE, Gen. 18. 6 knead it and make *c.*; Ex. 12. 39 they baked unleavened *c.*; Ju. 7. 13 and lo, a *c.* tumbled into host of Midian; 1 K. 17. 12 I have not a *c.* + 2 S. 6. 19; Hos. 7. 8.
CALAMITY, Pro. 1. 26 I will laugh in the day of your *c.* + Dt. 32. 35; 2 S. 22. 19; Ps. 18. 18.
CALDRON, 1 S. 2. 14; Ez. 11. 3; Mic. 3. 3.
CALF, Gen. 18. 7 fetched a *c.*; Ex. 32. 4 made it a molten *c.*; 1 S. 6. 7 bring their *c.* home; 1 K. 12. 28 two *c.* of gold; Is. 11. 6 the *c.* and the young lion together; Lk. 15. 23 bring the fatted *c.*; Ac. 7. 41 they made a *c.*; Heb. 9. 12 blood of goats and *c.*; Rev. 4. 7 second creature was like a *c.* + Lev. 9. 2; Ps. 68. 30; Hos. 8. 5; Mic. 6. 6.
CALL, Gen. 2. 19 to see what he would *c.* them; 4. 26 men began to *c.* upon the name of the Lord; Dt. 4. 7 whensoever we *c.* upon him; 1 S. 3. 6 here am I; for thou *c.* me; 1 Ch. 13. 6 the ark of God, which is *c.* by the Name; Job 14. 15 thou shouldest *c.*, and I would answer, Is. 58. 9; Ps. 4. 1 answer me when I *c.*; 50. 15 *c.* upon me in the day of trouble; Pro. 1. 24 I have *c.*, and ye refused; Is. 43. 1 I have *c.* thee by thy name, 45. 3; 43. 7 *c.* by my name, 65. 1; Jer. 7. 10; 25. 29; Am. 9. 12; Is. 50. 2 when I *c.* was there none to answer; 55. 6 *c.* ye upon him while he is near; 63. 19 they that were not *c.* by thy name; 65. 24 before they *c.* I will answer; Hos. 11. 1 *c.* my son out of Egypt, Mt. 2. 15; Joel 2. 32 whosoever shall *c.* on the name of the Lord shall be delivered, Ac. 2. 21; Ro. 10. 13; Mt. 2. 23 he should be *c.* a Nazarene; 10. 1 he *c.* unto him his twelve disciples; 13. 55 is not his mother *c.* Mary; 22. 3 servants to *c.* them that were bidden; 22. 14 many are *c.*, but few chosen; 27. 47 this man *c.* Elijah; Mk. 1. 20 straightway he *c.* them; 3. 13 *c.* unto him whom he himself would; Lk. 1. 60 he shall be *c.* John; Jn. 1. 42 thou shalt be *c.* Cephas; Ac. 2. 39 as many as the Lord our God shall *c.*; 16. 10 that God had *c.* us; 22. 16 be baptized, *c.* on his name; Ro. 1. 1 *c.* to be an apostle; 8. 30 them he also *c.*; 9. 25 will *c.* that my people; 1 Cor. 1. 26 not many mighty, not many noble are *c.*; 7. 20 in that calling wherein he was *c.*; Eph. 4. 4 ye were *c.* in one hope; 1 Thes. 5. 24 faithful is he that *c.* you; Heb. 5. 4 when he is *c.* of God; 1 Pet. 1. 15 he which *c.* you is holy; 2. 9 who *c.* you out of darkness + Ju. 8. 1; 2 K. 5. 11; Ps. 50. 1; 99. 6; 116. 17; Is. 48. 1; 51. 2; Am. 5. 8; Ac. 7. 59; 1 Pet. 5. 10; Rev. 17. 14.
CALLING (*n.*), Ro. 11. 29 gifts and *c.* of God are without repentance; 2 Tim. 1. 9 who called us with a holy *c.*; Heb. 3. 1 partakers of a heavenly *c.*; 2 Pet. 1. 10 make your *c.* and election sure.
CALM, Ps. 107. 29 he maketh the storm a *c.*; Mt. 8. 26 there was a great *c.*, Mk. 4. 39; Lk. 8. 24 + Jon. 1. 11.
CALVE, Job 21. 10; Ps. 29. 9.
CAMEL, Lev. 11. 4 these ye shall not eat, the *c.*, Dt. 14. 7; 1 Ch. 27. 30 over the *c.* was Obil; Mt. 3. 4 John had raiment of *c.* hair, Mk. 1. 6; Mt. 19. 24 it is easier for a *c.* to go through a needle's eye, Mk. 10. 25; Lk. 18. 25; Mt. 23. 24 swallow the *c.* + Gen. 24. 64; 30. 43; 37. 25.
CAMP (*n.*), Ex. 29. 14 the flesh of the bullock shalt thou burn without the *c.*; Nu. 1. 53 pitch every man by his own *c.*; 5. 3 leper shall ye put without the *c.*; 31. 19 encamp ye without the *c.* seven days; Rev. 20. 9 compassed the *c.* of the saints about + Nu. 12. 14; 1 S. 4. 7.
CAMP (*v.*), Is. 29. 3; Jer. 50. 29; Na. 3. 17.
CANDLESTICK, Ex. 25. 31 make *c.* of pure gold, 37. 17; Nu. 8. 4; Heb. 9. 2 wherein were the *c.* and the table; Rev. 2. 5 I will move thy *c.* + Ex. 40. 24; Zec. 4. 2; Rev. 11. 4.
CANKERWORM, Ps. 105. 34.
CANOPY, Is. 4. 5 over all the glory shall be spread a *c.*
CAPER-BERRY, Ec. 12. 5.
CAPTAIN, Gen. 37. 36 sold Joseph unto Potiphar, *c.* of the guard; Nu. 14. 4 let us make a *c.*, Neh. 9. 17; Jos. 5. 14 as *c.* of the host of the Lord am I now come; 2 S. 19. 13 *c.* of host in room of Joab; 23. 19 Abishai was made their *c.*; 2 K. 1. 9 sent a *c.* with his fifty; 5. 1 Naaman, *c.* of the host of the king of Syria; 25. 8 Nebuzaradan, *c.* of guard, Jer. 52. 12; Jer. 40. 2 the *c.* of the guard took Jeremiah + Mk. 6. 21; Ac. 5. 26.
CAPTIVE, Ju. 5. 12 lead thy captivity *c.*; 2 K. 5. 2 brought away *c.* a little maid; 15. 29 Tiglathpileser carried them *c.*; 24. 14 carried away 10,000 *c.*; Ps. 68. 18 thou hast led thy captivity *c.*; Is. 49. 24 shall the lawful *c.* be delivered; Jer. 41. 10 Ishmael carried away *c.* all the residue; 52. 28 whom Nebuchadrezzar carried away *c.*; Ez. 1. 1 among the *c.* by the river Chebar; 2 Tim. 2. 26 having been taken *c.* by the Lord's servant; 3. 6 take *c.* silly women + Gen. 14. 14; 2 K. 6. 22; Lk. 21. 24.
CAPTIVITY, Dt. 30. 3 the Lord will turn thy *c.*; 2 K. 24. 15 carried he into *c.* to Babylon; Ezr. 1. 11 did bring up when they of the *c.* were brought up; Ps. 14. 7 when the Lord bringeth back the *c.* of his people, 53. 6; 85. 1; 126. 4 turn again our *c.*, O Lord; Hos. 6. 11 when I bring again the *c.* of my people; Am. 9. 14 I will bring again the *c.* of my people; Ro. 7. 23 bringing me into *c.*; 2 Cor. 10. 5 bringing every thought into *c.* + Job 42. 10; Jer. 52. 31; Ez. 40. 1; Rev. 13. 10.
CARBUNCLE, Ex. 28. 17; Is. 54. 12.
CARCASE, Gen. 15. 11 the birds of prey came down upon the *c.*; Lev. 5. 2 *c.* of an unclean beast; Ju. 14. 8 *c.* of the lion; 1 K. 13. 24 his *c.* cast in the way; Heb. 3. 17 whose *c.* fell in the wilderness + Dt. 28. 26.
CARE (*n.*), Mt. 13. 22 the *c.* of the world; Lk. 21. 34 *c.* of this life; 2 Cor. 7. 12 that your earnest *c.* for us might be made manifest + 2 K. 4. 13; Jer. 49. 31; Lk. 10. 34; 1 Cor. 12. 25; 2 Cor. 7. 11.
CARE (*v.*), Ps. 142. 4 no man *c.* for my soul; Mt. 22. 16 and *c.* not for any one, Mk. 12. 14; 4. 38 Master, *c.* thou not; Ac. 18. 17

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Gallio c. for none of these things; 1 Cor. 7. 21 wast thou called being a bond-servant, c. not for it + Dt. 11. 12; Ph. 2. 20; 1 Pet. 5. 7.
CAREFULLY, Eph. 5. 15.
CARELESS, Is. 32. 9.
CARELESSLY, Is. 47. 8; Zep. 2. 15.
CARNAL, Ro. 7. 14 I am c.; 15. 27 to minister unto them in c. things; 1 Cor. 3. 1 as unto c., as unto babes; 9. 11 if we shall reap your c. things; Heb. 7. 16 the law of a c. commandment.
CARNALLY, Lev. 18. 20.
CARPENTER, 2 S. 5. 11 Hiram sent c. to David, 1 Ch. 14. 1; Mt. 13. 55 the c.'s son + 2 Ch. 24. 12; Is. 41. 7.
CARRY, 2 K. 18. 11 king of Assyria c. Israel away; 25. 21 Judah was c. away; Ps. 49. 17 he shall c. nothing away; Is. 53. 4 c. our sorrows; 63. 9 c. them all the days of old; Ez. 37. 1 c. me out in the spirit of the Lord, Rev. 17. 3; Mk. 6. 55 to c. about on their beds those that were sick; Lk. 24. 51 c. up into heaven; Ac. 7. 43 I will c. you away beyond Babylon; Eph. 4. 14 c. about with every wind of doctrine; 1 Tim. 6. 7 neither can we c. anything out; Jud. 12 c. along by winds + 2 K. 4. 19.
CART, 1 S. 6. 7 prepare you a new c.; 2 S. 6. 3 they set the ark upon a new c. + Is. 28. 28.
CART ROPE, Is. 5. 18.
CART WHEEL, Is. 28. 27.
CARVE, Ex. 31. 5; 35. 33; 1 K. 6. 29; Ps. 74. 6.
CAST (n.), Lk. 22. 41 a stone's c.
CAST (v.), Gen. 31. 38 have not c. their young; 2 K. 17. 20 c. them out of his sight, 24. 20; Ps. 17. 13 c. him down; 22. 10 I was c. upon thee from the womb; 37. 24 he shall not be utterly c. down; 51. 11 c. me not away from thy presence; Is. 26. 19 the earth shall c. forth the dead; 57. 14 c. ye up, 62. 10; 66. 5 c. you out for my name's sake; Jon. 2. 4 I am c. out from before thine eyes; Mal. 3. 11 neither shall your vine c. her fruit before time; Mt. 4. 6 c. thyself down, Lk. 4. 9; Mt. 8. 12 the sons of the kingdom shall be c. forth; Mk. 7. 26 would c. forth the devil out of her daughter; 12. 43 c. in more than all, 44; Lk. 4. 29 c. him forth out of the city; 21. 2 he saw a certain poor widow c. in two mites; Jn. 6. 37 I will in no wise c. out; 9. 34 they c. him out; Ro. 11. 2 did God c. off his people; 3 Jn. 10 and c. them out of the church + Ps. 102. 10; 147. 17; Zec. 10. 6; Heb. 10. 35; 2 Pet. 2. 4.
CASTLE, Ac. 23. 16 entered into the c.; Pro. 18. 19 such contentions are like the bars of a c.
CATCH, Gen. 22. 13 a ram c. in the thicket; 1's. 10. 9 he doth c. the poor; 35. 8 let his net that he hath hid c. himself; Mk. 12. 13 that they might c. him in talk; Lk. 5. 10 thou shalt c. men; 11. 54 to c. something out of his mouth; 2 Cor. 12. 2 such a one c. up even to the third heaven; 1 Thes. 4. 17 we shall together with them be c. up in the clouds + Rev. 12. 5.
CATERPILLER, Ps. 78. 46 He gave also their increase unto the c.
CATTLE, Gen. 1. 25 God made the c. after their kind; Ex. 9. 4 shall sever between c. of Israel and c. of Egypt; 20. 10 nor thy c. do any work; Ex. 34. 17 I judge between c. and c., 20, 22 + Gen. 13. 2; Ps. 50. 10; 78. 48.
CAUL, Ex. 29. 13; Hos. 13. 8.
CAUSE (n.), Ex. 18. 26 the hard c. they brought unto Moses; 1 S. 17. 29 is there not a c.; Job 5. 8 unto God would I commit my c.; Ps. 35. 19 that hate me without a c., 69. 4; Jn. 15. 25; Ps. 35. 23 awake even unto my c., my God and my Lord; Is. 41. 21 produce your c.; Ez. 14. 23 have not done without c. all that I have done; Mic. 7. 9 until he plead my c.; Lk. 23. 22 no c. of death in him, Ac. 13. 28 + Nu. 27. 5; Dt. 1. 16; Ac. 26. 21.
CAUSE (v.), Gen. 2. 5 had not c. it to rain; 21 c. a deep sleep to fall; Ro. 16. 17 them which are c. the divisions.
CAUSELESS, 1 S. 25. 31; Pro. 26. 2.
CAUSEWAY, 1 Ch. 26. 16.
CAVE, Gen. 19. 30 Lot dwelt in a c.; 23. 19 Abraham buried Sarah in the c. of the field; Ju. 6. 2 Israel made c.; 1 S. 22. 1 David escaped to the c. of Adullam; 1 K. 18. 4 hid them by fifty in a c., 13; 19. 9 Elijah came unto a c.; Heb. 11. 38 wandering in deserts and mountains and c. + Gen. 49. 29; Jos. 10. 17; Is. 2. 19; Jn. 11. 38.
CEASE, Ps. 85. 4 cause thine anger toward us to c.; Is. 1. 16 c. to do evil; 2. 22 c. ye from man; Mt. 14. 32 the wind c., Mk. 4. 39; 6. 51; Ac. 5. 42 they c. not to teach; 1 Thes. 5. 17 pray without c.; 2 Pet. 2. 14 eyes that cannot c. from sin + Ju. 5. 7; Ezr. 5. 5; Job 10. 20.
CEDAR, 1 K. 4. 33 he spake of trees from the c. even unto the hyssop; 2 K. 14. 9 the thistle sent to the c., 2 Ch. 25. 18; Ps. 29. 5 the voice of the Lord breaketh the c.; 80. 10 like c. of God; 92. 12 shall grow like a c. + 2 S. 7. 2; Job 40. 17; Ps. 104. 16.
CEDAR TREES, Nu. 24. 6 c. beside the waters; Ezr. 3. 7 to bring c. from Lebanon + 1 K. 5. 10; 1 Ch. 22. 4; 2 Ch. 1. 15.
CEDAR WOOD, Lev. 14. 4; Nu. 19. 6.
CELEBRATE, Is. 38. 18 death cannot c. thee.
CELESTIAL, 1 Cor. 15. 40 are c. bodies, glory of the c. is one.
CELL, Jer. 37. 16.
CELLARS, 1 Ch. 27. 28.
CENSER, Lev. 10. 1 sons of Aaron took each of them his c.; Nu. 16. 6 take you c.; Heb. 9. 4 having a golden c. + 2 Ch. 26. 19; Rev. 8. 3.
CENTURION, Mt. 8. 5 there came unto him a c.; 27. 54 when the c. saw the earthquake; Ac. 10. 1 a c. of the Italian band; 23. 23 he called unto him two of the c. + Ac. 27. 1.
CERTAIN, Gen. 28. 11 he lighted upon a c. place; Ac. 25. 26 I have no c. thing to write unto my lord; Heb. 4. 7 he defineth a c. day + Dan. 2. 45.
CERTAINLY, Gen. 18. 10 he said I will c. return unto thee + Lk. 23. 47.
CERTAINTY, Lk. 1. 4 the c. concerning the things; Ac. 21. 34 he could not know the c.
CERTIFY, Ezr. 4. 14.
CHAFED, 2 S. 17. 8.
CHAFF, Ps. 1. 4 the c. which the wind driveth away; Is. 41. 15 make the hills as c.; Mt. 3. 12 the c. he will burn up with fire, Lk. 3. 17 + Zep. 2. 2.
CHAIN, Ps. 149. 8 to bind their kings with c.; Mk. 5. 3 could bind him, no not with a c.; Ac. 12. 7 Peter's c. fell off + Ps. 73. 6; Pro. 1. 9; Ac. 28. 20; 2 Tim. 1. 16.
CHAIN WORK, 1 K. 7. 17.
CHALCEDONY, Rev. 21. 19.
CHAMBER, Gen. 43. 30 Joseph entered into his c. and wept; 2 K. 4. 10 make a little c. on the wall; Is. 26. 20 enter thou into thy c.; Ac. 20. 8 upper c. where gathered + 1 K. 22. 25; Ps. 104. 3; Jer. 22. 13; Mt. 6. 6; Lk. 12. 3.
CHAMBERING, Ro. 13. 13 walk not in c. and wantonness.
CHAMBERLAIN, 2 K. 23. 11; Jer. 51. 59.
CHAMELEON, Lev. 11. 30.
CHAMOIS, Dt. 14. 5.
CHAMPION, 1 S. 17. 4 there went out a c. out of the camp.
CHANCE (n.), Ecc. 9. 11 but time and c. happeneth to them all + 1 S. 6. 9; Lk. 10. 31.
CHANCE (v.), Dt. 22. 6; 1 Cor. 15. 37.
CHANCELLOR, Ezr. 4. 8, 9, 17.
CHANGE (n.), Ps. 55. 19 the men who have no c.; Pro. 24. 21 meddle not with them that are given to c.; Heb. 7. 12 of necessity a c. of the law + Ju. 14. 12.
CHANGE (v.), Ps. 15. 4 he that sweareth to his own hurt, and c. not; Mal. 3. 6 I the Lord c. not; Ac. 6. 14 and shall c. the customs delivered; Ro. 1. 23 c. the glory of the incorruptible God; 1 Cor. 15. 51 we shall all be c., 52 + Dan. 4. 16; Gal. 4. 20; Heb. 7. 12.
CHANGERS, Jn. 2. 14, 15.
CHANNEL, 2 S. 22. 16; Job 38. 25; Ps. 18. 15; Is. 8. 7.
CHAPITER, Ex. 36. 38; 38. 28.
CHAPLET, Pro. 1. 9.
CHAPMEN, 2 Ch. 9. 14.
CHAPT, Jer. 14. 4.
CHARGE (n.), Ex. 6. 13 the Lord gave Moses and Aaron a c.; Lev. 18. 30 therefore shall ye keep my c.; Ps. 91. 11 give his angels c., Mt. 4. 6; Lk. 4. 10; Ac. 7. 60 lay not this sin to their c., 2 Tim. 4. 16; Ro. 8. 33 who shall lay any thing to c. of God's elect; 1 Cor. 9. 7 what soldier ever serveth at his own c.; 18 make the gospel without c.; 1 Tim. 1. 18 this c. I commit unto thee + Ez. 9. 1; Ac. 23. 29; 1 Thes. 4. 2; 1 Tim. 1. 5.
CHARGE (v.), Gen. 40. 4 captain of the guard c. Joseph with them; Ex. 19. 21 c. the people; Job 4. 18 his angels he c. with folly + 1 Tim. 5. 21; 6. 17.

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CHARGEABLE, Neh. 5. 15 *c.* unto the people.
CHARGER, Nu. 7. 13 one silver *c.*; Mt. 14. 8 give me here in a *c.* the head of John the Baptist, Mk. 6. 25.
CHARIOT, Ex. 14. 25 the Lord took off their *c.* wheels; Jos. 17. 16 have *c.* of iron, 18; Ju. 1. 19; 2 K. 2. 11 a *c.* of fire; 6. 17 the mountain was full of horses and *c.*; Ps. 20. 7 some trust in *c.*; 104. 3 maketh the clouds his *c.*; Hab. 3. 8 *c.* of salvation; Ac. 8. 29 join thyself to this *c.* + Ju. 4. 15; 2 K. 5. 9; Ps. 76. 6; Is. 37. 24.
CHARIOT CITIES, 2 Ch. 1. 14; 9. 25.
CHARIOT HORSES, 2 S. 8. 4; 1 Ch. 18. 4.
CHARMED, Jer. 8. 17.
CHARMER, Dt. 18. 11; Ps. 58. 5.
CHASE, Lev. 26. 7 ye shall *c.* your enemies + Dt. 1. 44; Is. 13. 14.
CHASTE, Tit. 2. 5 *c.*, workers at home; 1 Pet. 3. 2 your *c.* behaviour.
CHASTEN, Dt. 8. 5 as a man *c.* his son, so the Lord *c.* thee; Ps. 73. 14 *c.* every morning; 2 Cor. 6. 9 as *c.* and not killed; Heb. 12. 6 whom the Lord loveth he *c.* + Ps. 6. 1; Pro. 19. 18; 1 Cor. 11. 32; Heb. 12. 9.
CHASTENING (*n.*), Job 5. 17 despise not thou *c.* of the Almighty, Pro. 3. 11; Heb. 12. 5, 8, 11.
CHASTISE, 1 K. 12. 11 I will *c.* you with scorpions, 14; 2 Ch. 10. 11, 14; Lk. 23. 16 I will *c.* him, and release him, 22 + Hos. 7. 12.
CHASTISEMENT, Is. 53. 5 the *c.* of our peace was upon him + Dt. 11. 2.
CHATTER, Is. 38. 14.
CHECKER WORK, 1 K. 7. 17.
CHEEK, Mt. 5. 39 smiteth thee on thy right *c.*, Lk. 6. 29 + 1 K. 22. 24; Is. 50. 6; Lam. 3. 30.
CHEEK BONE, Ps. 3. 7.
CHEER (*n.*), Mt. 9. 22 be of good *c.*, thy faith hath made thee whole; 14. 27 be of good *c.*, it is I, Mk. 6. 50; Jn. 16. 33 be of good *c.*, I have overcome the world; Ac. 23. 11 be of good *c.* + Mt. 9. 2; Ac. 27. 22.
CHEER (*v.*), Ecc. 11. 9 heart *c.* thee in days of thy youth + Dt. 24. 5.
CHEERFUL, Pro. 15. 13 merry heart maketh a *c.* countenance; 2 Cor. 9. 7 God loveth a *c.* giver + Jas. 5. 13.
CHEERFULLY, Ac. 24. 10.
CHEERFULNESS, Ro. 12. 8 he that sheweth mercy with *c.*
CHEESE, 1 S. 17. 18; 2 S. 17. 29.
CHEQUER, Ex. 28. 4 a coat of *c.* work.
CHERISH, Eph. 5. 29 *c.* his own flesh; 1 Thes. 2. 7 as when a nurse *c.* her own children + 1 K. 1. 2.
CHERUB, Gen. 3. 24 at the east of the garden *C.*; Ex. 25. 18 make two *c.* of gold; 22 will meet thee from between the two *c.*; 1 S. 4. 4 which sitteth upon the *c.*, 2 S. 6. 2; 2 K. 19. 15; Is. 37. 16; 1 K. 6. 23 he made two *c.* + 2 S. 22. 11; Ps. 18. 10; Ez. 10. 19.
CHEST, 2 K. 12. 9 Jehoiada took a *c.* and bored hole + Ez. 27. 24.
CHEW, Lev. 11. 4 not eat of them that *c.* thecud, Dt. 14. 7 + Nu. 11. 33.
CHICKENS, Mt. 23. 37 gathered even as a hen gathereth her *c.*
CHIDE, Ps. 103. 9 he will not always *c.*
CHIEF, Ps. 137. 6 Jerusalem above my *c.* joy; Lk. 22. 26 he that is *c.* as he that doth serve; Ac. 13. 50 urged on the *c.* men; 17. 4 of *c.* women not a few; 21. 31 to the *c.* captain of band; 2 Cor. 11. 5 not a whit behind the very *c.* apostles; 12. 11 the *c.* corner stone; 1 Tim. 1. 15 Jesus came to save sinners, of whom I am *c.* + 1 Ch. 11. 6; Ezr. 9. 2; Job 40. 19; Song 5. 10; Dan. 10. 13; Am. 6. 1.
CHILD, Gen. 3. 16 in sorrow thou shalt bring forth *c.*; 18. 13 shall I bear a *c.* which am old; 19 to the end that he may command his *c.*; 37. 30 the *c.* is not; Ex. 1. 7 the *c.* of Israel were fruitful; 17 saved the men *c.* alive, 18; 2. 9 take this *c.* away and nurse it; Dt. 1. 39 your *c.* shall go in thither and possess; 4. 10 may teach their *c.*; Jos. 4. 6 your *c.* ask; 2 K. 2. 23 came forth little *c.* and mocked him; 4. 26 is it well with the *c.*; Ps. 17. 14 they are satisfied with *c.*; 127. 3 lo, *c.* are an heritage of the Lord; 128. 6 thou shalt see thy *c.*'s *c.*; Pro. 17. 6 and the glory of *c.* are their fathers; 22. 6 train up a *c.* in the way he should go; Ecc. 10. 16 woe to thee, O land, when thy king is a *c.*; Is. 1. 2 I have brought up *c.*, and they have rebelled; 9. 6 for unto us a *c.* is born; 11. 6 and a little *c.* shall lead them; 54. 1 more are the *c.* of the desolate; Jer. 1. 6 I cannot speak, for I am a *c.*, 7; 7. 18 the *c.* gather wood, and the fathers kindle the fire; 31. 29 the *c.*'s teeth are set on edge; Hos. 11. 1 when Israel was a *c.* then I loved him; Mt. 1. 18 she was found with *c.* of the Holy Ghost; 2. 16 Herod slew all the male *c.* that were in Bethlehem; 10. 21 *c.* shall rise up against parents, Mk. 13. 12; Mt. 18. 2 called to him a little *c.*; 19. 14 suffer the little *c.* to come, Mk. 10. 14; Lk. 18. 16; Mt. 21. 15 the *c.* that were crying in the temple; Lk. 1. 66 what then shall this *c.* be; 19. 44 thy *c.* within thee; 20. 31 left no *c.*; Jn. 1. 12 to them gave he the right to become *c.* of God; 4. 49 come down ere my *c.* die; Ro. 8. 16 witness that we are *c.* of God; 1 Cor. 13. 11 when I was a *c.* I spake as a *c.*; 14. 20 be not *c.* in mind; 2 Cor. 6. 13 I speak as unto my *c.*; 12. 14 for the *c.* ought not to lay up for the parents, but the parents for the *c.*; Eph. 4. 14 no longer *c.* tossed to and fro; 6. 1 *c.*, obey your parents, Col. 3. 20; 1 Tim. 1. 2 my true *c.* in faith, Tit. 1. 4; Phn. 10; 1 Tim. 3. 4 having his *c.* in subjection; 1 Jn. 3. 10 *c.* of God manifest, and *c.* of the devil; 4. 4 little *c.* + Nu. 1. 26; 2 S. 6. 23; Ps. 132. 12; 148. 12; Pro. 15. 11; Joel 1. 3; Mt. 2. 8; Mk. 9. 21; Lk. 2. 17; 9. 38; Jn. 21. 5; Ro. 9. 7.
CHILDBEARING, 1 Tim. 2. 15.
CHILDISH, 1 Cor. 13. 11 now that I am become a man, I have put away *c.* things.
CHILDLESS, Gen. 15. 2; Jer. 22. 30; Lk. 20. 29.
CHIMNEY, Hos. 13. 3.
CHIRP, Is. 8. 19 wizards that *c.* and that mutter, 10. 14.
CHOICE (*adj.*), Gen. 49. 11 binding his ass's colt unto the *c.* vine + 2 K. 19. 23; Is. 5. 2; 37. 24.
CHOICE (*n.*), Ac. 15. 7 God made *c.* among you.
CHOKE, Mt. 13. 7 thorns *c.* them, Mk. 4. 7; Lk. 8. 7; Mk. 5. 13 and were *c.* in the sea, Lk. 8. 33 + Mt. 13. 22.
CHOLER, Dan. 8. 7; 11. 11.
CHOOSE, Ex. 15. 4 his *c.* captains are sunk in the Red Sea; Nu. 17. 5 the man whom I shall *c.* his rod shall bud; Jos. 24. 15 *c.* this day whom ye will serve; 1 S. 2. 28 did I *c.* him out of all tribes of Israel; 16. 8 neither hath the Lord *c.* this; 2 S. 24. 12 I offer three, *c.* one of them; 1 K. 8. 16 I *c.* no city out of all the tribes, 2 Ch. 6. 5; Ps. 65. 4 blessed is the man whom thou *c.*; 89. 3 I have made a covenant with my *c.*; Is. 7. 15 to refuse the evil, and *c.* the good, 16; 43. 10 my servant whom I have *c.*, Mt. 12. 18; 22. 14 many are called, but few *c.*; Lk. 10. 42 and Mary hath *c.* the good part; Jn. 13. 18 I know whom I have *c.*; Ac. 1. 24 shew of these two the one whom thou hast *c.*; 9. 15 he is a *c.* vessel unto me; Ph. 1. 22 then what I shall *c.* I wot not + Nu. 16. 7; Dt. 4. 37; 2 S. 6. 21; Ps. 78. 67; Hag. 2. 23; Lk. 23. 35; Rev. 17. 14.
CHOP, Mic. 3. 3.
CHRIST, Mt. 1. 16 was born Jesus, who is called *C.*, 27. 17, 22; 16. 16 thou art the *C.* the Son of the living God, Mk. 8. 29; Jn. 11. 27; Mt. 22. 42 what think ye of the *C.*; 24. 5 many shall come, saying, I am the *C.*, 23; Mk. 13. 21; Mt. 26. 63 tell us whether thou be the *C.*; Mk. 14. 61 art thou the *C.*; Lk. 3. 15 concerning John, whether haply he were the *C.*; 23. 39 saying, art not thou the *C.*? save thyself and us; Jn. 3. 28 I am not the *C.*, but sent before him; 4. 25 that Messiah cometh, which is called *C.*; 9. 22 that if any man should confess him to be *C.*; 10. 24 if thou art the *C.* tell us plainly; 12. 34 the *C.* abideth for ever; Ac. 2. 36 God hath made him both Lord and *C.*; 18. 28 shewing by the scriptures that Jesus was the *C.*; Ro. 13. 14 put ye on the Lord Jesus *C.*; 16. 7 have been in *C.* before me; 2 Cor. 12. 2 I know a man in *C.* fourteen years ago; Ph. 1. 21 to live is *C.*; Col. 2. 17 the body is *C.*'s; 1 Jn. 2. 22 he that denieth that Jesus is the *C.* + Lk. 4. 41; Jn. 1. 41; 7. 27, 41; Ph. 1. 23.
CHRISTIAN, Ac. 11. 26 called *C.* first in Antioch; 26. 28 wouldest fain make me a *C.* + 1 Pet. 4. 16.
CHRONICLES, 1 K. 14. 19; 1 Ch. 27. 24.
CHRYSOLITE, Rev. 21. 20.
CHRYSOPRASE, Rev. 21. 20.
CHURCH, Mt. 18. 17 tell it unto the *c.*; Ac. 7. 38 was in the *c.* in wilderness; 20. 28 feed the *c.* of

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God; Ro. 16. 5 salute the c. that is in their house; 1 Cor. 7. 17 so ordain I in all the c.; 15. 9 because I persecuted c. of God, Gal. 1. 13; 2 Cor. 11. 28 anxiety for all the c.; Eph. 5. 25 Christ loved the c.; Col. 1. 18 the head of the body, the c.; 1 Tim. 3. 5 how shall he take care of the c. of God; 5. 16 let not the c. be burdened; Heb. 12. 23 the c. of the firstborn; Rev. 1. 4 John to the seven c.; 2. 1 the c. in Ephesus; 7 what the Spirit saith to the c. + 1 Cor. 11. 16; 3 Jn. 10; Rev. 22. 16.

CHURL, Is. 32. 5 nor shall the c. be said to be bountiful + Is. 32. 7.

CHURLISH, 1 S. 25. 3.

CHURNING, Pro. 30. 33.

CIELED, Jer. 22. 14; Hag. 1. 4.

CIELING, 1 K. 6. 15.

CIRCLE, Pro. 8. 27 when he set a c. upon the face of the deep; Is. 40. 22 upon the c. of the earth.

CIRCUIT, 1 S. 7. 16 in c. to Bethel + Job 22. 14; Ps. 19. 6.

CIRCUMCISE, Gen. 17. 10 every male among you shall be c.; Jos. 5. 2 c. again children of Israel; Lk. 1. 59 they came to c. the child; 2. 21 for c. child; Ac. 15. 1 except ye be c. ye cannot be saved; 16. 3 Paul c. Timothy; 1 Cor. 7. 18 hath any been called in uncircumcision, let him not be c. + Dt. 10. 16; Jn. 7. 22; Gal. 2. 3; Ph. 3. 5.

CIRCUMCISION, Ac. 11. 2 they that were of the c. Ro. 2. 25 c. profiteth, if thou be a doer of the law; 1 Cor. 7. 19 c. is nothing, but the keeping of the commandments; Gal. 2. 7 Peter had been entrusted with the gospel of c.; 5. 2 if ye receive c., Christ will profit you nothing; 6 neither c. availeth; 6. 15; Ph. 3. 3 we are the c. who worship by the spirit of God + Ro. 3. 1; 4. 9; Col. 2. 11; Tit. 1. 10.

CISTERN, 2 K. 18. 31 drink ye every one waters of his own c., Is. 36. 16; Jer. 2. 13 hewed out c., broken c. + Ecc. 12. 6.

CITIZEN, Lk. 19. 14 his c. hated him + Lk. 15. 15; Ac. 21. 39.

CITIZENSHIP, Ph. 3. 20 our c. is in heaven.

CITY, Gen. 18. 28 wilt thou destroy all the c. for lack of five; Nu. 35. 6 six c. of refuge, 13, 14; Jos. 11. 13 the c. that stood on their mounds; 21. 13 gave Hebron the c. of refuge; 2 S. 5. 9 called it the c. of David; Neh. 11. 1 Jerusalem the holy c.; Job 24. 12 the populous c.; Ps. 31. 21 marvellous loving-kindness in a strong c.; Mt. 4. 5 the devil taketh him into the holy c.; 5. 35 it is the c. of great King; 9. 1 came into his own c.; 10. 15 than for that c., Mk. 6. 11; Lk. 10. 12; Mt. 12. 25 every c. divided against itself; 22. 7 burned their c.; 27. 53 entered into the holy c.; Lk. 7. 37 a woman in the c.; 19. 41 he saw the c. and wept over it; Ac. 8. 40 preached to all c.; 14. 19 dragged him out of the c.; 15. 36 visit the brethren in every c.; Heb. 11. 10 he looked for the c.; 13. 14 we have not here an abiding c.; Rev. 21. 2 the holy c. coming down from God; 18 the c. was pure gold; 22. 14 enter in by the gates into the c. + 2 K. 6. 19; 19. 32; Ps. 46. 4; 107. 4; Is. 60. 14; Jer. 39. 2; Mt. 10. 5; Rev. 3. 12; 22. 19.

CLAD, 1 K. 11. 29; Is. 59. 17.

CLAMOROUS, Pro. 9. 13.

CLAMOUR, Ac. 23. 9.

CLANGING, 1 Cor. 13. 1 a c. cymbal.

CLAP, Ps. 98. 8 let floods c. their hands + 2 K. 11. 12; Lam. 2. 15.

CLAWS, Dan. 4. 33.

CLAY, Is. 45. 9 shall the c. say to him that fashioneth it; Dan. 2. 33 his feet part of iron, part of c., 34, 42; Jn. 9. 6 made c. of the spittle; Ro. 9. 21 hath not the potter a right over the c. + Job 38. 14; Jer. 18. 6; Na. 3. 14.

CLEAN, Gen. 7. 2 of every c. beast; Job 15. 15 the heavens are not c. in his sight; Ps. 51. 10 create in me a c. heart; Is. 1. 16 make you c.; Mt. 8. 3 I will, be thou made c., Mk. 1. 41; Lk. 5. 13; Jn. 13. 11 ye are c., but not all; 15. 3 already ye are c. + Lk. 11. 41.

CLEANNESS, 2 S. 22. 21; Ps. 18. 20; Am. 4. 6.

CLEANSE, Ps. 73. 13 in vain have I c. my heart; Mt. 23. 26 c. first the inside of the cup; Lk. 4. 27 none was c. but only Naaman the Syrian; 17. 17 were not the ten c.; Ac. 10. 15 what God hath c., 11. 9; Jas. 4. 8 c. your hands; 1 Jn. 1. 9 to c. us from all unrighteousness + Lev. 14. 49; Ps. 119. 9; Eph. 5. 26.

CLEANSING (*n.*), Mk. 1. 44 offer for thy c., Lk. 5. 14 + Lev. 13. 7; Nu. 6. 9.

CLEAR (*adj.*), Ps. 51. 4 mayest be c. when thou judgest + Gen. 24. 8; Am. 8. 9.

CLEAR (*v.*), Ex. 34. 7 will by no means c. the guilty, Nu. 14. 18; Ps. 19. 12.

CLEARING (*n.*), 2 Cor. 7. 11 what c. of yourselves it wrought.

CLEARLY, Mt. 7. 5 see c. to cast out the mote, Lk. 6. 42 + Mk. 8. 25; Ro. 1. 20.

CLEARNESS, Ex. 24. 10.

CLEAVE (divide), Nu. 16. 31 the ground c. asunder; Dt. 14. 6 that hath the hoof c. in two; Mic. 1. 4 the valleys shall be c.; Zec. 14. 4 the mount shall c. + Gen. 22. 3; Ps. 78. 15; Hab. 3. 9.

CLEAVE (cling), Gen. 2. 24 shall c. unto his wife, Mt. 19. 5; Mk. 10. 7; Dt. 4. 4 ye that did c. unto the Lord; Ps. 119. 25 my soul c. unto the dust; Ac. 11. 23 with purpose of heart c. unto the Lord; 17. 34 certain men c. unto Paul; Ro. 12. 9 c. to that which is good + Gen. 34. 3; Rt. 1. 14; 2 K. 18. 6; Ps. 101. 3.

CLEFTS, Ex. 33. 22; Am. 6. 11.

CLEMENCY, Ac. 24. 4.

CLIMB, Jn. 10. 1 but c. up some other way + 1 S. 14. 13; Joel 2. 7; Am. 9. 2.

CLODS, Hos. 10. 11 Jacob shall break his c. + Job 21. 33; Joel 1. 17.

CLOKE, Mt. 5. 40 let him have thy c. also; 24. 18 not return back to take his c.; Lk. 6. 29 that taketh away thy c.; 2 Tim. 4. 13 the c. I left at Troas + 1 Thes. 2. 5.

CLOSE (*adj.* or *adv.*), 2 S. 22. 46; 1 Ch. 12. 1; Ps. 18. 45; Ac. 27. 13.

CLOSE (*v.*), Is. 1. 6 they have not been c.; Am. 9. 11 and c. up the breaches thereof + Gen. 2. 21; Nu. 16. 33; Mt. 13. 15.

CLOSET, Joel 2. 16.

CLOTH, Mt. 9. 16 putteth a piece of undressed c., Mk. 2. 21 + Mt. 27. 59; Mk. 14. 51; 15. 46; Jn. 20. 5.

CLOTHE, Gen. 3. 21 made coats of skins, and c. them; 2 Ch. 6. 41 let thy priests be c. with salvation, Ps. 132. 16; 104. 1 thou art c. with honour; Mt. 6. 31 wherewithal shall we be c.; 25. 36 naked, and ye c. me; Mk. 5. 15 sitting c., Lk. 8. 35; 2 Cor. 5. 2 that we would be c. upon; Rev. 3. 18 white garments, that thou mayest c. thyself + Ps. 65. 13; Is. 49. 18; 61. 10.

CLOTHES, Lk. 8. 27 had worn no c. + Dt. 29. 5; Neh. 4. 23.

CLOTHING, Jas. 2. 3 regard to him that weareth the fine c. + Job 24. 7; Pro. 31. 25.

CLOUD, Ex. 13. 21 in a pillar of c.; 40. 36 when the c. was taken up, Nu. 9. 17; 1 K. 8. 10 the c. filled the house, 2 Ch. 5. 13; Ez. 10. 4; 1 K. 18. 44 a c., as small as a man's hand; Ecc. 12. 2 and the c. return after the rain; Is. 44. 22 as a thick c. thy transgressions; 60. 8 these that fly as a c.; Dan. 7. 13 came with the c. of heaven one like unto a son of man; Hos. 6. 4 your goodness is as a morning c.; Mt. 17. 5 c. overshadowed, Mk. 9. 7; Lk. 9. 34; Mt. 24. 30 see the Son of man coming on the c., 26. 64; Mk. 13. 26; 14. 62; Ac. 1. 9 a c. received him out of their sight; 1 Cor. 10. 1 fathers were under the c.; Heb. 12. 1 so great a c. of witnesses; Jud. 12 c. without water; Rev. 14. 14 on the c. I saw one sitting, 15, 16 + Ex. 14. 20; Nu. 11. 25; Ecc. 11. 4; Ez. 30. 3; Joel 2. 2; Zep. 1. 15; Lk. 9. 35; 12. 54; 1 Thes. 4. 17.

CLOUTS, Jer. 38. 11, 12.

CLOVENFOOTED, Lev. 11. 3.

CLUSTER, Nu. 13. 23 a branch with one c. + Gen. 40. 10; 2 S. 16. 1; Job 38. 31; Rev. 14. 18.

COAL, Pro. 25. 22 thou shalt heap c. of fire, Ro. 12. 20; Is. 6. 6 one of the seraphim having a live c. in his hand; Jn. 18. 18 having made a fire of c.; 21. 9 a fire of c. and fish + Lev. 16. 12; Ps. 18. 8.

COAST (*n.*), Lk. 6. 17 a great number from sea c. came to hear.

COAST (*v.*), Ac. 27. 8.

COAT, Gen. 37. 3 c. of many colours; Ex. 28. 4 a c. of chequer work; Jer. 46. 4 c. of mail, 51. 3; Mt. 5. 40 if any man would take away thy c.; 10. 10 neither two c.; Lk. 3. 11 he that hath two c.; 6. 29 withhold not thy c.; Jn. 19. 23 the c. was without seam; 21. 7 girt his c. about him.

COFFER, 1 S. 6. 8, 11, 15.

COFFIN, Gen. 50. 26.

COLD (*adj.* or *n.*), Gen. 8. 22 c. and heat, shall not cease; Mt. 24. 12

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love of the many shall wax c.; Ac. 28. 2 because of the c.; Rev. 3. 15 neither c. nor hot, 16 + Ps. 147. 17; 2 Cor. 11. 27.
COLLAR, Job 30. 18.
COLLECTION, 1 Cor. 16. 1 the c. for the saints.
COLONY, Ac. 16. 12 Philippi, a city of Macedonia, a Roman c.
COLOUR, Ac. 27. 30 under c. + Ju. 5. 30; Pro. 23. 31; Is. 54. 11.
COLT, Zec. 9. 9 riding upon a c., Mt. 21. 5; Jn. 12. 15; Mt. 21. 2 c. with her, Mk. 11. 2; Lk. 19. 30.
COME, Gen. 11. 5 the Lord c. down to see the city; 15. 16 in the fourth generation shall c. hither; 28. 21 so that I c. again to my father's house; 49. 10 until Shiloh c.; Nu. 14. 30 ye shall not c. into the land; Dt. 33. 2 the Lord c. from Sinai; Jos. 23. 14 all are c. to pass; 1 S. 13. 11 thou c. not within the days; 17. 45 I c. to thee in the name of the Lord; 28. 14 an old man c. up; 1 K. 6. 1 in the 480th year after Israel were c. out; 13. 9 neither return by the way that thou c.; 2 K. 9. 18 but he c. not again; 1 Ch. 29. 14 all things c. of thee; Ps. 40. 7 lo, I c., Heb. 10. 7, 9; Ps. 96. 13 he c. to judge the earth; Pro. 25. 7 c. up hither; Is. 26. 21 the Lord c. forth out of his place; 55. 3 incline your ear and c. unto me; 63. 1 who is this that c. from Edom; Mt. 3. 11 he that c. after me is mightier than I, Mk. 1. 7; Lk. 3. 16; Mt. 8. 9 c., and he c., Lk. 7. 8; Mt. 11. 3 art thou he that c., Lk. 7. 19, 20; Mt. 11. 28 c. unto me, all ye that labour; 22. 3 they would not c.; 25. 31 when the Son of man shall c. in his glory; Mk. 1. 25 c. out of him, Lk. 8. 29; Mk. 9. 12 Elijah indeed c. first; 29 this kind can c. out by nothing save by prayer; Lk. 7. 34 Son of man is c. eating and drinking; 14. 20 therefore I cannot c.; 19. 13 trade ye herewith till I c.; Jn. 1. 11 he c. unto his own; 3. 8 knowest not whence it c.; 5. 40 ye will not c. to me; 6. 35 he that c. to me shall not hunger; 7. 34 where I am, ye cannot c.; 11. 43 Lazarus, c. forth; 14. 3 I c. again, and will receive you; 16. 28 I c. out from the Father, and am c. into the world; Ac. 1. 11 shall so c. as ye beheld him going; 2 Cor. 6. 17 c. ye out from among them; Heb. 4. 1 should seem to have c. short of it; 10. 37 he that c. shall c.; Rev. 1. 1 which must shortly c. to pass; 7 he c. with the clouds; 4. 1 c. up hither; 18. 4 c. forth, my people, out of her; 21. 2 new Jerusalem c. down from God + Nu. 10. 29; Jos. 10. 6; 2 K. 5. 11; Ezr. 6. 21; Ps. 69. 27; 102. 13; Dan. 12. 12; Mic. 1. 3, 12; Hab. 3. 3; Mt. 8. 7; 24. 6; 25. 19; Jn. 11. 44; 15. 22.
COMELINESS, Is. 53. 2 he hath no form nor c. + Dan. 10. 8.
COMELY, Gen. 39. 6 Joseph was c.; 1 S. 16. 18 David, a c. person + Ps. 33. 1.
COMFORT (*n.*), Ps. 119. 76 let thy loving-kindness be for my c.; Ac. 9. 31 in the c. of the Holy Ghost; 2 Cor. 1. 3 the God of all c.; 7. 4 I am filled with c.; Ph. 2. 1 if there is any c. in Christ + Col. 4. 11.
COMFORT (*v.*), Gen. 37. 35 Jacob refused to be c.; 2 S. 10. 2 David sent to c. him, 1 Ch. 19. 2; Is. 40. 1 c. ye, c. ye my people; 49. 13 the Lord hath c. his people, 52. 9; 51. 12 I, even I, am he that c. you; 61. 2 to c. all that mourn; 66. 13 as one whom his mother c.; Zec. 1. 17 Lord shall yet c. Zion; Mt. 2. 18 would not be c.; Lk. 16. 25 he is c. and thou art in anguish; Eph. 6. 22 that he may c. your hearts; 1 Thes. 3. 7 we were c. over you; 4. 18 c. one another with these words + Job 2. 11; Ps. 119. 82; Is. 51. 19; 54. 11; Ac. 20. 12; Ro. 1. 12; 15. 5; 2 Cor. 13. 11.
COMFORTABLE, 2 S. 14. 17; Zec. 1. 13.
COMFORTABLY, Is. 40. 2 speak ye c. to Jerusalem + 2 S. 19. 7; Hos. 2. 14.
COMFORTER, Job 16. 2 miserable c. are ye all; Ps. 69. 20 I looked for c., but I found none; Jn. 14. 16 shall give you another *C.*; 26 the *C.*, even the Holy Spirit.
COMING (*n.*), Mt. 24. 3 the sign of thy c.; 1 Cor. 15. 23 they that are Christ's, at his c.; 1 Thes. 4. 15 we that are left unto the c. of the Lord; Jas. 5. 8 the c. of the Lord is at hand; 2 Pet. 3. 12 earnestly desiring the c. of the day of God + Ac. 7. 52; 2 Thes. 2. 1; 2 Pet. 1. 16.
COMMAND (*n.*), Job 39. 27.
COMMAND (*v.*), Gen. 18. 19 that Abraham may c. his children; Dt. 7. 11 shalt keep commandment which I c. thee this day; Jos. 1. 9 have not I c. thee; Ps. 148. 5 he c., and they were created; Lk. 8. 25 he c. the winds, and they obey him + Jos. 1. 16; Ps. 33. 9; Mt. 28. 20.
COMMANDER, Is. 55. 4 given him for a leader and c. to the peoples.
COMMANDMENT, Ex. 34. 28 wrote upon the tables the ten c., Dt. 4. 13; 10. 4; Dt. 30. 11 this c. which I command thee this day; 1 S. 13. 13 thou hast not kept the c. of the Lord; 2 K. 24. 3 at the c. of the Lord came this upon Judah; Ps. 19. 8 the c. of the L. is pure; Mt. 5. 19 shall break one of these least c.; 22. 36 which is the great c. in the law; 40 on these two c. hangeth the whole law and the prophets; Jn. 13. 34 a new c. I give unto you; 14. 21 he that hath my c., and keepeth them; Ro. 7. 8 but sin, finding occasion, wrought in me through the c., 11; 13. 9 if there be any other c.; 2 Cor. 8. 8 I speak not by way of c.; Eph. 6. 2 which is the first c. with promise; 1 Jn. 2. 7 no new c. write I unto you + Dt. 6. 25; 2 Ch. 7. 19; Ps. 147. 15; Mk. 10. 19; 1 Cor. 7. 19.
COMMEND, Ps. 31. 5 into thine hand I c. my spirit; Lk. 16. 8 the lord c. the unrighteous steward; 23. 46 into thy hands I c. my spirit; Ac. 20. 32 I c. you to God; 2 Cor. 3. 1 are we beginning again to c. ourselves; 10. 18 not he that c. himself is approved + Ac. 14. 23; 15. 40; 2 Cor. 12. 11.
COMMENDATION, 2 Cor. 3. 1 need we, as do some, epistles of c.
COMMENTARY, 2 Ch. 13. 22; 24. 27.
COMMISSION, Ezr. 8. 36; Ac. 26. 12.
COMMIT, Jos. 7. 1 c. a trespass in the devoted thing, 22. 20; Ps. 22. 8 c. thyself unto the Lord; 37. 5 c. thy way unto the Lord; Lk. 12. 48 to whom they c. much, of him will they ask the more; 1 Cor. 6. 18 but he that c. fornication sinneth against his own body; 1 Tim. 6. 20 guard that which is c. unto thee; 2 Tim. 1. 12 he is able to guard that which I have c. unto him; 2. 2 the same c. thou to faithful men; 1 Pet. 2. 23 c. himself to him that judgeth righteously + Job 5. 8; Ac. 14. 26.
COMMODIOUS, Ac. 27. 12.
COMMON, Nu. 16. 29 die the c. death of all men; 1 S. 21. 4 there is no c. bread; Mk. 12. 37 the c. people heard him gladly; Ac. 2. 44 had all things c. 4. 32; 10. 14 never eaten any thing that is c., 11. 8 + Lev. 4. 27; Jer. 26. 23; Tit. 1. 4.
COMMONWEALTH, Eph. 2. 12.
COMMOTION, Jer. 10. 22.
COMMUNE, Ps. 4. 4 c. with your own heart; 77. 6 I c. with mine own heart, Ecc. 1. 16 + Gen. 18. 33; Lk. 6. 11; 22. 4; 24. 15; Ac. 24. 26.
COMMUNICATE, Gal. 6. 6 let him that is taught in the word c. unto him that teacheth; 1 Tim. 6. 18 willing to c.; Heb. 13. 16 to c. forget not.
COMMUNICATION, Lk. 24. 17 what c. are these.
COMMUNION, 1 Cor. 10. 16 c. of the blood of Christ; 2 Cor. 13. 14 the c. of the Holy Ghost.
COMPACT, Ps. 122. 3.
COMPANION, Ps. 122. 8 for my c.s' sakes, I will now say, Peace + Ex. 32. 27; Mal. 2. 14.
COMPANY (*n.*), Ju. 7. 16 into three c.; 1 S. 11. 11 Saul put the people in three c.; 2 K. 9. 17 I see a c.; Lk. 2. 44 supposing him to be in the c.; 9. 14 sit down in c.; Ro. 15. 24 if first in some measure I shall have been satisfied with your c.; 1 Cor. 5. 9 to have no c. with fornicators; 15. 33 evil c. doth corrupt good manners; 2 Thes. 3. 14 have no c. with him + Ac. 4. 23.
COMPANY (*v.*), Ac. 1. 21 of these men which have c. with us.
COMPARABLE, Lam. 4. 2.
COMPARE, Is. 46. 5 to whom will ye c. me; Ro. 8. 18 are not worthy to be c. with the glory + Ps. 89. 6; Pro. 3. 15.
COMPARISON, Ju. 8. 2, 3.
COMPASS (*v.*), Jos. 6. 3 ye shall c. the city; Ps. 32. 10 mercy shall c. him about; 118. 10 all nations c. me about; Mt. 23. 15 ye c. sea and land; Lk. 19. 43 thine enemies shall c. thee round; 21. 20 Jerusalem c. with armies; Heb. 5. 2 he himself also is c. with infirmity; 11. 30 c. about for seven days + 2 K. 6. 14; Ps. 32. 7; Hab. 1. 4; Heb. 12. 1.

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COMPASSION, 2 Ch. 36. 15 he had *c.* on his people; Ps. 86. 15 a God full of *c.*, 111. 4; 112. 4; 145. 8; Lam. 3. 22 his *c.* fail not; Mt. 9. 36 Jesus was moved with *c.*, 14. 14; Mk. 6. 34; Mt. 15. 32 I have *c.* on the multitude, Mk. 8. 2; Mt. 18. 27 the lord of that servant being moved with *c.*; Lk. 10. 33 he was moved with *c.*; Ro. 9. 15 I will have *c.* on whom I have *c.*; Col. 3. 12 a heart of *c.*; 1 Jn. 3. 17 shutteth up his *c.* from him + Lk. 7. 13.

COMPASSIONATE, 1 Pet. 3. 8.

COMPEL, Mt. 5. 41 whosoever shall *c.* thee to go one mile; 27. 32 *c.* to go with them + 2 Cor. 12. 11; Gal. 2. 14.

COMPLAIN, Lam. 3. 39.

COMPLAINERS, Jud. 16.

COMPLAINT, Ps. 142. 2 I pour out my *c.* before him; Col. 3. 13 if any man have a *c.* against any + Job 21. 4; 23. 2.

COMPLETE (*v.*), Lk. 14. 28; 2 Cor. 8. 6.

COMPLETION, 2 Cor. 8. 11.

CONCEAL, Pro. 11. 13 he that is of a faithful spirit *c.* the matter; 25. 2 it is the glory of God to *c.* a thing + Ps. 40. 10; Pro. 12. 23.

CONCEIT, Ro. 11. 25 wise in your own *c.*, 12. 16 + Pro. 26. 5, 12.

CONCEIVE, Ps. 51. 5 in sin did my mother *c.* me; Is. 7. 14 a virgin shall *c.*; Mt. 1. 20 that which is *c.* in her is of the Holy Ghost; Lk. 1. 36 Elisabeth hath *c.* a son; Ac. 5. 4 how is it that thou hast *c.* this thing + Heb. 11. 11.

CONCEPTION, Gen. 3. 16; Hos. 9. 11.

CONCISION, Ph. 3. 2.

CONCORD, 2 Cor. 6. 15 and what *c.* hath Christ with Belial?

CONCOURSE, Pro. 1. 21; Ac. 19. 40.

CONCUBINE, Ju. 19. 2; 1 K. 11. 3.

CONDEMN, Is. 50. 9 who is he that shall *c.* me; Mt. 12. 41 and shall *c.* it, Lk. 11. 32; Mt. 20. 18 they shall *c.* him to death, Mk. 10. 33; Mk. 16. 16 he that disbelieveth shall be *c.*; Lk. 6. 37 *c.* not, and ye shall not be *c.*; Jn. 8. 11 neither do I *c.* thee; Ro. 8. 3 *c.* sin in the flesh; 14. 23 he that doubteth is *c.* if he eat; 1 Jn. 3. 20 if our heart *c.* us + Mk. 14. 64.

CONDEMNATION, Lk. 23. 40 thou art in the same *c.*; Ro. 5. 16 the judgement came of one unto *c.*; 2 Cor. 3. 9 the ministration of *c.*

CONDESCEND, Ro. 12. 16.

CONDITION, Lk. 14. 32 asketh *c.* of peace + 1 S. 11. 2.

CONDUIT, 2 K. 20. 20 made the pool and the *c.* + 2 K. 18. 17; Is. 7. 3; 36. 2.

CONFECTIONARIES, 1 S. 8. 13.

CONFEDERACY, Ob. 7.

CONFEDERATE, Gen. 14. 13; Is. 7. 2.

CONFERRED, Ac. 4. 15 they *c.* among themselves; Gal. 1. 16 I *c.* not with flesh and blood + Ac. 25. 12.

CONFESS, Lev. 16. 21 *c.* over live goat all the iniquities; Ps. 32. 5 I will *c.* my transgressions; Mt. 3. 6 *c.* their sins; 10. 32 every one who shall *c.* me before men him will I also *c.*, Lk. 12. 8; Ac. 19. 18 many came *c.*; Ro. 10. 9 shalt *c.* with thy mouth; 14. 11 every tongue shall *c.* to God; Jas. 5. 16 *c.* your sins one to another; 1 Jn. 1. 9 if we *c.* our sins, he is faithful to forgive + Pro. 28. 13; Jn. 9. 22; Rev. 3. 5.

CONFESSION, Jos. 7. 19 make *c.* unto him; Ro. 10. 10 with the mouth *c.* is made; 1 Tim. 6. 13 witnessed the good *c.*; Heb. 3. 1 the Apostle and High Priest of our *c.*

CONFIDENCE, Pro. 3. 26 the Lord shall be thy *c.*; 2 Cor. 2. 3 having *c.* in you all; 3. 4 such *c.* have we through Christ to God-ward + Ps. 65. 5; 118. 8; Eph. 3. 12; Ph. 3. 3; Heb. 3. 14.

CONFIDENT, Ps. 27. 3; Ro. 2. 19; Ph. 1. 6.

CONFIDENTLY, Lk. 22. 59; Ac. 12. 15; Tit. 3. 8.

CONFIRM, Is. 44. 26 that *c.* the word of his servant; Ex. 13. 6 that the word should be *c.*; Mk. 16. 20 *c.* the word by the signs that followed; Ac. 15. 41 *c.* the churches; 1 Cor. 1. 8 shall also *c.* you unto the end + Heb. 2. 3.

CONFIRMATION, Ph. 1. 7 *c.* of the gospel; Heb. 6. 16 the oath is final for *c.*

CONFISCATION, Ezr. 7. 26.

CONFLICT, Ph. 1. 30.

CONFORMED, Ro. 8. 29 *c.* to the image of his Son; Ph. 3. 10 becoming *c.* unto his death.

CONFOUND, Gen. 11. 7 let us *c.* their language, 9; Ac. 9. 22 Saul *c.* the Jews + Is. 50. 7; 54. 4; Ac. 2. 6.

CONFUSION, Dan. 9. 7 unto us *c.* of face, 8; 1 Cor. 14. 33 God is not the author of *c.* + Ac. 19. 29, 32.

CONFUTE, Ac. 18. 28.

CONGEALED, Ex. 15. 8.

CONGREGATION, Lev. 4. 13 if the whole *c.* of Israel shall err; Nu. 16. 3 all the *c.* are holy; Ps. 22. 25 of thee cometh my praise in the great *c.*; Pro. 21. 16 the *c.* of the dead + Nu. 16. 22; Ju. 21. 13.

CONQUER, Rev. 6. 2 *c.* and to *c.*

CONQUERORS, Ro. 8. 37 in all these things we are more than *c.*

CONSCIENCE, Ac. 23. 1 in all good *c.*; 24. 16 a *c.* void of offence; Ro. 2. 15 their *c.* bearing witness; 13. 5 be in subjection for *c.* sake; 1 Cor. 10. 25 asking no question for *c.* sake, 27; 2 Cor. 1. 12 testimony of our *c.*; Heb. 13. 18 we are persuaded that we have a good *c.* + 2 Cor. 5. 11; 1 Tim. 1. 19.

CONSECRATE, Ex. 29. 9 thou shalt *c.* Aaron and his sons, 30. 30; 32. 29 *c.* yourselves to-day to the Lord; 1 K. 13. 33 whosoever would, Jeroboam *c.* him; 1 Ch. 29. 5 to *c.* himself this day unto the Lord + Ju. 17. 5, 12.

CONSECRATION, Ex. 29. 22.

CONSENT (*n.*), Zep. 3. 9.

CONSENT (*v.*), Lk. 23. 51 he had not *c.* to their counsel and deed; Ac. 8. 1 and Saul was *c.* unto Stephen's death, 22. 20; Ro. 7. 16 I *c.* unto the law + Ps. 50. 18.

CONSIDER, Ps. 33. 15 that *c.* all their works; 73. 17 until I *c.* their latter end; Is. 1. 3 my people doth not *c.*; Hag. 1. 5 *c.* your ways, 7; Ac. 12. 12 when he had *c.* the thing + Ps. 8. 3; Heb. 10. 24; 12. 3; 13. 7.

CONSIST, Col. 1. 17 in him all things *c.* + Lk. 12. 15.

CONSOLATION, Job 15. 11 the *c.* of God; Lk. 2. 25 waiting for the *c.* of Israel; Ph. 2. 1 if there is any *c.* + Lk. 6. 24; Ac. 15. 31.

CONSOLE, Jn. 11. 19 to *c.* them concerning their brother.

CONSORTED, Ac. 17. 4.

CONSPIRACY, 2 S. 15. 12 Absalom's *c.* was strong + 2 K. 17. 4; Is. 8. 12; Jer. 11. 9; Ac. 23. 13.

CONSPIRATORS, 2 S. 15. 31.

CONSPIRED, Gen. 37. 18 *c.* against Joseph; 1 S. 22. 8 you have *c.* against me + Neh. 4. 8; Am. 7. 10.

CONSTELLATIONS, Is. 13. 10.

CONSTRAIN, Mt. 14. 22 Jesus *c.* his disciples, Mk. 6. 45; Lk. 14. 23 *c.* them to come in; 24. 29 but they *c.* him; 2 Cor. 5. 14 the love of Christ *c.* us + Job 32. 18; Ac. 16. 15; Jude 3.

CONSTRAINT, 1 Pet. 5. 2 not of *c.*

CONSULT, Ps. 83. 5.

CONSULTATION, Mk. 15. 1 the chief priests held a *c.*

CONSULTER, Dt. 18. 11.

CONSUME, Gen. 19. 15 lest thou be *c.*; Ex. 3. 2 the bush burned, and was not *c.*; Nu. 16. 21 that I may *c.* them in a moment, 45; Heb. 12. 29; 1 S. 12. 25 ye shall be *c.*, both ye and your king; 2 K. 1. 10 *c.* him and his fifty; Ps. 39. 11 his beauty to *c.* away like a moth; 78. 33 their days did he *c.* in vanity; Lam. 3. 22 it is of the Lord's mercies that we are not *c.*; Lk. 9. 54 fire to come down and *c.* them; Gal. 5. 15 ye be not *c.* one of another + Ex. 32. 10; Jer. 5. 3; Mal. 3. 6.

CONSUMMATION, Dan. 9. 27; Is. 28. 22.

CONSUMPTION, Lev. 26. 16.

CONTAIN, 1 K. 8. 27 heaven of heavens cannot *c.* thee, 2 Ch. 2. 6; 6. 18; 1 Pet. 2. 6 because it is *c.* in scripture + Jn. 2. 6; 21. 25.

CONTEMN, Ps. 10. 13; 107. 11.

CONTEMPT, Is. 9. 1 he brought into *c.* the land of Zebulun; Dan. 12. 2 awake to everlasting *c.* + Ps. 107. 40; 123. 3.

CONTEMPTIBLE, Mal. 1. 7.

CONTEND, Job 40. 2 shall he that cavilleth *c.* with the Almighty; Is. 57. 16 I will not *c.* for ever; Jud. 3 earnestly *c.* for faith + Is. 49. 25; Ac. 11. 2.

CONTENT (*adj.*), 2 K. 5. 23 be *c.*, take two talents; Ph. 4. 11 learned, in whatsoever state I am, therein to be *c.*; 1 Tim. 6. 8 we shall be therewith *c.*; Heb. 13. 5 be *c.* with such things as ye have.

CONTENT (*v.*), Mk. 15. 15 wishing to *c.* the multitude.

CONTENTION, Ac. 15. 39 the *c.* was so sharp between them; 1 Cor. 1. 11 there are *c.* among you + Pro. 23. 29.

CONTENTIOUS, Pro. 27. 15 a *c.* woman; 1 Cor. 11. 16 if any man seemeth to be *c.* + Pro. 2. 19; 25. 24.

CONTENTMENT, 1 Tim. 6. 6 but godliness with *c.* is great gain.

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CONTINENCY, 1 Cor. 7. 9.
CONTINUAL, Nu. 4. 7 the *c.* bread; Lk. 18. 5 by her *c.* coming.
CONTINUALLY, Ps. 34. 1 his praise shall *c.* be in my mouth, 71. 6; Heb. 7. 3 abideth a priest *c.*; 10. 1 sacrifices which they offer *c.* + Dan. 6. 16; Ro. 13. 6.
CONTINUE, Lk. 22. 28 ye are they which have *c.* with me; Ac. 13. 43 to *c.* in the grace of God; Col. 1. 23 if ye *c.* in the faith; 2 Pet. 3. 4 all things *c.* as they were + Ps. 102. 28; Ac. 2. 42; 6. 4; Gal. 3. 10; 1 Tim. 4. 16; Heb. 7. 23; 8. 9.
CONTRADICT, Ac. 13. 45.
CONTRARIWISE, 2 Cor. 2. 7; 1 Pet. 3. 9.
CONTRARY, Mt. 14. 24 the wind was *c.*; Gal. 5. 17 are *c.* the one to the other + Lev. 26. 21; Ac. 26. 9; 1 Thes. 2. 15.
CONTRIBUTION, Ro. 15. 26 to make a *c.* for the poor.
CONTRITE, Ps. 51. 17 a *c.* heart, O God, thou wilt not despise; Is. 57. 15 with him also that is of a *c.* and humble spirit + Ps. 34. 18; Is. 66. 2.
CONTROVERSY, Jer. 25. 31 the Lord hath a *c.* with the nations, Hos. 4. 1; Mic. 6. 2; 1 Tim. 3. 16 without *c.* + Dt. 17. 8.
CONVENIENT, Ac. 24. 25 a *c.* season + Mk. 6. 21.
CONVENIENTLY, Mk. 14. 11.
CONVERSANT, Jos. 8. 35; 1 S. 25. 15.
CONVERSATION, Ps. 50. 23.
CONVERSION, Ac. 15. 3 declaring the *c.* of the Gentiles.
CONVERT (*n.*), Is. 1. 27.
CONVERT (*v.*), Jas. 5. 19 and one *c.* him, 20.
CONVEY, Jn. 5. 13.
CONVICT, Jn. 8. 46; 16. 8; Tit. 1. 9; Jas. 2. 9; Jude 15.
CONVOCATION, Ex. 12. 16 an holy *c.*, Lev. 23. 2; Nu. 28. 25; 29. 7.
COOK, 1 S. 8. 13; 9. 23.
COOL (*n.*), Gen. 3. 8 walking in the garden in the *c.* of the day + Song 2. 17.
COOL (*v.*), Lk. 16. 24 *c.* my tongue.
COPIED, Pro. 25. 1.
COPPERSMITH, 2 Tim. 4. 14.
COPY (*n.*), Dt. 17. 18 a *c.* of this law, Jos. 8. 32 + Heb. 9. 23.
CORAL, Job 28. 18; Ez. 27. 16.
CORBAN, Mk. 7. 11 it is *C.*
CORD, Ps. 2. 3 let us cast away their *c.*; Ecc. 4. 12 a threefold *c.*; 12. 6 the silver *c.*; Is. 5. 18 with *c.* of vanity; Hos. 11. 4 with *c.* of a man + Ex. 35. 18; Jos. 2. 15.
CORMORANT, Lev. 11. 17; Dt. 14. 17.
CORN, Gen. 27. 28 plenty of *c.* and wine; 42. 1 there was *c.* in Egypt, Ac. 7. 12; Dt. 11. 14 gather in thy *c.* and wine and oil; Jos. 5. 11 the old *c.* of the land, 12; Ps. 65. 13 the valleys also are covered over with *c.*; Ez. 36. 29 I will call for the *c.*; Hos. 2. 22 the earth shall answer the *c.*; Mk. 4. 28 the full *c.* in the ear + Ex. 22. 6; Hos. 14. 7.
CORN FIELDS, Mk. 2. 23 he was going through the *c. f.*, Mt. 12. 1; Lk. 6. 1.
CORN FLOOR, Hos. 9. 1.
CORNER, Lev. 19. 9 shalt not wholly reap the *c.* of thy field, 23. 22; Mt. 6. 5 to pray in the *c.* of the streets; Ac. 26. 26 this hath not been done in a *c.* + Is. 11. 12; Rev. 7. 1.
CORNER GATE, 2 K. 14. 13; Zec. 14. 10.
CORNER STONE, Ps. 118. 22 *s.* is become the head of the *c.*; Is. 28. 16 a precious *c. s.*, 1 Pet. 2. 6; Eph. 2. 20 Christ Jesus himself being the chief *c. s.* + Ps. 144. 12.
CORNET, 1 Ch. 15. 28; Ps. 98. 6; Dan. 3. 5.
CORPSE, 2 K. 19. 35 they were all dead *c.*, Is. 37. 36; Mk. 6. 29 took up John's *c.*, and laid it in a tomb.
CORRECT, Pro. 29. 17 *c.* thy son + Ps. 39. 11; Jer. 10. 24.
CORRECTION, Pro. 23. 13 withhold not *c.* from the child; 2 Tim. 3. 16 profitable for *c.* + Jer. 5. 3.
CORRECTOR, Ro. 2. 20.
CORRUPT (*adj.*), Gen. 6. 11 the earth was *c.*, 12; Mt. 7. 17 the *c.* tree bringeth forth evil fruit; 12. 33 make the tree *c.* and its fruit *c.* + Ps. 14. 1; Eph. 4. 22.
CORRUPT (*v.*), Ex. 32. 7 have *c.* themselves, Dt. 9. 12; 4. 16 lest ye *c.* yourselves, 25; 2 Cor. 2. 17 *c.* the word of God; 11. 3 lest your minds should be *c.* + Jas. 5. 2.
CORRUPTIBLE, Ro. 1. 23 image of *c.* man; 1 Cor. 9. 25 *c.* crown; 15. 53 this *c.* must put on incorruption; 1 Pet. 1. 18 not redeemed with *c.* things.
CORRUPTION, 2 K. 23. 13 the mount of *c.*; Ps. 16. 10 thine Holy One to see *c.*, Ac. 2. 27; 13. 35; 13. 34 no more to return to *c.*; 1 Cor. 15. 42 it is sown in *c.* + Job 17. 14; Gal. 6. 8.
CORRUPTLY, 2 Ch. 27. 2; Neh. 1. 7; Is. 1. 4; Jer. 6. 28.
COST, 2 S. 24. 24 neither offer burnt offerings unto the Lord my God which *c.* me nothing; Lk. 14. 28 counteth the *c.* + 2 S. 19. 42.
COSTLY, 1 K. 5. 17; 1 Tim. 2. 9.
COTTAGE, Zep. 2. 6.
COUCH (*n.*), Ps. 6. 6; Lk. 5. 19; Ac. 5. 15.
COUCH (*v.*), Gen. 49. 9 Judah *c.* as a lion; 14 Issachar *c.* down between the sheepfolds + Nu. 24. 9; Dt. 33. 13; Job 38. 40.
COULD, Mk. 14. 8 what she *c.*
COULTER, 1 S. 13. 20.
COUNCIL, Mt. 5. 22 in danger of *c.*; Mk. 15. 1 whole *c.* bound Jesus + Mt. 10. 17; 26. 59; Mk. 13. 9; Jn. 11. 47; Ac. 5. 21, 27; 6. 12; 22. 30.
COUNCILLOR, Mk. 15. 45 Joseph, a *c.* of honourable estate, Lk. 23. 50.
COUNSEL (*n.*), 2 S. 15. 31 turn *c.* of Ahithophel into foolishness; 20. 18 ask *c.* at Abel; 1 K. 12. 8 forsook the *c.* of old men, 13; 2 Ch. 10. 8, 13; Ps. 2. 2 rulers take *c.* against the Lord; 55. 14 we took sweet *c.* together; 73. 24 thou shalt guide me with thy *c.*; Pro. 1. 25 set at nought all my *c.*; Is. 11. 2 spirit of *c.* and might; Mk. 3. 6 they took *c.* against Jesus, Jn. 11. 53; Ac. 4. 28 whatsoever thy *c.* foreordained; 20. 27 declaring unto you the whole *c.* of God; 1 Cor. 4. 5 will make manifest the *c.* of the hearts + 1 S. 14. 37; Job 38. 2; Ps. 31. 13; Pro. 21. 30; Is. 40. 14.
COUNSEL (*v.*), Rev. 3. 18 I *c.* thee to buy of me gold.
COUNSELLOR, 2 S. 15. 12 Ahithophel, David's *c.*, 1 Ch. 27. 33; Pro. 11. 14 in the multitude of *c.* is safety, 24. 6; Is. 9. 6 Wonderful, *C.*; 40. 13 or who being his *c.* hath taught him, Ro. 11. 34 + Ps. 119. 24; Is. 1. 26.
COUNT (*n.*), Ex. 12. 4.
COUNT (*v.*), Ps. 139. 18 if I should *c.* them, they are more than the sand; Ph. 3. 8 I *c.* all things to be loss; 13 I *c.* not myself yet to have apprehended + Ps. 88. 4.
COUNTENANCE (*n.*), Gen. 4. 5 his *c.* fell; Nu. 6. 26 the Lord lift up his *c.*; 1 S. 16. 7 look not on his *c.*, or on the height of his stature; Neh. 2. 2 why is thy *c.* sad; Ps. 4. 6 Lord, lift up the light of thy *c.* upon us; 42. 5 the health of his *c.*; Mt. 6. 16 be not of a sad *c.*; Ac. 2. 28 full of gladness with thy *c.*; Rev. 1. 16 his *c.* was as the sun + Gen. 31. 2; Ps. 89. 15; Dan. 5. 6.
COUNTRY, Gen. 12. 1 get thee out of thy *c.*, Ac. 7. 3; Jer. 31. 8 behold, I will bring them from the north *c.*; Mt. 13. 57 save in his own *c.*, Mk. 6. 4; Lk. 4. 24; Jn. 4. 44; Mt. 21. 33 went into a far *c.*, Mk. 12. 1; Lk. 20. 9; Mt. 25. 14 as a man going into another *c.*, Lk. 19. 12; Ac. 27. 27 drawing near to some *c.*; Heb. 11. 16 a better *c.* + Is. 46. 11; Jon. 1. 8; Zec. 10. 9; Mk. 5. 10; Lk. 15. 13; 21. 21; Ac. 12. 20.
COUNTRY VILLAGES, 1 S. 6. 18.
COUNTRYMEN, 2 Cor. 11. 26; 1 Thes. 2. 14.
COUPLE (*v.*), Ex. 26. 3; 1 Pet. 3. 2.
COUPLING, Ex. 26. 4; 2 Ch. 34. 11.
COURAGE, Dt. 31. 6 be strong, and of a good *c.*, 7, 23; Jos. 1. 6; 1 Ch. 22. 13; 28. 20; Ps. 27. 14 let thine heart take *c.*; 31. 24 + Nu. 13. 20; Ac. 28. 15.
COURAGEOUS, Jos. 1. 7; 2 S. 13. 28.
COURAGEOUSLY, 2 Ch. 19. 11.
COURSE, 1 Ch. 23. 6 David divided the Levites into *c.*; 2 Ch. 8. 14 Solomon appointed the *c.* of the priests; 31. 2 Hezekiah appointed the *c.* of the priests; Lk. 1. 5 of the *c.* of Abijah; Ac. 20. 24 that I may accomplish my *c.*; 2 Tim. 4. 7 I have finished the *c.* + Ac. 13. 25.
COURT, Ex. 27. 9 make the *c.* of tabern., 35. 17; 38. 9; 39. 40; Ps. 84. 2 my soul fainteth for the *c.* of the Lord; 100. 4 enter into his *c.* with praise; Is. 1. 12 to trample my *c.*; Mt. 26. 57 the *c.* of the high priest, Mk. 14. 54 + Ps. 135. 2; Ez. 40. 17; Rev. 11. 2; Lk. 11. 21.
COURTEOUSLY, Ac. 28. 7.
COVENANT (*n.*), Gen. 9. 12 this is the token of the *c.*; Ex. 24. 7 the book of the *c.*; 34. 28 the words of the *c.*; Dt. 7. 9 which keepeth

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c., 1 K. 8. 23; Neh. 1. 5; Dt. 9. 9 the tables of the c., Heb. 9. 4; Dt. 31. 16 will break my c.; Jos. 24. 25 Joshua made a c. with people; Job 31. 1 I made a c. with mine eyes; Ps. 89. 34 my c. will I not break; Is. 28. 15 made a c. with death; Jer. 31. 31 I will make a new c. with Israel, Heb. 8. 8; Mt. 26. 28 this is my blood of the c., Mk. 14. 24; Lk. 1. 72 and to remember his holy c.; 22. 20 this cup is the new c. in my blood, 1 Cor. 11. 25; Ac. 7. 8 and he gave him the c. of circumcision; Ro. 11. 27 this is my c., when I shall take away; 2 Cor. 3. 14 at the reading of the old c.; Gal. 4. 24 these are the two c.; Heb. 9. 15 he is the mediator of a new c.; 13. 20 the blood of the eternal c. + Gen. 9. 16; 1 S. 18. 3; 1 K. 8. 21; Pro. 2. 17; Jer. 50. 5; Ac. 3. 25; Heb. 8. 13; Rev. 11. 19.

COVENANT (v.), Hag. 2. 5.

COVENANTBREAKERS, Ro. 1. 31.

COVER, Ex. 24. 15 the cloud c. the mount, 16; 33. 22 I will c. thee with my hand; Nu. 9. 15 cloud c. the tabernacle, 16; 16. 42; Dt. 33. 12 he c. him all the day long; Ps. 140. 7 hast c. my head in the day of battle; Is. 6. 2 with twain he c. his face; Mt. 10. 26 there is nothing c. that shall not be revealed; 1 Cor. 11. 4 having his head c.; Jas. 5. 20 shall c. a multitude of sins + Nu. 22. 5; Ps. 85. 2; 104. 2; Is. 30. 1; Hos. 10. 8; Lk. 23. 30.

COVERING, Is. 25. 7 the c. cast over all peoples + Ps. 105. 39; 1 Cor. 11. 15.

COVERLET, 2 K. 8. 15.

COVERT, Ps. 27. 5 in the c. of his tabernacle shall he hide me; 61. 4 I will take refuge in the c. of thy wings; Is. 4. 6 a c. from storm and from rain; 32. 2 a man shall be as a c. from the tempest + 1 S. 25. 20.

COVET, Ex. 20. 17 thou shalt not c. thy neighbour's house, Dt. 5. 21; Ro. 7. 7; 13. 9 + Ac. 20. 33.

COVETING, Mk. 7. 22.

COVETOUS, 1 Cor. 6. 10 nor c. shall inherit the kingdom of God, Eph. 5. 5 + 1 Cor. 5. 11.

COVETOUSNESS, Lk. 12. 15 beware of c.; Eph. 5. 3 but c. let it not even be named; Col. 3. 5 c. the which is idolatry; 2 Pet. 2. 3 in c. shall they make merchandise of you + Ps. 119. 36; 2 Pet. 2. 14.

COW, Is. 7. 21; 11. 7.

CRAFTINESS, Job 5. 13 he taketh the wise in their own c., 1 Cor. 3. 19; Lk. 20. 23 perceived their c.; 2 Cor. 4. 2 not walking in c.; Eph. 4. 14 no longer carried about in c.

CRAFTSMAN, Dt. 27. 15; Neh. 11. 35; Ac. 19. 24.

CRAFTY, Ps. 83. 3; 2 Cor. 12. 16.

CRAG, Job 39. 28.

CRANE, Jer. 8. 7.

CRASHING, Zep. 1. 10.

CRAVE, Pro. 16. 26.

CRAWL, Dt. 32. 24 the poison of c. things of the dust.

CREATE, Gen. 1. 1 in the beginning God c. heaven and earth; Is. 41. 20 and the Holy One of Israel hath c. it; 42. 5 he that c. the heavens; Rev. 4. 11 because of thy will they were, and were c. + Ps. 104. 30; Is. 40. 26; 43. 1.

CREATION, Mk. 13. 19 as there hath not been the like from the beginning of the c.; Ro. 8. 19 the earnest expectation of the c.; 22 whole c. groaneth; 2 Pet. 3. 4 continue as they were from the beginning of the c.

CREATOR, Ecc. 12. 1 remember also thy C. in the days of thy youth; Ro. 1. 25 served the creature rather than the C.; 1 Pet. 4. 19 commit their souls unto a faithful C.

CREATURE, Ex. 1. 5 four living c., Rev. 4. 6; 2 Cor. 5. 17 if any man is in Christ, he is a new c.; 1 Tim. 4. 4 for every c. of God is good + Ro. 8. 39; Gal. 6. 15; Jas. 1. 18.

CREDITOR, Dt. 15. 2; 2 K. 4. 1.

CREEP, Gen. 1. 25 God made every thing that c. upon the ground, 26; Lev. 11. 41 every c. thing that c. upon the earth, 20. 25; Dt. 4. 18 likeness of any thing that c. on ground; Ac. 10. 12 c. things of the earth, 11. 6; Ro. 1. 23 an image of c. things; 2 Tim. 3. 6 that c. into houses; Jud. 4 certain men c. in privily + Ps. 148. 10.

CRIB, Is. 1. 3 and the ass knoweth his master's c. + Pro. 14. 4.

CRIMSON, 2 Ch. 2. 7 cunning to work in c., 14; Is. 1. 18 though your sins be red like c.

CRIPPLE, Ac. 14. 8 being a c. from his mother's womb.

CROOKBACKT, Lev. 21. 20.

CROOKED, Dt. 32. 5 c. generation; Is. 40. 4 c. shall be made straight, 42. 16; Lk. 3. 5; Ph. 2. 15 in midst of a c. generation + Ecc. 1. 15; Is. 59. 8; Ac. 2. 40.

CROSS, Mt. 10. 38 he that doth not take his c., Lk. 14. 27; Mt. 16. 24 take up his c. and follow me, Mk. 8. 34; 10. 21; Lk. 9. 23; Jn. 19. 17 he bearing his c.; Gal. 5. 11 the stumblingblock of the c.; 6. 14 far be it from me to glory, save in the c.; Ph. 2. 8 becoming obedient even unto the death of the c.; Col. 1. 20 peace through the blood of his c.; 2. 14 nailing it to the c.; Heb. 12. 2 endured the c. + Mt. 27. 32; 1 Cor. 1. 17.

CROUCH, Ps. 10. 10.

CROW, Mt. 26. 34, 74, 75; Mk. 14. 30, 68, 72; Lk. 22. 34, 60, 61; Jn. 13. 38; 18. 27.

CROWN (n.), Ex. 25. 25 shalt make a golden c.; Ps. 132. 18 upon himself shall his c. flourish; Pro. 12. 4 a virtuous woman is a c. to her husband; 16. 31 the hoary head is a c. of glory; Is. 62. 3 a c. of beauty in the hand of the Lord; Mt. 27. 29 a c. of thorns, Mk. 15. 17; Jn. 19. 2, 5; 1 Cor. 9. 25 they do it to receive a corruptible c.; Ph. 4. 1 my joy and c.; 1 Thes. 2. 19 what is our c. of glorying; 2 Tim. 4. 8 a c. of righteousness; Rev. 2. 10 I will give the c. of life; 4. 10 cast their c. before the throne + Dt. 33. 20; Pro. 17. 6; Is. 28. 1; Jas. 1. 12; 1 Pet. 5. 4.

CROWN (v.), Ps. 8. 5 thou c. him with glory and honour, Heb. 2. 7; 2. 9 we behold Jesus c. with glory and honour + Ps. 65. 11; 103. 4; 2 Tim. 2. 5.

CRUCIFY, Mt. 20. 19 shall deliver him unto the Gentiles to c.; 23. 34 some of them shall ye kill and c.; 26. 2 is delivered up to be c., Lk. 24. 7; Mk. 15. 3 c. him, 14; Ac. 2. 23 by the hand of lawless men did c. and slay; Ro. 6. 6 our old man was c.; 1 Cor. 1. 13 was Paul c. for you; 23 we preach Christ c.; 2. 2 know anything, save Jesus Christ, and him c.; Gal. 2. 20 I have been c. with Christ; 6. 14 the world hath been c. unto me, and I unto the world + Heb. 6. 6.

CRUEL, Pro. 12. 10 the tender mercies of the wicked are c. + Gen. 49. 7; Ps. 71. 4; Is. 13. 9.

CRUELLY, Ez. 18. 18.

CRUELTY, Ps. 27. 12.

CRUMBS, Mt. 15. 27 dogs eat of the c. which fall, Mk. 7. 28; Lk. 16. 21 to be fed with c. that fell.

CRUSE, 1 S. 26. 11 take spear and c. of water; 1 K. 17. 14 neither c. of oil fail, 16 + 1 K. 14. 3; 2 K. 2. 20.

CRUSH, Job 4. 19 which are c. before the moth + Lev. 22. 24; Nu. 22. 25; Job 5. 4; 39. 15; Lam. 1. 15; Am. 4. 1.

CRY (n.), Gen. 18. 20 the c. of Sodom is great, 19. 13; 27. 34 an exceeding great and bitter c.; Ex. 3. 7 I have heard their c.; Ps. 18. 6 my c. before him came into his ears; 145. 19 he also will hear their c.; Mt. 25. 6 at midnight there is a c.; Jas. 5. 4 the c. of them that reaped + Ex. 12. 30; Ps. 88. 2; Is. 5. 7.

CRY (v.), Gen. 4. 10 the voice of thy brother's blood c. unto me; Ex. 8. 12 Moses c. unto the Lord, 15. 25; 1 K. 8. 52 whensoever they c. unto thee; 18. 27 c. aloud, for he is a god; Ps. 34. 17 the righteous c., and the Lord heard; Is. 40. 3 the voice of one that c., Mt. 3. 3; Mk. 1. 3; Lk. 3. 4; Jn. 1. 23; Is. 42. 2 he shall not c., nor cause his voice to be heard, Mt. 12. 19; Is. 58. 1 c. aloud, spare not; Mt. 21. 15 the children c. in the temple; 27. 46 Jesus c. with a loud voice, 50; Mk. 15. 34, 37; Lk. 23. 46; Jn. 11. 43; Lk. 19. 40 the stones will c. out + Ex. 14. 15; Job 38. 41; Ps. 107. 19; Is. 26. 17; Jon. 3. 8; Mic. 3. 4; Mk. 6. 49.

CRYING (n.), Is. 65. 19 the voice of c. shall be no more heard; Heb. 5. 7 with strong c.; Rev. 21. 4 no more death nor c.

CRYSTAL, Rev. 4. 6 glassy sea like unto c.; 22. 1 river of water of life, bright as c. + Job 28. 18; Ez. 1. 22.

CUBIT, Gen. 6. 15 length of the ark 300 c., breadth 50 c.; Ex. 25. 10 two c. and a half the length of the ark; 1 K. 6. 2 length of the house 60 c., breadth 20.

CUMBER, Lk. 10. 40 c. about much serving; 13. 7 why doth it also c. the ground.

CUMBRANCE, Dt. 1. 12.

CUNNING, Ex. 26. 1 with cherubim the work of the c. workman, 36. 8; 38. 23 a c. workman and

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embroiderer; 1 S. 16. 16 c. player on the harp; Ps. 137. 5 let my right hand forget her c. + 2 Ch. 2. 13; Dan. 1. 4.
CUNNINGLY, Ex. 28. 8; 2 Pet. 1. 16.
CUP, Gen. 40. 11 and Pharaoh's c. was in my hand; 44. 2 put the silver c. in the sack's mouth; Ps. 23. 5 my c. runneth over; 116. 13 the c. of salvation; Hab. 2. 16 c. of the Lord's right hand; Zec. 12. 2 a c. of reeling; Mt. 20. 22 are ye able to drink the c., Mk. 10. 38; Mt. 26. 27 he took a c., and gave thanks, Mk. 14. 23; Lk. 22. 17, 20; 1 Cor. 11. 25; Mt. 26. 39 let this c. pass away from me, Mk. 14. 36; Lk. 22. 42; 22. 20 this c. is the new covenant, 1 Cor. 11. 25; 10. 21 the c. of the Lord and c. of devils + Ps. 16. 5; Is. 51. 17; Mk. 7. 4; Jn. 18. 11.
CUPBEARER, Neh. 1. 11 now I was c. to the king + 1 K. 10. 5.
CURDLE, Job 10. 10 hast thou not c. me like cheese.
CURE (n.), Lk. 13. 32 I do c. to day + Jer. 33. 6.
CURE (v.), Mt. 17. 16 they could not c. him; Lk. 7. 21 he c. many + Hos. 5. 13; Lk. 9. 1.
CURIOUS, Lev. 8. 7 + Ac. 19. 19.
CURIOUSLY, Ps. 139. 15.
CURRENT, Gen. 23. 16.
CURSE (n.), Gen. 27. 12 bring a c. upon me, and not a blessing; Dt. 11. 29 set the c. upon mount Ebal; Pro. 26. 2 the c. that is causeless lighteth not; Mal. 4. 6 lest I come and smite the earth with a c.; Gal. 3. 10 as are of the works of law, are under a c.; Rev. 22. 3 shall be no c. any more + Nu. 5. 23; Ju. 9. 57; Is. 24. 6; Jer. 26. 6; Mal. 3. 9.
CURSE (v.), Gen. 3. 14 c. above all cattle; 17 c. is the ground; 8. 21 I will not c. the ground; 12. 3 and him that c. thee will I c.; Ex. 21. 17 he that c. his father or his mother, Lev. 20. 9; Pro. 20. 20; Mt. 15. 4; Mk. 7. 10; Nu. 23. 8 how shall I c. whom God hath not c.; Dt. 28. 16 c. shalt thou be in the city; 2 S. 16. 5 Shimei c. still, 7, 13; 2 K. 2. 24 and c. them in the name of the Lord; Lk. 6. 28 bless them that c. you; Mt. 26. 74 began to c. and to swear, Mk. 14. 71; Ro. 12. 14 bless and c. not; Jas. 3. 9 therewith c. we men + Lev. 20. 9; Dt. 27. 15; Ju. 5. 23; Mk. 11. 21; Gal. 3. 10.
CURSING (n.), Ps. 10. 7 his mouth is full of c., Ro. 3. 14 + Ps. 109. 17.
CURTAIN, Ex. 26. 1 ten c., 2; 36. 9; 2 S. 7. 2 the ark of God dwelleth within c., 1 Ch. 17. 1 + Ps. 104. 2; Hab. 3. 7.
CUSHION, Mk. 4. 38.
CUSTODY, Est. 2. 3.
CUSTOM, Lk. 2. 27 do concerning him after the c. of the law; Jn. 18. 39 ye have a c.; Ac. 21. 21 neither to walk after the c.; Ro. 13. 7 c. to whom c. is due; 1 Cor. 11. 16 we have no such c. + Esr. 7. 24; Lk. 2. 42; 4. 16.
CUT, Ex. 12. 15 that soul shall be c. off from Israel; Lev. 22. 24 that which hath its stones c. ye shall not offer unto the Lord; Dt. 14. 1 ye shall not c. yourselves; Job 14. 2 cometh forth like a flower, and is c. down; Ps. 90. 6 in the evening it is c. down; Is. 53. 8 he was c. off out of the land of the living; Ex. 37. 11 we are clean c. off; Dan. 9. 26 shall the anointed one be c. off; Mt. 24. 51 and shall c. him asunder, Lk. 12. 46; Mk. 5. 5 c. himself with stones; Ac. 5. 33 they were c. to the heart, 7. 54; Ro. 11. 22 otherwise thou also shalt be c. off; Gal. 5. 12 I would that they which unsettle you would even c. themselves off + Gen. 9. 11; Is. 51. 9; 55. 13.
CUTTING (n.), Ex. 31. 5; 35. 33; Lev. 19. 28.
CYMBAL, 1 Ch. 25. 6 for song in the house of the Lord with c.; Ps. 150. 5 praise him upon high sounding c.; 1 Cor. 13. 1 a clanging c. + 1 Ch. 15. 16; 16. 5; 2 Ch. 5. 13.

DAILY, Mt. 6. 11 give us this day our d. bread, Lk. 11. 3; Ac. 6. 1 neglected in the d. ministration; Heb. 7. 27 who needeth not d. to offer + Is. 58. 2; 1 Cor. 15. 31.
DAINTY, Gen. 49. 20 yield royal d. + Ps. 141. 4; Rev. 18. 14.
DALE, 2 S. 18. 18.
DAM, Ex. 22. 30; Lev. 22. 27; Dt. 22. 6.
DAMAGE, Pro. 26. 6 drinketh in d. + Dan. 6. 2.
DAMSEL, Ps. 68. 25 in the midst of the d. playing + Gen. 24. 61; Rt. 2. 5; Mt. 14. 11.
DANCE (n.), Ps. 149. 3 praise his name in the d., 150. 4 + Jer. 31. 13.
DANCE (v.), 2 S. 6. 14 David d. before the Lord; Ecc. 3. 4 a time to mourn, and a time to d.; Mt. 14. 6 the daughter of Herodias d., Mk. 6. 22 + Mt. 11. 17; Lk. 7. 32; 15. 25.
DANCING (n.), Ex. 32. 19; Ps. 30. 11.
DANDLE, Is. 66. 12; Lam. 2. 22.
DANGER, Mt. 5. 21; Ac. 19. 27, 40.
DANGEROUS, Ac. 27. 9.
DARE, Ro. 5. 7 peradventure for the good man someone would even d. to die; 1 Cor. 6. 1 d. any of you go to law + Ro. 15. 18.
DARIC, 1 Ch. 29. 7; Esr. 2. 69; 8. 27; Neh. 7. 70, 71.
DARK, Nu. 12. 8 not in d. speeches; Ps. 49. 4 I will open my d. saying upon the harp; Jn. 6. 17 it was now d. + Jos. 2. 5; Job 18. 6; Pa. 35. 6; 2 Pet. 1. 19.
DARKEN, Ps. 69. 23 let their eyes be d., Ro. 11. 10; Is. 13. 10 the sun d., Joel 3. 15; Mt. 24. 29; Mk. 13. 24; Ro. 1. 21 their senseless heart was d.; Eph. 4. 18 being d. in their understanding + Ex. 10. 15; Am. 8. 9.
DARKLY, 1 Cor. 13. 12 for now we see in a mirror d.
DARKNESS, Gen. 1. 2 and d. was upon the face of the deep; 5 the d. he called Night; 15. 12 an horror of great d. fell upon Abram; Ex. 10. 21 that there may be d. over Egypt; 1 K. 8. 12 he would dwell in the thick d., 2 Ch. 6. 1; Ps. 107. 10 such as sat in d.; Is. 5. 20 put d. for light; 9. 2 the people that walked in d. have seen a great light, Mt. 4. 16; Is. 60. 2 for the d. shall cover the earth, and gross d. the peoples; Mic. 7. 8 when I sit in d., the Lord shall be a light; Mt. 6. 23 thy whole body full of d., Lk. 11. 34; Mt. 8. 12 be cast forth into the outer d., 22. 13; 25. 30; 10. 27 what I tell you in the d., speak ye in the light, Lk. 12. 3; Mt. 27. 45 from sixth hour there was d., Mk. 15. 33; Lk. 1. 79 to shine upon them that sit in d., Ro. 2. 19; Lk. 22. 53 the power of d.; Jn. 3. 19 loved d. rather than light; Ro. 13. 12 cast off the works of d.; 1 Jn. 2. 8 d. is passing away; 9 hateth his brother is in d. + 1 S. 2. 9; Ps. 18. 11; Ecc. 11. 8; Is. 5. 30; Joel 2. 2; Jn. 8. 12; Ac. 2. 20.
DARLING, Ps. 22. 20; 35. 17.
DART, Job 41. 26; Eph. 6. 16.
DASH, Ps. 2. 9 shalt d. them in pieces; 91. 12 lest thou d. thy foot against a stone, Mt. 4. 6; Lk. 4. 11 + Ex. 15. 6.
DAUB, Ex. 13. 10 they d. it + Ex. 2. 3.
DAUGHTER, Gen. 29. 18 younger d.; Ex. 20. 10 nor thy son, nor thy d., Dt. 5. 14; Nu. 26. 33 Zelophehad had no sons, but d., Jos. 17. 3; Ju. 11. 34 Jephthah's d. came out; 1 S. 1. 16 a d. of Belial; 2 S. 1. 24 ye d. of Israel, weep; 12. 3 was unto him as a d.; 2 K. 19. 21 the d. of Jerusa., Is. 37. 22; 62. 11 say to the d. of Zion, Behold, thy salvation cometh; Joel 2. 28 your sons and your d. shall prophesy, Ac. 2. 17; Mic. 7. 6 d. riseth up against her mother, Mt. 10. 35; Lk. 12. 53; Zec. 9. 9 O d. of Jerusalem; Mt. 9. 22 d. be of good cheer, Mk. 5. 34; Lk. 8. 48; Mt. 15. 28 her d. was healed; 21. 5 tell ye the d. of Zion, Behold, thy King cometh; Lk. 8. 42 he had an only d.; 23. 28 d. of Jerusalem, weep not for me; Jn. 12. 15 fear not, d. of Zion; Ac. 21. 9 this man had four d.; 2 Cor. 6. 18 ye shall be to me sons and d. + Gen. 19. 15; 34. 8; Nu. 27. 9; Dt. 12. 31; Ju. 21. 7; Neh. 10. 30; Ps. 45. 9; 144. 12; Is. 43. 6; Lk. 13. 16; Heb. 11. 24.
DAWN, -ING, Mt. 28. 1 it began to d. toward the first day; 2 Pet. 1. 19 until the day d., and the day star arise + Jos. 6. 15; Ps. 119. 147.
DAY, Gen. 1. 5 the first d.; 47. 9 few and evil have been the d. of the years of my life; Ex. 3. 18 let us go three d.s' journey; 12. 14 this d. shall be unto you for a memorial; 20. 9 six d. shalt thou labour; 10 seventh d. is the sabbath; 12 that thy d. may be long; Lev. 23. 5 in the fourteenth d. of the first month; Jos. 6. 4 the seventh d. ye shall compass the city seven times; 10. 14 there was no d. like that; 1 S. 10. 8 seven d. shalt thou tarry; 1 K. 19. 8 went in the strength of that meat forty d.; 2 K. 20. 6 I will add unto thy d. fifteen years, Is. 38. 5; 1 Ch. 29. 28 full of d., Job 42. 17; 14. 1 man that is born of a woman is of few d.; 32. 7 d. should speak; Pa. 19. 2 d. unto d. uttereth speech; 74. 16 the d. is thine; 84. 10 a d. in thy courts; 90. 10 the d. of our years are threescore years and

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ten; 95. 7 to *d.*, oh that ye would hear his voice, Heb. 3. 7, 15; 4. 7; Ps. 118. 24 this is the *d.* which the Lord hath made; Pro. 3. 16 length of *d.* is in her right hand; 27. 1 what a *d.* may bring forth; Ecc. 11. 1 thou shalt find it after many *d.*; Is. 13. 9 the *d.* of the Lord cometh, Joel 2. 1; Zec. 14. 1; Is. 43. 13 since the *d.* was, I am he; Jer. 23. 6 in his *d.* Judah shall be saved; Dan. 2. 28 what shall be in the latter *d.*; Hos. 6. 2 on the third *d.* he will raise us up; Jon. 3. 4 yet forty *d.*; Mal. 3. 2 who may abide the *d.* of his coming; Mt. 20. 6 why stand ye here all the *d.* idle; 24. 50 in a *d.* when he expecteth not, Lk. 12. 46; Lk. 2. 21 when eight *d.* were accomplished; 19. 42 at least in this thy *d.*; Jn. 7. 37 on the last *d.*, the great *d.* of the feast; 8. 56 Abraham rejoiced to see my *d.*; Ac. 1. 3 appearing unto them by the space of forty *d.*; Ro. 13. 12 the *d.* is at hand; 1 Cor. 1. 8 the *d.* of our Lord Jesus Christ; 3. 13 the *d.* shall declare it; 2 Cor. 6. 2 now is the *d.* of salvation; Gal. 4. 10 ye observe *d.* and months; Eph. 5. 16 the *d.* are evil; 1 Thes. 5. 5 sons of the *d.*; 2 Tim. 1. 12 against that *d.*; Heb. 3. 13 as long as it is called To-*d.*; 7. 3 having neither beginning of *d.*; 2 Pet. 3. 8 one *d.* is with the Lord as a thousand years; Jud. 6 the judgement of the great *d.*; Rev. 1. 10 the Lord's *d.*; 6. 17 the great *d.* of their wrath is come + Gen. 27. 2; 29. 20; Ex. 24. 18; 29. 36; Dt. 6. 24; 2 K. 20. 19; Neh. 4. 23; Job 17. 12; Ps. 21. 4; 37. 13; 55. 23; 137. 7; Pro. 10. 27; Ecc. 7. 1; Is. 2. 11; 24. 22; 30. 26; 65. 20; Joel 2. 11; Jon. 1. 17; Mt. 12. 40; 15. 32; Mk. 1. 35; Lk. 18. 7; 24. 21; 1 Cor. 5. 5; 2 Cor. 1. 14; 1 Thes. 5. 2; 2 Tim. 1. 18; Heb. 12. 10; Rev. 11. 9.

DAYSMAN, Job 9. 33.

DAYSPRING, Job 38. 12; Lk. 1. 78.

DAYTIME, Job 5. 14; Ps. 22. 2; 42. 8; 78. 14; Is. 4. 6.

DAZZLING, Lk. 9. 29 his raiment became white and *d.*

DEACON, 1 Tim. 3. 8 *d.* in like manner must be grave, not doubletongued; 10 then let them serve as *d.* + Ph. 1. 1.

DEAD, Ex. 12. 30 was not a house where there was not one *d.*; 14. 30 the Egyptians *d.* upon the sea shore; Nu. 16. 48 between the *d.* and the living; Ps. 115. 17 the *d.* praise not the Lord; Is. 26. 19 thy *d.* men shall live; Mt. 9. 24 not *d.*, but sleepeth, Mk. 5. 39; Lk. 8. 52; Mt. 11. 5 *d.* are raised up, Lk. 7. 22; Mt. 22. 32 not the God of the *d.*, but of the living, Mk. 12. 27; Lk. 20. 38; 7. 12 there was carried out one that was *d.*; 16. 30 if one go to them from the *d.*; Jn. 5. 25 the *d.* shall hear the voice of the Son of God; Ac. 20. 9 was taken up *d.*; Eph. 2. 1 *d.* in trespasses and sins, 5; Col. 2. 13; 1. 18 the firstborn from the *d.*; 1 Tim. 5. 6 is *d.* while she liveth; Heb. 11. 4 he being *d.* yet speaketh; 1 Pet. 4. 6 preached even to the *d.*; Jud. 12 twice *d.*; Rev. 1. 18 and I was *d.*; 14. 13 blessed are the *d.*; 20. 12 saw the *d.* standing before the throne + Gen. 23. 3; Ps. 143. 3; Pro. 9. 18; Mk. 9. 26; Jn. 11. 14; Rev. 20. 5.

DEADLY, Ps. 17. 9; Mk. 16. 18; Jas. 3. 8.

DEAF, Is. 42. 18 hear, ye *d.*; 19 who is *d.* as my messenger; Mt. 11. 5 the *d.* hear, Lk. 7. 22; Mk. 7. 32 they bring unto him one that was *d.*; 9. 25 thou dumb and *d.* spirit, come out of him + Ps. 38. 13; Is. 43. 8.

DEAL (*v.*), Rt. 1. 8 as ye have *d.* with the dead; Ps. 103. 10 he hath not *d.* with us after our sins; Lk. 2. 48 why hast thou thus *d.* with us; Ro. 12. 3 as God hath *d.* to every man + Ex. 14. 11; Heb. 12. 7.

DEALER, Is. 21. 2; 24. 16.

DEAR, Lk. 7. 2 servant, who was *d.* unto him; Ac. 20. 24 I hold not my life of any account, as *d.* unto myself; 1 Thes. 2. 8 ye were become very *d.* to us.

DEARTH, 2 K. 4. 38 there was a *d.* in the land; Neh. 5. 3 because of the *d.*

DEATH, Ex. 10. 17 take away from me this *d.* only; Nu. 23. 10 let me die the *d.* of the righteous; Dt. 33. 1 Moses blessed Israel before his *d.*; Rt. 1. 17 if aught but *d.* part thee and me; 2 S. 1. 23 in their *d.* they were not divided; Ps. 6. 5 in *d.* there is no remembrance of thee; 23. 4 the valley of the shadow of *d.*; 48. 14 our guide, even unto *d.*; Pro. 7. 27 the chambers of *d.*; 14. 32 hath hope in his *d.*; Is. 25. 8 he will swallow up *d.* in victory, 1 Cor. 15. 54; Is. 53. 9 with the rich in his *d.*; Ez. 18. 32 I have no pleasure in the *d.* of him that dieth, 33. 11; Hos. 13. 14 I will redeem them from *d.*: O *d.* I will be thy plagues; Am. 5. 8 shadow of *d.*; Lk. 1. 79 that sit in shadow of *d.*; 2. 26 should not see *d.* before he had seen Christ; Jn. 4. 47 he was at the point of *d.*; 12. 33 what *d.* he should die, 18. 32; 21. 19; 18. 31 not lawful for us to put any man to *d.*; Ro. 5. 12 so *d.* passed unto all men; 1 Cor. 11. 26 ye proclaim the Lord's *d.* till he come; 15. 55 O *d.*, where is thy victory? where is thy sting? 2 Cor. 11. 23 in *d.* oft; Ph. 2. 8 obedient unto *d.*; 1 Pet. 3. 18 put to *d.* in the flesh; Rev. 20. 13 *d.* and Hades gave up the dead; 14 this is the second *d.*; 21. 4 *d.* shall be no more + Gen. 21. 16; 1 S. 15. 32; Ps. 9. 13; 89. 48; 107. 18; Mt. 4. 16; 2 Cor. 1. 10; Jas. 5. 20; Rev. 6. 8.

DEATH-STROKE, Rev. 13. 3, 12.

DEBATE (*v.*), Pro. 25. 9.

DEBT, 1 S. 22. 2 every one that was in *d.*; Mt. 18. 27 forgave him the *d.*; Ro. 4. 4 not reckoned as of grace, but as of *d.* + Neh. 10. 31.

DEBTOR, Mt. 6. 12 forgive us our debts, as we also have forgiven our *d.*; Lk. 16. 5 called his lord's *d.*; Ro. 8. 12 we are *d.*, not to flesh + Mt. 23. 16; Ro. 1. 14; 15. 27; Gal. 5. 3.

DECAY, Job 14. 11.

DECEASE, Lk. 9. 31 spake of his *d.*; 2 Pet. 1. 15 after my *d.*

DECEASED, Ps. 88. 10.

DECEIT, Ps. 101. 7 he that worketh *d.* shall not dwell within my house; Is. 30. 10 prophesy *d.*; 53. 9 neither was any *d.* in his mouth; Jer. 5. 27 houses full of *d.*; Ro. 3. 13 with their tongues they have used *d.*, Eph. 4. 22.

DECEITFUL, Jer. 17. 9 the heart is *d.* + Ps. 43. 1; Zep. 3. 13.

DECEITFULNESS, Mt. 13. 22 *d.* of riches, Mk. 4. 19 + Heb. 3. 13.

DECEIVE, Is. 44. 20 a *d.* heart; Jer. 20. 7 O Lord, thou hast *d.* me; 1 Cor. 3. 18 let no man *d.* himself; 1 Jn. 1. 8 if we say that we have no sin, we *d.* ourselves + 2 K. 18. 29; Jer. 4. 10; Rev. 20. 3.

DECEIVER, Mt. 27. 63 that *d.* said; 2 Cor. 6. 8 as *d.*, and yet true; 2 Jn. 7 *d.* are entered + Tit. 1. 10.

DECENTLY, 1 Cor. 14. 40.

DECISION, Joel 3. 14 valley of *d.*

DECK, Is. 61. 10; Jer. 4. 30; 10. 4; Ezek. 16. 16; Rev. 17. 4.

DECLARE, Ju. 14. 12 if ye can *d.* it me within the seven days; Ps. 19. 1 the heavens *d.* the glory of God; Lk. 8. 39 *d.* how great things God hath done for thee; Ac. 8. 33 his generation who shall *d.*; Jn. 1. 18 the Son hath *d.* him; 4. 25 he will *d.* unto us all things; Ac. 13. 41 shall in no wise believe, if one *d.* it unto you; Ro. 1. 4 *d.* to be the Son of God + Nu. 15. 34; Ps. 66. 16; Is. 41. 26; 43. 9.

DECLINE, Ps. 44. 18 neither have our steps *d.* from thy way + Pro. 7. 25.

DECREASE, Gen. 8. 5 waters *d.* continually + Jn. 3. 30.

DECREE (*n.*), Ezr. 5. 13 Cyrus made a *d.*, 17; Ps. 2. 7 I will declare the *d.*; Dan. 4. 24 the *d.* of the most High; Zep. 2. 2 before the *d.* bring forth; Lk. 2. 1 a *d.* from Cæsar Augustus; Ac. 16. 4 delivered them the *d.* + Jer. 5. 22; Mic. 7. 11.

DECREE (*v.*), Job 22. 28; Pro. 8. 15; Is. 10. 1.

DEDICATE, 1 K. 8. 63 *d.* the house, 2 Ch. 7. 5; Heb. 10. 20 by the way which he *d.* for us + Heb. 9. 18.

DEDICATION, Nu. 7. 84 this was the *d.* of the altar, 88; Ezr. 6. 16 kept the *d.* with joy; Jn. 10. 22 the feast of the *d.*

DEED, Jer. 32. 10 I subscribed the *d.*; Lk. 23. 41 the due reward of our *d.*; 1 Jn. 3. 18 not love in word, but in *d.* + Is. 59. 18.

DEEP (*adj.*), Job 11. 8 it is *d.* than hell; Jn. 4. 11 the well is *d.*; 1 Cor. 2. 10 the Spirit searcheth the *d.* things of God + Ps. 92. 5; Is. 33. 19; Dan. 2. 22.

DEEP (*n.*), Ps. 36. 6 thy judgements are a great *d.*; Is. 44. 27 that saith to the *d.*, Be dry; Lk. 5. 4 put out into the *d.* + Ex. 15. 5; Job 28. 14; Hab. 3. 10; 2 Cor. 11. 25.

DEEPNESS, Mt. 13. 5 they had no *d.* of earth, Mk. 4. 5.

DEFAMED, 1 Cor. 4. 13 being *d.* we intreat.

DEFAMING (*n.*), Ps. 31. 13.

DEFENCE, Is. 33. 16 his place of

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d.; Ac. 19. 33 would have made a *d.*; Ph. 1. 7 in the *d.* of the gospel + Ps. 31. 2.

DEFEND, 2 K. 19. 34 I will *d.* this city, 20. 6; Is. 37. 35; 38. 6 + Ps. 5. 11.

DEFER, Pro. 13. 12 hope *d.* maketh the heart sick; Is. 48. 9 will I *d.* mine anger + Ac. 24. 22.

DEFILE, 2 K. 23. 8 Josiah *d.* high places; Ps. 79. 1 thy holy temple have they *d.*; Dan. 1. 8 *d.* himself with the king's meat; Mk. 7. 2 ate their bread with *d.* hands; Jn. 18. 28 that they might not be *d.* + Ps. 106. 39; Ex. 43. 8; 1 Cor. 8. 7; Tit. 1. 15.

DEFILEMENT, 2 Cor. 7. 1; 2 Pet. 2. 20.

DEFINE, Heb. 4. 7 he *d.* a certain day.

DEFRAUD, 1 S. 12. 3 whom have I *d.*; Mk. 10. 19 do not *d.*; 1 Cor. 6. 8 ye *d.* your brethren.

DEFY, Nu. 23. 8 how shall I *d.* whom the Lord hath not *d.* + 1 S. 17. 10.

DEGENERATE, Jer. 2. 21 the *d.* plant of a strange vine.

DEGREE, Lk. 1. 52 exalted them of low *d.*; Jas. 1. 9 let brother of low *d.* glory + Ps. 62. 9.

DELAY (*v.*), Lk. 12. 45 my lord *d.* his coming + Ac. 9. 38.

DELECTABLE, Is. 44. 9 their *d.* things shall not profit.

DELICATE, Dt. 28. 54 the man that is very *d.*, Is. 47. 1.

DELICATELY, 2 S. 1. 24; Pro. 29. 21 *d.* bringeth up his servant, Lam. 4. 5; Lk. 7. 25.

DELIGHT (*n.*), Gen. 3. 6 the tree was a *d.* to the eyes; Dt. 10. 15 had a *d.* in thy fathers; Ps. 1. 2 but his *d.* is in the law of the Lord; Is. 58. 13 call the sabbath a *d.* + Ps. 16. 3; Pro. 29. 17.

DELIGHT (*v.*), Nu. 14. 8 if the Lord *d.* in us; 2 S. 24. 3 why doth the king *d.* in this thing; Ps. 37. 4 *d.* thyself also in the Lord; Is. 42. 1 mine elect, in whom my soul *d.*; 62. 4 called Hephzibah, for the Lord *d.* in thee; Ro. 7. 22 I *d.* in the law of God + 2 S. 22. 20; Is. 58. 14.

DELIGHTSOME, Mal. 3. 12 a *d.* land.

DELIVER, Gen. 37. 21 Reuben *d.* him; Ex. 3. 8 I am come down to *d.* them, Ac. 7. 34; Job 10. 7 there is none that can *d.* out of thine hand; Ps. 22. 4 they trusted, and thou didst *d.* them; 89. 48 shall *d.* his soul from the power of Sheol; Is. 44. 20 he cannot *d.* his soul; Dan. 6. 16 thy God whom thou servest will *d.* thee; Mt. 6. 13 but *d.* us from the evil one, Lk. 11. 4; Mt. 10. 17 they will *d.* you up, Mk. 13. 9; Mt. 10. 21 the brother shall *d.* the brother; 27. 26 he *d.* him to be crucified; Jn. 19. 11 he that *d.* me unto thee hath greater sin; Ro. 4. 25 was *d.* up for our trespasses; 1 Cor. 15. 24 when he shall *d.* up the kingdom; 2 Cor. 1. 10 who *d.* us out of so great a death; 2 Tim. 4. 18 the Lord will *d.* me from every evil work + Dt. 32. 39; 1 S. 17. 35; 2 K. 18. 35; Ps. 18. 17; 34. 17; 143. 9; Ez. 14. 16; 34. 12; Dan. 3. 15; 12. 1; Mt. 5. 25; 26. 15; Lk. 4. 6; 24. 20; Ac. 26. 17.

DELIVERANCE, Gen. 45. 7 to save you alive by a great *d.* + Ps. 18. 50; Is. 26. 18; Heb. 11. 35.

DELIVERER, Ac. 7. 35 him hath God sent to be a *d.*; Ro. 11. 26 there shall come out of Zion the *D.*

DELUDE, Jas. 1. 22.

DELUSION, Is. 66. 4.

DEMAND (*v.*), Job 38. 3; 40. 7; 42. 4.

DEMON, Dt. 32. 17; Ps. 106. 37; Lk. 9. 1.

DEMONSTRATION, 1 Cor. 2. 4 in *d.* of the Spirit.

DEN, Jn. 6. 2 the children of Israel made them the *d.*; Dan. 6. 7 cast into the *d.* of lions, 12; Mt. 21. 13 a *d.* of thieves, Mk. 11. 17 + Ps. 10. 9; 104. 22.

DENY, Mt. 10. 33 whosoever shall *d.* me; 16. 24 let him *d.* himself, Mk. 8. 34; Lk. 9. 23; Mt. 26. 34 thou shalt *d.* me thrice, 75; Mk. 14. 30, 72; Jn. 13. 38; Mt. 26. 70 Peter *d.* before them all, 72; Mk. 14. 68, 70; Lk. 22. 57; Jn. 18. 25, 27; 2 Tim. 2. 12 if we *d.* him, he also will *d.* us; 1 Jn. 2. 23 whosoever *d.* the Son; Rev. 3. 8 didst not *d.* my name + Gen. 18. 15; Ac. 3. 14; 1 Tim. 5. 8; Tit. 1. 16.

DEPART, Gen. 35. 18 as her soul was in *d.*; Ju. 16. 20 Lord was *d.* from him; 1 S. 4. 21 the glory is *d.* from Israel, 22; Ps. 6. 8 *d.* from me, all ye workers of iniquity, Mt. 7. 23; Lk. 13. 27; Jer. 17. 5 whose heart *d.* from the Lord; Dan. 4. 31 the kingdom is *d.* from thee; Lk. 2. 29 now lettest thou thy servant *d.* in peace; Ac. 1. 4 he charged them not to *d.* from Jerusalem + 1 S. 28. 15; Job 21. 14; Ps. 105. 38; Pro. 3. 21; Lk. 8. 37; 21. 21; Jn. 13. 1.

DEPARTURE, 2 Tim. 4. 6 time of my *d.* is come + Ez. 26. 18.

DEPRIVED, Job 39. 17; Is. 38. 10.

DEPTH, Ps. 106. 9 he led them through the *d.*; 130. 1 out of the *d.* have I cried; Is. 7. 11 ask it either in the *d.*, or in the height; Mt. 18. 6 sunk in the *d.* of the sea; Ro. 11. 33 O the *d.* of the riches + Is. 51. 10; Mic. 7. 19.

DEPUTE, 1 S. 15. 3.

DERISION, Ps. 2. 4 the Lord shall have them in *d.* + Ps. 44. 13; 79. 4; Hab. 1. 10.

DESCEND, Eph. 4. 10 he that *d.* is the same also that ascended; 1 Thes. 4. 16 the Lord shall *d.* from heaven + Gen. 28. 12; Ex. 19. 18; Ps. 49. 17; Pro. 30. 4.

DESCENT, Lk. 19. 37.

DESCRIBE, Jos. 18. 4, 6.

DESERT, Dt. 32. 10 he found him in a *d.* land; Is. 35. 1 the *d.* shall rejoice; 40. 3 make straight in the *d.* a high way; Mk. 6. 31 come ye yourselves into a *d.* place; Lk. 1. 80 John was in the *d.* + Heb. 11. 38.

DESERT, Ps. 28. 4 render to them their *d.* + Ez. 7. 27.

DESERVE, Esr. 9. 13 less than our iniquities *d.* + Job 11. 6.

DESIRABLE, 1 S. 9. 20; Hag. 2. 7.

DESIRE (*n.*), Ps. 21. 2 thou hast given him his heart's *d.*; 37. 4 he shall give thee the *d.* of thine heart; Lk. 22. 15 with *d.* I have desired to eat; Ro. 10. 1 my heart's *d.* to God is for them + Dt. 18. 6; Ex. 24. 16; Hab. 2. 5; Eph. 2. 3.

DESIRE (*v.*), Gen. 3. 6 that the tree was to be *d.*; Dt. 5. 21 neither shalt thou *d.* thy neighbour's house; Ps. 19. 10 more to be *d.* are they than gold; Is. 26. 9 with my soul have I *d.* thee in the night; Mt. 13. 17 prophets and righteous men *d.* to see the things, Lk. 10. 24 + Ps. 132. 13.

DESOLATE, Ps. 9. 6 they are *d.*; Is. 1. 7 your country is *d.*; 54. 1 more are the children of the *d.*, Gal. 4. 27; Is. 62. 4 any more be termed *d.*; Ez. 36. 35 this land that was *d.* is become like the garden of Eden; Mt. 23. 38 your house is left unto you *d.*, Lk. 13. 35; Jn. 14. 18 I will not leave you *d.* + Ps. 25. 16; Jer. 26. 9; Joel 2. 3; 1 Tim. 5. 5.

DESOLATION, Is. 61. 4 raise up the former *d.*; Jer. 25. 11 and this whole land shall be a *d.*; Mt. 12. 25 every kingdom divided against itself is brought to *d.*, Lk. 11. 17; 21. 20 her *d.* is at hand + Is. 64. 10; Jer. 9. 11.

DESPAIR (*v.*), 2 Cor. 1. 8 we *d.* even of life + 1 S. 27. 1; Ecc. 2. 20.

DESPATCH, Ez. 23. 47.

DESPERATE, Is. 17. 11.

DESPERATELY, Jer. 17. 9 heart is deceitful, and *d.* sick.

DESPISE, Gen. 16. 4 Hagar's mistress was *d.* in her eyes; 25. 34 so Esau *d.* his birthright; 1 S. 2. 30 that *d.* me shall be lightly esteemed; 2 S. 6. 16 she *d.* him in her heart, 1 Ch. 15. 29; Pro. 1. 7 but the foolish *d.* wisdom and instruction; Is. 53. 3 he was *d.* and rejected of men; Zec. 4. 10 for who hath *d.* the day of small things; Mt. 18. 10 *d.* not one of these little ones; 1 Cor. 1. 28 things which are *d.* did God choose; Heb. 12. 2 *d.* the shame + 2 S. 12. 9; Is. 5. 24; 1 Cor. 16. 11.

DESPISERS, Ac. 13. 41 behold, ye *d.*, and wonder.

DESPITE, Heb. 10. 29.

DESPITEFULLY, Lk. 6. 28 pray for them that *d.* use you.

DESTITUTE, Ps. 102. 17 the prayer of the *d.* + Heb. 11. 37.

DESTROY, Gen. 6. 7 I will *d.* man; Dt. 9. 14 let me alone, that I may *d.* them; 1 S. 15. 9 would not utterly *d.* the best of the sheep; 2 K. 10. 28 thus Jehu *d.* Baal; Ps. 106. 34 they did not *d.* the peoples; Is. 11. 9 nor *d.* in all my holy mountain, 65. 25; Jer. 5. 10 go ye up upon her walls, and *d.*; Dan. 7. 14 his kingdom that which shall not be *d.*; Mt. 5. 17 think not that I came to *d.* the law or the prophets; 21. 41 he will miserably *d.* those miserable men; Jn. 10. 10 the thief cometh not but that he may *d.*, Ro. 6. 6; 14. 15 *d.* not with thy meat; 2 Cor. 4. 9 smitten down, yet not *d.* + Jos. 6. 21; Ps. 137. 8; Pro. 6. 32; Is. 36. 10; Mt. 2. 13; 12. 14; 27. 20; Gal. 2. 18; 1 Jn. 3. 8.

DESTROYER, 1 Cor. 10. 10 and were destroyed of the *d.* + Ex.

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12. 23; Pro. 28. 24; Is. 49. 17; Jer. 22. 7.
DESTRUCTION, 1 K. 20. 42 a man whom I appointed to utter *d.*; Ps. 88. 11 or thy faithfulness be declared in *d.*; 90. 3 thou turnest man to *d.*; Pro. 18. 12 before *d.* the heart of man is haughty; Hos. 13. 14 O grave, I will be thy *d.*; Mt. 7. 13 broad is the way that leadeth to *d.*; Ro. 3. 16 *d.* and misery are in their ways; 1 Thes. 5. 3 then sudden *d.* cometh upon them + Ps. 91. 6; Hos. 13. 9; 2 Pet. 3. 16.
DETAIN, Ju. 13. 15.
DETERMINATE, Ac. 2. 23 the *d.* counsel of God.
DETERMINE, 1 S. 20. 7 then know that evil is *d.* by him; Lk. 22. 22 the Son of man goeth as it was *d.*; 1 Cor. 2. 2 I *d.* not to know any thing save Jesus + Ex. 21. 22; Job 14. 5; Dan. 11. 36; Ac. 17. 26.
DETEST, Dt. 7. 26.
DETESTABLE, Ex. 7. 20; 11. 21.
DEVICE, Ps. 21. 11 they imagined a *d.*; Ac. 17. 29 graven by art and man's *d.* + Pro. 1. 31; 19. 21; Ecc. 9. 10.
DEVIL, Mt. 4. 1 to be tempted of the *d.*; 24 possessed with *d.*, 8. 16, 28, 33; Mk. 1. 32; Lk. 8. 36; Mt. 11. 18 they say, He hath a *d.*, Lk. 7. 33; Mt. 13. 39 the enemy that sowed them is the *d.*; 15. 22 daughter is grievously vexed with a *d.*; Mk. 9. 38 we saw one casting out *d.* in thy name, Lk. 9. 49; 4. 33 a man which had a spirit of an unclean *d.*; 10. 17 even the *d.* are subject unto us; Jn. 6. 70 one of you is a *d.*; 8. 44 ye are of your father the *d.*; 1 Cor. 10. 20 Gentiles sacrificed to *d.*; Eph. 4. 27 neither give place to the *d.*; Jas. 4. 7 resist the *d.*; Jud. 9 contending with the *d.*; Rev. 20. 10 *d.* was cast into the lake of fire + Ac. 10. 38; Heb. 2. 14; 1 Jn. 3. 8.
DEVILISH, Jas. 3. 15.
DEVISE, Ex. 31. 4 *d.* cunning works, 35. 35; 1 K. 12. 33 which he had *d.* of his own heart; Pro. 16. 9 man's heart *d.* his way + Lam. 2. 17; Mic. 2. 1.
DEVOTE, Nu. 18. 14 every thing *d.*; Ps. 119. 38 who is *d.* to thy fear + Lev. 27. 28.
DEVOUR, Gen. 37. 20 some evil beast hath *d.* him, 33; 2 S. 2. 26 shall the sword *d.* for ever; Is. 30. 27 and his tongue is as a *d.* fire; Joel 2. 3 a fire *d.* before them; Mk. 12. 40 which *d.* widows' houses, Lk. 20. 47; Heb. 10. 27 which shall *d.* the adversaries; 1 Pet. 5. 8 seeking whom he may *d.* + Gen. 49. 27; Ps. 52. 4; 79. 7; Is. 1. 7; Jer. 30. 16; Ez. 34. 28; Rev. 12. 4.
DEVOUT, Ac. 2. 5 Jews, *d.* men; 10. 2 Cornelius, a *d.* man; 13. 50 urged on the *d.* women; 17. 4 of the *d.* Greeks; 22. 12 Ananias, a *d.* man + Lk. 2. 25; Ac. 8. 2; 10. 7.
DEW, Gen. 27. 28 God give thee of the *d.* of heaven, 39; 2 S. 1. 21 let there be no *d.* nor rain upon you; Ps. 133. 3 as the *d.* of Hermon; Pro. 19. 12 but his favour is as *d.* upon the grass + Ex. 16. 13; Ps. 110. 3; Is. 18. 4; 26. 19; Hos. 14. 5; Mic. 5. 7.
DIADEM, Is. 62. 3 a royal *d.* in the hand of thy God + Job 29. 14; Is. 28. 5; Rev. 19. 12.
DIAL, 2 K. 20. 11; Is. 38. 8.
DIAMOND, Ex. 28. 18; Jer. 17. 1; Ez. 28. 13.
DIE, Gen. 2. 17 thou shalt surely *d.*; 6. 17 every thing that is in the earth shall *d.*; 45. 28 I will go and see him before I *d.*; 2 S. 18. 33 would God I had *d.* for thee; 1 K. 17. 12 that we may eat it and *d.*; 2 K. 20. 1 thou shalt *d.* and not live, Is. 38. 1; Ps. 49. 10 for he seeth that wise men *d.*; Ecc. 2. 16 and how *d.* the wise man; Is. 22. 13 for to morrow we shall *d.*, 1 Cor. 15. 32; Mt. 26. 35 even if I must *d.* with thee, Mk. 14. 31; Lk. 20. 36 neither can they *d.* any more; Jn. 8. 21 ye shall *d.* in your sin, 24; 18. 14 expedient that one man should *d.* for the people; 21. 23 saying that that disciple should not *d.*; Ro. 6. 7 he that hath *d.* is justified from sin; 9 *d.* no more; 1 Cor. 15. 22 in Adam all *d.*; 31 I *d.* daily; 2 Cor. 5. 14 one *d.* for all, therefore all *d.*; 6. 9 as *d.*, and behold we live; Ph. 1. 21 to *d.* is gain; 1 Pet. 2. 24 we having *d.* to sins + Ju. 13. 22; 1 K. 2. 1; Job 14. 14; Ps. 118. 17; Hab. 1. 12; Jn. 6. 50; Ro. 6. 10; 14. 8.
DIFFER, 1 Cor. 4. 7 who maketh thee to *d.*; 15. 41 one star *d.* from another + Ro. 12. 6; Gal. 4. 1.
DIFFERENCE, Ex. 11. 7.
DIG, Gen. 21. 30 that I have *d.* this well; Is. 51. 1 the pit whence ye were *d.*; Lk. 13. 8 till I shall *d.* about it; 16. 3 I cannot *d.* + 2 K. 19. 24; Am. 9. 2; Mt. 25. 18.
DILIGENCE, Ro. 12. 11 in *d.* not slothful; Heb. 6. 11 every one of you may shew the same *d.* + Lk. 12. 58; Ro. 12. 8; 2 Tim. 4. 9; 2 Pet. 3. 14.
DILIGENT, Pro. 10. 4 the hand of the *d.* maketh rich + Pro. 21. 5; 1 Tim. 4. 15.
DILIGENTLY, Ex. 15. 26 if thou wilt *d.* hearken; Ph. 2. 28 I have sent him therefore the more *d.*; Heb. 12. 17 though he sought it *d.* with tears + Dt. 15. 5; Ps. 119. 4; Is. 55. 2; 1 Tim. 5. 10.
DIM, Gen. 27. 1 Isaac was old, and his eyes *d.*; Is. 32. 3 the eyes of them that see shall not be *d.* + Gen. 48. 10; Dt. 34. 7; Lam. 5. 17.
DIMINISH, Ex. 5. 8 ye shall not *d.* aught + Dt. 4. 2; Ez. 29. 15.
DINE, Gen. 43. 16 these men shall *d.* with me + Lk. 11. 37.
DINNER, Mt. 22. 4 I have prepared my *d.* + Lk. 14. 12; Pro. 15. 17.
DIP, Gen. 37. 31 they *d.* the coat in the blood; 2 K. 5. 14 Naaman *d.* himself seven times in Jordan; Mt. 26. 23 he that *d.* his hand with me in the dish + Mk. 14. 20; Lk. 16. 24; Jn. 13. 26.
DIRECT, Pro. 3. 6 he shall *d.* thy paths; Jer. 10. 23 it is not in man that walketh to *d.* his steps + Pro. 16. 9; Is. 40. 13; 1 Thes. 3. 11.
DIRECTLY, Ez. 42. 12.
DIRT, Is. 57. 20 its waters cast up mire and *d.*
DISALLOW, Nu. 30. 5, 8.
DISANNUL, Job 40. 8; Is. 28. 18; Gal. 3. 17; Heb. 7. 18.
DISAPPOINT, Pro. 15. 22.
DISBELIEVE, 1 Pet. 2. 7.
DISCERN, Gen. 27. 23 he *d.* him not; Mt. 16. 3 ye can *d.* the face of the sky, Lk. 12. 56; 1 Cor. 11. 29 if he *d.* not the body + 2 S. 14. 17; Jon. 4. 11; Heb. 5. 14.
DISCERNING (*n.*), 1 Cor. 12. 10 to another is given *d.* of spirits.
DISCIPLE, Is. 8. 16 seal the law among my *d.*; Mt. 9. 14 then come to him the *d.* of John; 11. 2 John sent by his *d.*; 28. 19 make *d.* of all the nations; Lk. 7. 19; *Mt. 21. 1 Jesus sent two *d.*, Mk. 11. 1; 14. 13; Lk. 19. 29; 14. 26 cannot be my *d.*; Jn. 6. 66 many of his *d.* went back; 19. 26 the *d.* standing by, whom Jesus loved; 21. 23 that that *d.* should not die + Jn. 4. 1; 8. 31; Ac. 9. 1, 10, 26.
DISCIPLINE, 2 Tim. 1. 7.
DISCLOSE, Pro. 25. 9; Is. 26. 21.
DISCOMFITED, 2 S. 22. 15; Ps. 18. 14.
DISCOMFITURE, 1 S. 14. 20.
DISCONTENTED, 1 S. 22. 2.
DISCONTINUE, Jer. 17. 4.
DISCORD, Pro. 6. 19 he that soweth *d.* among brethren.
DISCOURAGE, Nu. 21. 4 the people was much *d.*; Is. 42. 4 he shall not fail nor be *d.*, till he set; Col. 3. 21 lest they be *d.* + Nu. 32. 7, 9.
DISCOVER, Mic. 1. 6 I will *d.* the foundations thereof + Job 12. 22; Lam. 4. 22.
DISCREET, Gen. 41. 33, 39.
DISCREETLY, Mk. 12. 34 when Jesus saw that he answered *d.*
DISCRETION, Pro. 1. 4 to the young man knowledge and *d.* + Pro. 2. 11; 11. 22.
DISDAIN, 1 S. 17. 42; Job 30. 1.
DISEASE, Ps. 103. 3 who healeth all thy *d.*; Mt. 8. 17 bare our *d.* + Ex. 15. 26; 2 Ch. 16. 12; Job 30. 18; Eccl. 6. 2; Ac. 28. 9.
DISFIGURE, Mt. 6. 16.
DISGRACE, Jer. 14. 21.
DISGUISE, 1 S. 28. 8 Saul *d.* himself; 1 K. 22. 30 I will *d.* myself, 2 Ch. 18. 29 + 1 K. 14. 2; 2 Ch. 35. 22.
DISH, Ex. 25. 29; Mt. 26. 23; Mk. 14. 20.
DISHONOUR (*n.*), 1 Cor. 15. 43 it is sown in *d.*, it is raised in glory + Ps. 35. 26; Ac. 5. 41; 1 Cor. 4. 10.
DISHONOUR (*v.*), Mic. 7. 6 the son *d.* father + Ro. 2. 23; 1 Cor. 11. 4.
DISINHERIT, Nu. 14. 12.
DISMAYED, Dt. 31. 8 fear not, neither be *d.* + Jer. 8. 9; Obad. 9.
DISMISS, Ac. 19. 41 *d.* the assembly + 2 Ch. 23. 8; Ac. 15. 30.
DISOBEDIENCE, Ro. 5. 19 through the one man's *d.* the many were made sinners; Eph. 2. 2 children of *d.*, Col. 3. 6 + 2 Cor. 10. 6; Heb. 2. 2.
DISOBEDIENT, 1 K. 13. 26 man of God, who was *d.*; Lk. 1. 17 turn the *d.* to walk in the wisdom of the just; Ro. 1. 30 *d.* to parents, 2 Tim. 3. 2 + Ac. 14. 2; 26. 19; Tit. 3 3.
DISORDERLY, 2 Thes. 3. 6 every

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brother that walketh d. + 1 Thes. 5. 14; 2 Thes. 3. 7, 11.
DISPARAGEMENT, 2 Cor. 11. 21.
DISPENSATION, Eph. 1. 10 the d. of the fulness of times + Eph. 3. 2; Col. 1. 25.
DISPERSE, Ps. 112. 9 he hath d., he hath given; Is. 11. 12 the d. of Judah + Pro. 15. 7.
DISPERSION, Jn. 7. 35; Jas. 1. 1.
DISPLAY, Ps. 60. 4.
DISPLEASE, Nu. 11. 10 Moses was d.; 2 S. 11. 27 the thing David had done d. the Lord; Is. 59. 15 it d. him that there was no judgement; Jon. 4. 1 but it d. Jonah exceedingly + Nu. 22. 34; 1 S. 8. 6; Pro. 24. 18.
DISPLEASURE, Dt. 9. 19 the hot d. of the Lord; Ps. 2. 5 vex them in his sore d. + Ps. 6. 1.
DISPOSED, Job 34. 13; 1 Cor. 10. 27.
DISPOSING (n.), Pro. 16. 33 the whole d. thereof is of the Lord.
DISPOSSESS, Ju. 11. 23.
DISPUTATION, Ro. 14. 1 not to doubtful d.
DISPUTE, Ac. 9. 29 Saul d. against the Grecians; 24. 12 neither in the temple did they find me d. with any man + Jud. 9.
DISPUTER, 1 Cor. 1. 20 where is the d. of this world.
DISPUTING (n.), Ph. 2. 14 without murmurings and d. + 1 Tim. 2. 8.
DISQUIET, Ps. 42. 5 why art thou d. within me, 11; 43. 5 + 1 S. 28. 15; Ps. 39. 6.
DISSEMBLE, Gal. 2. 13 the rest of the Jews d. likewise with him + Jos. 7. 11.
DISSENSION, Ac. 15. 2 Paul and Barnabas had no small d.; 23. 7 there arose a d. between the Pharisees and Sadducees.
DISSIMULATION, Gal. 2. 13.
DISSOLVE, 2 Cor. 5. 1 if the earthly house of our tabernacle be d.; 2 Pet. 3. 11 all these things shall be d. + Ps. 75. 3; Dan. 5. 16.
DISTAFF, Pro. 31. 19.
DISTIL, Dt. 32. 2 my speech shall d. as dew.
DISTINCTION, 1 Cor. 14. 7 except they give a d. in the sounds + Ac. 15. 9; Ro. 3. 22; 10. 12.
DISTRACTED, Ps. 88. 15.
DISTRACTION, 1 Cor. 7. 35 ye may attend upon the Lord without d.
DISTRESS (n.), 2 S. 22. 7 in my d. I called upon the Lord, Ps. 18. 6; 118. 5; 120. 1; 1 Cor. 7. 26 good for the present d. + Gen. 42. 21; Lk. 21. 23; 2 Cor. 6. 4.
DISTRESS (v.), 2 S. 1. 26 I am d. for thee, my brother Jonathan; Mk. 6. 48.
DISTRIBUTE, Lk. 18. 22 d. unto the poor; 1 Cor. 7. 17 as God hath d. to every man; 1 Tim. 6. 18 ready to d. + Job 21. 17; Jn. 6. 11.
DISTRIBUTION, Ac. 4. 35 d. was made unto each.
DITCH, Ps. 7. 15.
DIVERS, Ju. 5. 30; Mt. 4. 24; 1 Cor. 12. 10, 28; Tit. 3. 3; Heb. 1. 1.
DIVERSE, Dan. 7. 3 great beasts came up, d. one from another.
DIVERSITIES, 1 Cor. 12. 4, 6.
DIVIDE, Gen. 1. 4 God d. the light; 49. 7 I will d. them in Jacob; Nu. 26. 53 d. for an inheritance; 2 S. 1. 23 in their death they were not d.; 19. 29 thou and Ziba d. the land; 1 K. 3. 25 d. the living child; 2 K. 2. 8 the waters were d. hither and thither; Ps. 55. 9 d. their tongue; Dan. 5. 28 thy kingdom is d.; Mt. 12. 26 he is d. against himself, Mk. 3. 26; Lk. 11. 18 + Ex. 37. 22; Hos. 10. 2; Lk. 22. 17; 1 Cor. 1. 13; 12. 11.
DIVIDING (n.), Heb. 4. 12 piercing even to the d. of soul and spirit.
DIVINATION, Nu. 22. 7; Jer. 14. 14; Ex. 12. 24; Ac. 16. 16.
DIVINE (adj.), 2 Pet. 1. 3 his d. power + Pro. 16. 10; Heb. 9. 1.
DIVINE (v.), Gen. 44. 15 such a man as I can indeed d.; 1 S. 28. 8 d. unto me + Gen. 44. 5; Mic. 3. 6, 11.
DIVINER, Dt. 18. 14; 1 S. 6. 2; Is. 44. 25; Jer. 27. 9; 29. 8; Zec. 10. 2.
DIVINITY, Ro. 1. 20 his everlasting power and d.
DIVISION, Lk. 12. 51 nay, but rather d.; Ro. 16. 17 mark them which are causing the d. + 1 Cor. 1. 10; 11. 18.
DIVORCED, Lev. 21. 14.
DIVORCEMENT, Dt. 24. 1 he shall write her a bill of d., 3; Mt. 5. 31; 19. 7; Mk. 10. 4 + Is. 50. 1.
DO, Gen. 42. 28 what is this that God hath d. unto us; Ex. 19. 8 all that the Lord hath spoken we will d.; Nu. 23. 19 hath he said, and shall he not d. it; 1 K. 19. 9 what d. thou here, Elijah, 13; Ecc. 8. 4 who may say unto him, What d. thou, Dan. 4. 35; Is. 5. 4 what could have been d. more to my vineyard; 44. 23 the Lord hath d. it; Mt. 7. 12 men should d. unto you, even so d. ye also unto them; 8. 9 d. this, and he d. it, Lk. 7. 8; Mt. 8. 29 what have we to d. with thee, Mk. 1. 24; Lk. 4. 34; Mk. 3. 4 is it lawful to d. good or to d. harm, Lk. 6. 9; Jn. 9. 31 but if any man d. his will, him he heareth, 13. 15 that ye also should d. as I have d. to you; Ac. 9. 6 it shall be told thee what thou must d., 22. 10; Rev. 16. 17 a great voice saying, It is d. + Gen. 19. 22; 26. 15; 1 K. 8. 39; Ecc. 1. 9; Is. 37. 26; Ob. 15; Mk. 9. 22; Lk. 14. 22; 19. 48; Ac. 2. 37.
DOCTOR, Lk. 2. 46; 5. 17; Ac. 5. 34.
DOCTRINE, Ro. 16. 17 contrary to the d. which ye learned; 2 Tim. 4. 3 when they will not endure the sound d. + Job 11. 4; Eph. 4. 14; Col. 2. 22; 1 Tim. 4. 6.
DOER, Ro. 2. 13 the d. of a law shall be justified; Jas. 1. 22 be ye d. of the word, and not hearers only; 4. 11 thou art not a d. of the law, but a judge + Gen. 39. 22.
DOG, Ex. 11. 7; Ju. 7. 5; 1 S. 17. 43; 1 K. 21. 19; 2 K. 8. 13; Job 30. 1; Ps. 22. 16, 20; 59. 6; 68. 23; Pro. 26. 11; Ecc. 9. 4; Mt. 7. 6; 15. 27; Lk. 16. 21; Ph. 3. 2; 2 Pet. 2. 22; Rev. 22. 15.
DOING (n.), Ps. 118. 23 this is the Lord's d., Mt. 21. 42; Mk. 12. 11; Hos. 12. 2 according to his d., Zec. 1. 6 + Ps. 66. 5; Ex. 24. 14.
DOLEFUL, Is. 13. 21
DOMINION, Gen. 1. 26 have d. over the fish of the sea, 28; Nu. 24. 19 shall one have d.; Ps. 8. 6 to have d. over the works of thy hands; Is. 26. 13 other lords beside thee have had d. over us; Dan. 4. 34 his d. is an everlasting d., 7. 14; Ro. 6. 9 death hath no more d. over him; Eph. 1. 21 above all rule and authority and power, and d.; Col. 1. 16 thrones, or d.; 1 Pet. 4. 11 whose is the glory and the d. for ever and ever, 5. 11; Jud. 25; Rev. 1. 6 + Ps. 145. 13; Dan. 6. 26; Ro. 6. 14.
DOOR, Gen. 4. 7 sin lieth at the d.; Ps. 24. 7 be ye lift up, ye everlasting d., 9; 141. 3 keep the d. of my lips; Is. 26. 20 shut thy d. about thee; Lk. 13. 25 hath shut to the d.; Jn. 10. 1 he that entereth not by the d. is a thief; Ac. 12. 13 when Peter knocked at the d. of the gate; 1 Cor. 16. 9 a great d. and effectual is opened, 2 Cor. 2. 12; Jas. 5. 9 the judge standeth before the d.; Rev. 4. 1 a d. opened in heaven + Ex. 12. 22; Ju. 16. 3; Mic. 7. 5; Ac. 14. 27.
DOORKEEPER, Ps. 84. 10 a d. in the house of God + 1 Ch. 15. 24.
DOOR POST, Ex. 21. 6 bring him unto the d. p. + Dt. 11. 20.
DOTING, 1 Tim. 6. 4.
DOUBLE (adj.), Ex. 22. 4 he shall restore d.; 2 K. 2. 9 a d. portion of thy spirit; Is. 40. 2 d. for all her sins + Dt. 21. 17; Rev. 18. 6.
DOUBLE (v.), Gen. 41. 32 the dream was d. + Ex. 26. 9; Rev. 18. 6.
DOUBLE MINDED, Jas. 1. 8 a d. m. man, unstable in all his ways; 4. 8 ye d. m.
DOUBLETONGUED, 1 Tim. 3. 8 not d.
DOUBT (n.), Dt. 28. 66; Dan. 5. 12.
DOUBT (v.), Mt. 14. 31 wherefore didst thou d.; 28. 17 but some d.; Jas. 1. 6 nothing d., for he that d. is like the surge of the sea + Mt. 21. 21; Ac. 10. 20; Ro. 14. 23.
DOUBTFUL, Lk. 12. 29 neither be ye of d. mind + Ro. 14. 1.
DOUGH, Ex. 12. 34 took their d. before it was leavened; Nu. 15. 20 of the first of your d., 21 + Neh. 10. 37; Jer. 7. 18; Ex. 44. 30.
DOVE, Ps. 55. 6; 68. 13; Is. 38. 14; 59. 11; Jer. 48. 28; Hos. 7. 11; 11. 11; Nah. 2. 7; Mt. 10. 16.
DOWNSITTING, Ps. 139. 2 thou knowest my d. and mine uprising.
DOWNWARD, 2 K. 19. 30; Ecc. 3. 21; Is. 37. 31; Ex. 1. 27.
DOWRY, Gen. 30. 20 endowed me with a good d. + Gen. 34. 12; 1 S. 18. 25.
DRAG (n.), Hab. 1. 15, 16.
DRAG (v.), Jn. 21. 8; Ac. 14. 19.
DRAGON, Dt. 32. 33; Neh. 2. 13; Ps. 74. 13; 148. 7; Is. 27. 1; 51. 9; Jer. 51. 34; Rev. 12. 9; 20. 2.
DRAUGHT, Mt. 15. 17.
DRAW, Ex. 3. 5 d. not nigh hither; Ju. 4. 6 d. unto mount Tabor; 2 S. 22. 17 he d. me out of many waters, Ps. 18. 16; 73. 28 it is good for me to d. near unto God; Is. 29. 13 this people d. nigh unto me, Mt. 15. 8; Is. 58. 10

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if thou *d.* out thy soul to the hungry; Jer. 31. 3 with loving-kindness have I *d.* thee; Jn. 2. 8 *d.* out now; 4. 11 thou hast nothing to *d.* with; 6. 44 except the Father which sent me *d.* him; Ac. 5. 37 *d.* away some of the people after him; 20. 30 to *d.* away the disciples after him; Heb. 4. 16 let us *d.* near with boldness unto the throne of grace; 7. 19 through which we *d.* nigh unto God; 10. 22 let us *d.* near with a true heart; Jas. 4. 8 *d.* nigh to God + Gen. 24. 11; Jos. 8. 6; Ps. 85. 5; Jn. 21. 6; Ac. 11. 10; Jas. 1. 14.

DRAWER, Jos. 9. 21.

DREAD (*n.*), Dt. 2. 25 this day will I begin to put the *d.* of thee, 11. 25; Is. 8. 13 let him be your *d.* + Ex. 15. 16.

DREAD (*v.*), Dt. 1. 29.

DREADFUL, Gen. 28. 17 how *d.* is this place + Dan. 9. 4.

DREAM (*n.*), Gen. 37. 5 Joseph dreamed a *d.*, 9, 10; 40. 5 butler and baker dreamed a *d.*; 1 K. 3. 5 appeared to Solomon in a *d.*; Ps. 73. 20 as a *d.* when one awaketh; Dan. 4. 19 the *d.* be to them that hate thee; Mt. 27. 19 I have suffered many things in a *d.* + Ju. 7. 15; Ecc. 5. 3; Mt. 2. 12.

DREAM (*v.*), Gen. 28. 12 Jacob *d.*; Dan. 2. 1 Nebuchadnezzar *d.* dreams; Joel 2. 28 your old men shall *d.* dreams, Ac. 2. 17 + Is. 29. 8.

DREAMER, Gen. 37. 19 this *d.* cometh + Dt. 13. 1.

DREAMING, Jude 8.

DREGS, Ps. 75. 8.

DRESS (*v.*), Gen. 2. 15; 2 S. 12. 4; 1 K. 18. 25.

DRIFT, Heb. 2. 1 lest haply we *d.* away from them.

DRINK (*n.*), Nu. 20. 8 thou shalt give the congregation *d.*; Ju. 13. 4 drink no wine nor strong *d.*, 7, 14; Is. 32. 6 to cause the *d.* of the thirsty to fail; Hab. 2. 15 woe to him that giveth his neighbour *d.*; Lk. 1. 15 shall drink no wine nor strong *d.*; Jn. 6. 55 my blood is *d.* indeed; 1 Cor. 10. 4 did all drink the same spiritual *d.* + Ps. 102. 9; Pro. 20. 1; Is. 28. 7; Heb. 9. 10.

DRINK (*v.*), Nu. 20. 5 neither is there any water to *d.*, 33. 14; 1 S. 1. 13 Eli thought Hannah had been *d.*; Is. 24. 9 they shall not *d.* wine with a song; 29. 9 they are *d.*, but not with wine, 51. 21; Jer. 35. 6 ye shall *d.* no wine for ever; Mt. 24. 49 eat and *d.* with the *d.*, Lk. 12. 45; Mt. 26. 27 *d.* ye all of it; 29 when I *d.* it new with you, Mk. 14. 25; Lk. 22. 18; Mk. 14. 23 they all *d.* of it; Jn. 4. 13 every one that *d.* of this water shall thirst; Ac. 2. 15 these are not *d.*; Ro. 14. 17 the kingdom of heaven is not eating and *d.*; 1 Cor. 11. 21 one is hungry, and another is *d.*; 12. 13 all made to *d.* into one Spirit; Eph. 5. 18 be not *d.* with wine; Heb. 6. 7 the land which hath *d.* the rain; Rev. 14. 8 which hath made all the nations to *d.* + Gen. 9. 21; 24. 17; Lev. 10. 9; Dt. 11. 11; Is. 44. 12; 63. 6; Hab. 2. 15; Rev. 17. 6.

DRINK OFFERING, Ex. 29. 40 the fourth part of an hin of wine for a *d. o.*, Nu. 15. 5; Ps. 16. 4 their *d. o.* of blood will I not offer + Is. 57. 6; Joel 1. 9.

DRIVE, Gen. 3. 24 so God *d.* out the man; Ex. 10. 11 they were *d.* out from Pharaoh's presence; Jos. 23. 13 the Lord will no more *d.* these nations from out of your sight, Ju. 2. 3, 21; Ps. 44. 2 how thou didst *d.* out the heathen; 114. 3 Jordan was *d.* back, 5; Lk. 8. 29 he was *d.* of the devil into the deserts; Ac. 18. 16 Gallio *d.* them from the judgement seat; 27. 15 we were *d.* + Gen. 4. 14; Dt. 4. 38; Jos. 15. 63; 1 S. 26. 19.

DRIVER, 1 K. 22. 34; Job 39. 7.

DRIVING (*n.*), 2 K. 9. 20.

DROMEDARY, Jer. 2. 23.

DROP (*n.*), Lk. 22. 44 sweat was as great *d.* of blood + Job 38. 28.

DROP (*v.*), Dt. 33. 28 his heavens *d.* down dew, Pro. 3. 20; Is. 45. 8 *d.* down, ye heavens; Ex. 21. 2 *d.* thy word toward the sanctuaries; Joel 3. 18 the mountains shall *d.* down new wine, Am. 9. 13 + Dt. 32. 2; Job 29. 22; Ps. 68. 8.

DROPPING (*n.*), Pro. 19. 13 the contentions of a wife are a continual *d.*, 27. 15.

DROPSY, Lk. 14. 2.

DROSS, Ps. 119. 119 puttest away the wicked like *d.*; Is. 1. 22 silver is become *d.* + Ex. 22. 18, 19.

DROUGHT, Ps. 32. 4; Jer. 14. 1; Hos. 13. 5.

DROVE, Gen. 32. 16, 19.

DROWN, 1 Tim. 6. 9 that *d.* men in destruction.

DROWSINESS, Pro. 23. 21.

DRUNKARD, Pro. 23. 21 *d.* and glutton shall come to poverty; 1 Cor. 5. 11 a fornicator or a *d.* + Is. 28. 1; 1 Cor. 6. 10.

DRUNKENNESS, Lk. 21. 34 overcharged with *d.*; Ro. 13. 13 not in revelling and *d.* + Gal. 5. 21.

DRY (*adj.*), Ex. 14. 16 shall go into the midst of the sea on *d.* ground, 22; Jos. 3. 17 Israel passed over on *d.* ground; Ps. 107. 35 he turneth a *d.* land into water springs; Is. 25. 5 as the heat in a *d.* place + Ps. 105. 41.

DRY (*v.*), Nu. 11. 6 our soul is *d.* away; 1 K. 13. 4 Jeroboam's hand *d.* up; Is. 51. 10 art thou not it which *d.* up the sea; Mk. 5. 29 the fountain of her blood was *d.* up; 11. 20 they saw the fig tree *d.* up from the roots + Jos. 2. 10; Ps. 69. 3.

DUE (*adj.*), Pro. 15. 23 a word spoken in *d.* season how good is it; Mt. 18. 34 till he should pay all that was *d.* unto him; Ro. 5. 6 in *d.* time Christ died; 1 Cor. 15. 8 as of one born out of *d.* time + Nu. 28. 2; Ps. 29. 2.

DUE (*n.*), Ro. 13. 7 render to all their *d.* + 1 Cor. 7. 3.

DUKE, Gen. 36. 15.

DULL, Mt. 13. 15 their ears are *d.* of hearing, Ac. 28. 27; Heb. 5. 11 seeing ye are become *d.* of hearing.

DUMB, Ex. 4. 11 or who maketh the *d.*, or deaf, or blind; Ps. 39. 2 I was *d.* with silence; Is. 35. 6 and the tongue of the *d.* shall sing; 53. 7 and as a sheep before her shearers is *d.*, Ac. 8. 32; Mt. 9. 32 they brought to him a *d.* man possessed; 12. 22 one blind and *d.*; Mk. 9. 17 which hath a *d.* spirit; Lk. 1. 20 thou shalt be *d.* until the day + Ex. 3. 26; Hab. 2. 19; 2 Pet. 2. 16.

DUNG (*n.*), Ph. 3. 8 I do count all things but *d.* + Ex. 29. 14; Ps. 83. 10; Zep. 1. 17.

DUNG (*v.*), Lk. 13. 8.

DUNGEON, Gen. 40. 15 put me into the *d.*; Jer. 38. 6 they cast him into the *d.*, Lam. 3. 55.

DUNG GATE, Neh. 3. 13, 14; 12. 31.

DUNGHILL, 1 S. 2. 8 he lifteth up the beggar from the *d.*, Ps. 113. 7; Lk. 14. 35 is fit neither for land nor *d.* + Dan. 2. 5.

DUNG PORT, Neh. 2. 13.

DURABLE, Pro. 8. 18; Is. 23. 18.

DURST, Mt. 22. 46 neither *d.* ask any more questions, Mk. 12. 34; Lk. 20. 40; Jn. 21. 12 none of the disciples *d.* ask + Jud. 9.

DUST, Gen. 2. 7 God formed man of the *d.* of the ground; 3. 14 *d.* shalt thou eat all the days of thy life; 19 *d.* thou art, and unto *d.* shalt thou return, Ps. 104. 29; Gen. 13. 16 make thy seed as the *d.* of the earth, 28. 14; 2 Ch. 1. 9; Gen. 18. 27 which am but *d.* and ashes; 1 S. 2. 8 he raiseth the poor out of the *d.*, Ps. 113. 7; Job 5. 6 affliction cometh not forth of the *d.*; 34. 15 man shall turn again to *d.*; Ps. 30. 9 shall the *d.* praise thee; 103. 14 he remembereth that we are *d.*; Is. 26. 19 awake and sing, ye that dwell in *d.*; Dan. 12. 2 many that sleep in the *d.* shall awake; Mt. 10. 14 shake off the *d.* of your feet, Mk. 6. 11; Lk. 9. 5; Ac. 13. 51 they shook off the *d.* of their feet + Ex. 9. 9; Nu. 23. 10; Dt. 28. 24; Job 17. 16; 39. 14; Ps. 44. 25; Is. 52. 2; 65. 25; Mt. 21. 44.

DUTY, Ecc. 12. 13 this is the whole *d.* of man; Lk. 17. 10 we have done that which it was our *d.* + 2 Ch. 8. 14; Esr. 3. 4.

DWARF, Lev. 21. 20.

DWELL, Gen. 45. 10 and thou shalt *d.* in the land of Goshen; Ex. 15. 17 the place which thou hast made for thee to *d.* in; Nu. 23. 9 the people shall *d.* alone; Dt. 28. 30 shalt build an house, and shalt not *d.* therein, Am. 5. 11; 2 K. 4. 13 I *d.* among mine own people; 1 Ch. 4. 41 these came, and *d.* in their rooms; Ps. 4. 8 thou, Lord, only makest me *d.* in safety; 15. 1 Lord, who shall *d.* in thy holy hill; 23. 6 I will *d.* in the house of the Lord for ever; 26. 8 the place where thy glory *d.*; 84. 4 blessed are they that *d.* in thy house; 132. 14 here will I *d.*; Jer. 23. 6 Israel shall *d.* safely, Ez. 28. 26; 34. 25, 28; Jer. 23. 8 they shall *d.* in their own land, 27. 11; Mt. 12. 45 they enter in, and *d.* there, Lk. 11. 26; Ro. 8. 9 if so be that the Spirit of God *d.* in you, 11; 1 Cor. 3. 16; 2 Cor. 6. 16 as God said, I will *d.* in them; Eph. 3. 17 that Christ may *d.* in your hearts; 1 Tim. 6. 16 *d.* in light unapproachable; 2 Tim. 1. 5 which *d.* first in thy

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grandmother Lois + Gen. 18. 6; 1 K. 6. 13; Ps. 37. 3, 27; 120. 6; 123. 1; Ex. 43. 7; 1 Cor. 7. 12; Col. 3. 16; Rev. 2. 13; 21. 3.
DWELLER, Is. 18. 3; Ac. 1. 19; 2. 9.
DWELLING (*n.*), Gen. 27. 39 of the fatness of the earth shall be thy *d.*; 2 Ch. 6. 2 a place for thy *d.* for ever + Dan. 4. 25.
DWELLING PLACE, 1 K. 8. 30 hear thou in heaven thy *d. p.*, 2 Ch. 6. 21; Ps. 90. 1 thou hast been our *d. p.* in all generations; 1 Cor. 4. 11 have no certain *d. p.* + Ps. 79. 7; Is. 18. 4.
DYED, Is. 63. 1 cometh with *d.* garments + Ex. 25. 5; 26. 14; 35. 7; 36. 19; 39. 34; Ex. 23. 15.

EAGLE, Ex. 19. 4; 2 S. 1. 23; Ps. 103. 5; Is. 40. 31; Mt. 24. 28; Lk. 17. 37.
EAR (*n.*), Gen. 41. 5 seven *e.* of corn came up, 22; Ex. 9. 31 for the barley was in the *e.*; 11. 2 speak now in the *e.* of the people; 29. 20 upon the tip of the right *e.*, Lev. 8. 23; 14. 14; 2. 14 bruised corn of the fresh *e.*, 23. 14; Dt. 32. 1 give *e.* ye heavens; Ju. 5. 3 give *e.* O ye princes; 2 K. 19. 16 bow down thine *e.*, Ps. 31. 2; 86. 1; Job 42. 5 I have heard of thee by the hearing of the *e.*; Ps. 34. 15 and his *e.* are open unto their cry, 1 Pet. 3. 12; Ps. 40. 6 mine *e.* hast thou opened; 45. 10 incline thine *e.*; 78. 1 incline your *e.* to the words of my mouth; 94. 9 he that planted the *e.*, shall he not hear; 115. 6 they have *e.*, but they hear not, 135. 17; Jer. 5. 21; Ex. 12. 3; Mk. 8. 18; Ro. 11. 8; Is. 1. 2 give *e.*, O earth; 6. 10 lest they hear with their *e.*, Mt. 13. 15; Ac. 28. 27; Is. 11. 3 nor reprove after the hearing of his *e.*; 30. 21 thine *e.* shall hear a word behind thee; Zec. 7. 11 but they stopped their *e.*, Ac. 7. 57; Mt. 10. 27 what ye hear in the *e.*, proclaim, Lk. 12. 3; Mt. 11. 15 he that hath *e.* to hear, let him hear, 13. 9, 43; Mk. 4. 9, 23; 7. 16; Lk. 8. 8; 14. 35; Mt. 13. 16 but blessed are your *e.*, for they hear; 26. 51 and struck off his *e.*, Mk. 14. 47; 7. 33 he put his fingers into his *e.*; Lk. 9. 44 let these sayings sink down into your *e.*; 1 Cor. 12. 16 if the *e.* shall say, Because I am not the eye; Jas. 5. 4 have entered into *e.* of the Lord of Sabaoth; Rev. 2. 7 he that hath an *e.*, let him hear + Dt. 31. 30; Ps. 17. 1; 44. 1; 116. 2; Is. 35. 5; 55. 3; Lk. 4. 21.
EARLY, Ps. 63. 1 *e.* will I seek thee + Ps. 46. 5; Lk. 24. 22.
EARN, Hag. 1. 6.
EARNEST (*adj.*), Ro. 8. 19 the *e.* expectation of the creation; Heb. 2. 1 give the more *e.* heed + 2 Cor. 8. 22; Ph. 1. 20.
EARNEST (*n.*), 2 Cor. 1. 22 the *e.* of the Spirit, 5. 5; Eph. 1. 14 an *e.* of our inheritance.
EARNESTLY, Lk. 22. 44 prayed more *e.*; Jud. 3 contend *e.* for the faith + Nu. 22. 37; 1 Cor. 12. 31.
EARRING, Ex. 16. 12.
EARTH, Gen. 1. 2 and the *e.* was without form and void; Ex. 9. 29 the *e.* is the Lord's, Dt. 10. 14; Ps. 24. 1; 1 Cor. 10. 26, 28; Ex. 20. 4 or that is in the *e.* beneath; Nu. 16. 32 and the *e.* opened and swallowed; 2 K. 5. 17 to thy servant two mules' burden of *e.*; 1 Ch. 16. 33 he cometh to judge the *e.*, Ps. 96. 13; 98. 9; Job 26. 7 he hangeth the *e.* upon nothing; Ps. 10. 18 that man which is of the *e.* may be terrible no more; 33. 5 the *e.* is full of the goodness of the Lord; 48. 2 the joy of the whole *e.* is mount Zion; 67. 6 the *e.* hath yielded her increase, Ex. 34. 27; Ps. 73. 25 there is none upon *e.* that I desire beside thee; 104. 24 O Lord, the *e.* is full of thy riches; 146. 4 he returneth to his *e.*; Jer. 22. 29 O *e.*, *e.*, *e.*, hear the word of the Lord, Mic. 1. 2; Mt. 6. 19 lay not up for yourselves treasures upon the *e.*; 13. 5 where they had not much *e.*, Mk. 4. 5; 4. 28 the *e.* beareth fruit of herself; Jn. 3. 31 he that is of the *e.* is earthly; 17. 4 I have glorified thee on the *e.*; Ro. 10. 18 their sound went out into all the *e.*; 1 Cor. 15. 47 the first man is of the *e.*, earthy; Col. 3. 2 set your mind not on the things that are upon the *e.*; Rev. 10. 8 angel that standeth upon the *e.* + Gen 1. 10; 2 S. 1. 2; Ps. 68. 8; 75. 3; 115. 16; Ac. 8. 33; 9. 4; Rev. 7. 3; 13. 11; 16. 2.
EARTHEN, 2 Cor. 4. 7 we have this treasure in *e.* vessels + Lev. 14. 5, 50; Nu. 5. 17; Jer. 32. 14; Lam. 4. 2.
EARTHLY, Jn. 3. 12 if I told you *e.* things, and ye believe not; Jas. 3. 15 this wisdom is *e.* + 2 Cor. 5. 1; Ph. 3. 19.
EARTHQUAKE, 1 K. 19. 11 after the wind an *e.*; Am. 1. 1 two years before the *e.*; Mt. 28. 2 there was a great *e.*, Ac. 16. 26; Rev. 6. 12; 11. 13 + Is. 29. 6; Zec. 14. 5.
EARTHY, 1 Cor. 15. 47 the first man is of the earth, *e.*
EASE (*n.*), Ps. 25. 13 soul shall dwell at *e.*; Is. 32. 9 ye women that are at *e.*; Lk. 12. 19 take thine *e.* + Am. 6. 1; Jer. 49. 31; Zec. 1. 15.
EASE (*v.*), 2 Cor. 8. 13 that others may be *e.*, and ye distressed + 2 Ch. 10. 4; Job 7. 13.
EASILY, Heb. 12. 1.
EAST, Nu. 23. 7 Balak hath brought me out of the *e.*; Ju. 6. 3 the children of the *e.*, 7. 12; 8. 10; 1 K. 4. 30; Ps. 103. 12 as far as the *e.* is from the west; Dan. 11. 44 tidings out of the *e.*; Mt. 8. 11 many shall come from *e.* and west, Lk. 13. 29; Rev. 16. 12 the way of the kings of the *e.* + Gen. 29. 1; Ps. 107. 3; Rev. 7. 2.
EAST GATE, Neh. 3. 29; Jer. 19. 2; Ez. 10. 19; 11. 1.
EASTWARD, Gen. 13. 14 lift up thine eyes *e.*, Dt. 3. 27 + 2 K. 13. 17.
EAST WIND, Ps. 78. 26 he caused an *e. w.* to blow in heaven + Ex. 27. 26; Hos. 12. 1.
EASY, Mt. 9. 5 whether is *e.* to say, Thy sins be forgiven; 11. 30 my yoke is *e.*; 1 Cor. 14. 9 speech *e.* to be understood; Jas. 3. 17 *e.* to be intreated + Ex. 18. 22; Pro. 14. 6.
EAT, Gen. 2. 16 of every tree thou mayest freely *e.*; 3. 5 in the day ye *e.* thereof, then your eyes shall be opened; 43. 32 the Egyptians might not *e.* with the Hebrews; Ex. 32. 6 sat down to *e.* and drink, 1 Cor. 10. 7; Lev. 7. 26 ye shall *e.* no manner of blood, 17. 14; 11. 2 these are the beasts which ye shall *e.*; Dt. 6. 11 when thou shalt *e.* and be full, 8. 10, 12; 1 S. 9. 19 ye shall *e.* with me to day; 1 K. 13. 8 I will not *e.* bread nor drink water, 9, 17, 22; 19. 5 arise and *e.*, Ac. 10. 13; 11. 7; 2 K. 19. 29 ye shall *e.* this year such things as grow of themselves, Is. 37. 30; Ps. 69. 9 for the zeal of thine house hath *e.* me up, Jn. 2. 17; Ps. 128. 2 thou shalt *e.* the labour of thine hands; Is. 22. 13 let us *e.* and drink, for to morrow we shall die, 1 Cor. 15. 32; Ez. 2. 8 and *e.* that I give thee; Joel 2. 26 ye shall *e.* in plenty; Mt. 6. 25 what ye shall *e.* or drink, 31; Lk. 12. 29; Mt. 14. 20 did all *e.*, and were filled, 15. 37; Mk. 6. 42; 8. 8; Lk. 9. 17; Mt. 26. 26 take, *e.*, this is my body, Mk. 14. 22; 1 Cor. 11. 24; Mk. 7. 3 except they wash, *e.* not, 4; Lk. 7. 36 one desired him that he would *e.* with him; 17. 8 afterward thou shalt *e.*; Jn. 6. 53 except ye *e.* the flesh of the Son of man; Ac. 2. 46 they did *e.* their meat with gladness; Ro. 14. 3 let not him that *e.* set at nought him that *e.* not; 1 Cor. 5. 11 with such a one no not to *e.*; 8. 8 neither if we *e.* not are we the worse; 10. 3 and did all *e.* the same spiritual meat; 11. 34 if any man is hungry, let him *e.* at home; Rev. 2. 7 will I give to *e.* of the tree of life + Nu. 18. 11; 1 S. 14. 24; 2 K. 6. 22; 7. 2; Neh. 5. 14; Pro. 1. 31; Is. 3. 10; Jer. 10. 25; Mk. 5. 43; Lk. 22. 16; Ac. 11. 3; 1 Cor. 9. 4; Rev. 19. 18.
EATER, Ju. 14. 14 out of the *e.* came forth meat + Pro. 23. 20; Is. 55. 10; Na. 3. 12.
EATING (*n.*), Ex. 12. 4; 16. 16; Ro. 14. 17 the kingdom of heaven is not *e.* and drinking.
EDGE, Ps. 89. 43 thou turnest back the *e.* of his sword; Heb. 11. 34 escaped the *e.* of the sword + Ex. 13. 20; Nu. 33. 6; Rev. 2. 12.
EDGED, Ps. 149. 6 and a two-*e.* sword in their hand; Heb. 4. 12 sharper than a two-*e.* sword; Rev. 1. 16 out of his mouth went a sharp two-*e.* sword + Pro. 5. 4.
EDIFICATION, 1 Cor. 14. 3 he that prophesieth speaketh unto men *e.*
EDIFY, Ac. 9. 31 the churches had rest, and were *e.*; Ro. 14. 19 whereby we may *e.* another; 1 Cor. 8. 1 charity *e.* + 1 Cor. 14. 17; 1 Thes. 5. 11.
EDIFYING (*n.*), 1 Cor. 14. 5 that the church may receive *e.*; 2 Cor. 12. 19 all things are for your *e.* + Ro. 15. 2.
EFFECT (*n.*), Ro. 3. 31 do we then make the law of none *e.* through

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faith; 4. 14 the promise is made of none e., Gal. 3. 17 + Ps. 33. 10.
EFFECT (v.), 2 Ch. 7. 11; Jer. 48. 30.
EFFECTUAL, Job 6. 13 e. working is driven quite from me; 1 Cor. 16. 9 a great door and e.; Phn. 6 that the fellowship of thy faith may become e.
EFFULGENCE, Heb. 1. 3 being the e. of his glory.
EGG, Dt. 22. 6 young ones or e. and the dam; Lk. 11. 12 if he shall ask an e. + Is. 10. 14; 59. 5.
ELBOW, Ex. 13. 18.
ELDER, ELDEST (adj.), Gen. 25. 23 the e. shall serve the younger, Rom. 9. 12; Gen. 27. 1 Isaac called Esau his e. son; Nu. 1. 20 Reuben, Israel's e. son, 26. 5; 1 S. 18. 17 behold my e. daughter Merab; Lk. 15. 25 his e. son was in the field; 1 Tim. 5. 2 exhort the e. women as mothers; 1 Pet. 5. 5 ye younger, be subject unto the e. + Jn. 8. 9.
ELDER (n.), Gen. 50. 7 the e. of his house went up with him; Lev. 4. 15 the e. of congregation; Nu. 11. 24 seventy men of the e. of the people; Ju. 8. 14 the e. of Succoth; 1 S. 16. 4 e. of the town trembled at his coming; Mt. 21. 23 the chief priests and the e. of the people came, Lk. 22. 66; Ac. 14. 23 ordained e. in every church; 15. 6 the apostles and e. came together; 20. 17 called the e. of the church; Jas. 5. 14 call for the e. of the church; 1 Pet. 5. 1 the e. I exhort, who am also an e.; 2 Jn. 1 the e. unto the elect lady + 2 K. 19. 2; Ezr. 5. 5; Ps. 107. 32; Ac. 11. 30; 1 Tim. 5. 1.
ELECT, Is. 42. 1 behold mine e.; 45. 4 Israel mine e.; Mt. 24. 22 for the e.'s sake, Mk. 13. 20; Mt. 24. 31 they shall gather together his e., Mk. 13. 27; 1 Pet. 1. 2 e. according to the foreknowledge of God; 2. 4 with God e.; 9 an e. race + Is. 65. 9; Lk. 18. 7; 2 Tim. 2. 10.
ELECTION, Ro. 9. 11 according to e., 11. 5, 28 + 1 Thes. 1. 4; 2 Pet. 1. 10.
ELEMENTS, 2 Pet. 3. 10 the e. shall melt, 12.
ELEVATION, Ps. 48. 2 beautiful in e.
ELEVEN, Mk. 16. 14; Ac. 1. 26.
ELOQUENT, Ex. 4. 10 O my Lord, I am not e.
EMBALM, Gen. 50. 2 Joseph commanded the physicians to e. his father; 26 they e. Joseph.
EMBOLDENED, 1 Cor. 8. 10 the conscience of him that is weak be e.
EMBRACE, Gen. 29. 13; 2 K. 4. 16; Ac. 20. 10.
EMBROIDERER, Ex. 38. 23 Aholiab, an e. in blue + Ex. 35. 35.
EMERALD, Ex. 28. 18; Rev. 4. 3.
EMERODS, 1 S. 5. 6 Lord smote them of Ashdod with the e. + Dt. 28. 27.
EMINENT, Ex. 16. 24, 31, 39; 17. 22.
EMMANUEL, Is. 7. 14 and shall call his name E., Mt. 1. 23; Is. 8. 8 he shall fill the breadth of thy land, O E.
EMPTINESS, Is. 34. 11.
EMPTY (adj.), Gen. 31. 42 surely thou hadst sent me away now e.; Ex. 3. 21 ye shall not go e.; 23. 15 none shall appear before me e., 34. 20; Dt. 16. 16; 2 S. 1. 22 the sword of Saul returned not e.; Is. 24. 1 the Lord maketh the earth e.; Mt. 12. 44 he findeth it e.; Mk. 12. 3 beat him, and sent him away e., Lk. 20. 10, 11; 1. 53 and the rich he hath sent e. away + Rt. 1. 21; Is. 32. 6.
EMPTY (v.), Gen. 42. 35 as they e. their sacks; Ecc. 11. 3 the clouds e. themselves; Ph. 2. 7 Christ Jesus, who e. himself + Is. 24. 3.
ENCAMP, Nu. 2. 17 as they e., so shall they set forward; Ps. 27. 3 though an host should e. against me; 34. 7 angel of the Lord e. round about them + Nu. 10. 31; Ps. 53. 5.
ENCHANTER, Dt. 18. 10.
ENCHANTMENT, Lev. 19. 26 nor shall ye use e.; Nu. 23. 23 there is no e. against Jacob + Ex. 7. 11.
ENCOURAGE, Ps. 64. 5 they e. themselves in an evil purpose + 2 Ch. 35. 2.
END, Gen. 6. 13 the e. of all flesh is come; Nu. 23. 10 let my last e. be like his; Dt. 32. 29 that they would consider their latter e.; Ps. 19. 4 their words to the e. of the world, Ro. 10. 18; Ps. 37. 37 the e. of that man is peace; 67. 7 all the e. of the earth shall fear him; Is. 9. 7 of his government there shall be no e.; Jer. 5. 10 destroy, but make not a full e.; Dan. 8. 19 make thee know what shall be in the last e.; Mt. 10. 22 he that endureth to the e. shall be saved, 24. 13; Mk. 13. 13; Mt. 24. 6 the e. is not yet, Mk. 13. 7; Lk. 21. 9; Mt. 24. 31 gather from one e. of heaven to the other; 28. 20 I am with you alway, even unto the e. of the world; Lk. 1. 33 of his kingdom there shall be no e.; Jn. 13. 1 he loved them unto the e.; Ro. 6. 21 the e. of those things is death; 10. 4 Christ is the e. of the law; 1 Cor. 10. 11 upon whom the e. of the ages are come; Heb. 3. 6 if we hold fast our boldness firm unto the e.; Jas. 5. 11 have seen the e. of the Lord + Ex. 23. 16; Nu. 24. 20; Ps. 119. 33; Pro. 14. 12; 19. 20; Hab. 2. 3; Mt. 26. 58; Heb. 13. 7; 1 Pet. 1. 9; 4. 7; Rev. 21. 6; 22. 13.
ENDAMAGE, Ezr. 4. 13.
ENDANGER, Ecc. 10. 9; Dan. 1. 10.
ENDEAVOUR (v.), 1 Thes. 2. 17.
ENDED, Gen. 2. 2 God e. his work; Ps. 72. 20 prayers of David are e. + Gen. 41. 53.
ENDLESS, Heb. 7. 16 the power of an e. life + 1 Tim. 1. 4.
ENDOWED, Gen. 30. 20.
ENDUED, 2 Ch. 2. 12, 13.
ENDURE, Ps. 9. 7 the Lord shall e. for ever, 102. 12; 104. 31; 135. 13 thy name, O Lord, e. for ever; Mk. 4. 17 e. but for a time; 1 Cor. 13. 7 charity e. all things; Heb. 6. 15 after he had patiently e.; 11. 27 Moses e., as seeing him; 12. 2 he e. the cross; 20 could not e. what was commanded; Jas. 5. 11 happy who e. + Ps. 72. 17; Ro. 9. 22; Jas. 1. 12.
ENEMY, Ex. 1. 10 they join also to our e.; 15. 6 hath dashed in pieces the e.; Nu. 10. 35 let thine e. be scattered, Ps. 68. 1; Jos. 7. 8 turneth their backs before their e., 12; Ju. 5. 31 so let all thine e. perish; 1 K. 21. 20 hast thou found me, O mine e.; Ps. 8. 2 mightest still the e.; 54. 7 seen my desire upon mine e., 59. 10; 55. 12 it was not an e. that reproached me; Pro. 25. 21 if thine e. hunger, give him bread, Ro. 12. 20; Is. 1. 24 I will avenge me of mine e.; 63. 10 he was turned to be their e.; Mic. 7. 6 a man's e. are the men of his own house; Mt. 5. 44 love your e., Lk. 6. 27, 35; Mt. 13. 28 an e. hath done this; Lk. 1. 71 salvation from our e.; 1 Cor. 15. 25 put all his e. under his feet; Gal. 4. 16 am I become your e.; 2 Thes. 3. 15 count him not as an e. + Ex. 23. 22; 1 S. 18. 29; 1 K. 8. 11; Ps. 23. 5; Pro. 24. 17.
ENGINE, 2 Ch. 26. 15; Ex. 26. 9.
ENGRAVE, 2 Cor. 3. 7 ministration of death e. on stones + Ex. 28. 11; Zec. 3. 9.
ENGRAVER, Ex. 28. 11 the work of an e. in stone + Ex. 35. 35; 38. 23.
ENGRAVINGS, Ex. 28. 11, 21, 36; 39. 14, 30.
ENJOIN, Heb. 12. 20 they could not endure that which was e. + Est. 9. 31; Job 36. 23; Phn. 8.
ENJOY, Dt. 28. 41 thou shalt beget sons, but not e. them; Is. 65. 22 shall long e. the work of their hands; 1 Tim. 6. 17 giveth us richly all things to e.; Heb. 11. 25 than e. the pleasures of sin.
ENLARGE, Gen. 9. 27 God shall e. Japhet, he shall dwell in tents; 1 S. 2. 1 my mouth is e.; Ps. 25. 17 the troubles of my heart are e.; 119. 32 when thou shalt e. my heart; Is. 54. 2 e. the place of thy tent; 2 Cor. 6. 11 our heart is e.
ENLIGHTEN, 1 S. 14. 27 Jonathan's eyes were e., 29; Eph. 1. 18 your understanding being e.; Heb. 6. 4 those who were once e. + Ps. 19. 8.
ENMITY, Gen. 3. 15 I will put e. between thee and the woman; Lk. 23. 12 before they were at e. between themselves; Ro. 8. 7 the carnal mind is e. against God; Jas. 4. 4 the friendship of the world is e. with God + Eph. 2. 15.
ENOUGH, Gen. 45. 28 it is e., Joseph is yet alive; 2 S. 24. 16 it is e.; stay thine hand + Jos. 17. 16; 1 K. 19. 4; Lk. 22. 38.
ENRICH, 1 Cor. 1. 5 in every thing ye were e., 2 Cor. 9. 11 + 1 S. 17. 25; Ps. 65. 9.
ENROL, Lk. 2. 1.
ENROLMENT, Lk. 2. 2; Ac. 5. 37.
ENSAMPLE, 2 Thes. 3. 9 to make ourselves an e. unto you; 1 Pet. 5. 3 making yourselves e. to the flock + Ph. 3. 17; 1 Tim. 4. 12.
ENSIGN, Is. 5. 26 he will lift up an e. to the nations + Nu. 2. 2; Ps. 74. 4; Is. 11. 10; 30. 17; 49. 22.
ENSNARE, Job 34. 30; Mt. 22. 15.
ENTANGLE, 2 Tim. 2. 4 e. himself in the affairs of this life + Ex. 14. 3; 2 Pet. 2. 20.

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ENTER, Gen. 7. 13 the selfsame day e. Noah and his sons; Nu. 20. 24 Aaron shall not e. into the land; Ps. 143. 2 e. not into judgement with thy servant; Is. 26. 2 that the righteous nation may e. in; 20 e. thou into thy chambers; Mt. 12. 45 and they e. in, and dwell there, Lk. 11. 26; Mt. 18. 8 better for thee to e. into life halt or maimed, Mk. 9. 43, 45, 47; Mt. 19. 17 if thou wilt e. into life; 23. 13 neither suffer ye them that are e. in to e., Lk. 11. 52; Mt. 24. 38 day that Noah e. into the ark, Lk. 17. 27; Mt. 25. 21 e. into the joy of thy Lord; Mk. 10. 15 he shall in no wise e. therein, Lk. 18. 17; 13. 24 many shall seek to e. in; 22. 3 and Satan e. into Judas, Jn. 13. 27; Lk. 24. 26 to e. into his glory; Jn. 10. 9 by me if any man e. in; 1 Cor. 2. 9 neither have e. into the heart of man; Heb. 3. 19 they were not able to e. in because of unbelief; 4. 6 it remaineth that some e. therein; 6. 19 e. into that which is within the veil; Rev. 22. 14 may e. in by the gates + Ex. 44. 2; Joel 2. 9; Mk. 9. 25; Jn. 3. 4; Ac. 28. 8; Heb. 4. 1.

ENTERING (*n.*), Jos. 8. 29 cast it at the e. of the gate of the city; 1 Thes. 1. 9 what manner of e. in we had unto you, 2. 1 + 1 K. 6. 31.

ENTICE, Ju. 16. 5 said to Delilah, *E.* him and see; 2 Ch. 18. 19 who shall e. Ahab; Pro. 1. 10 if sinners e. thee, consent thou not; Jas. 1. 14 is tempted when he is drawn away and e. + Dt. 13. 6.

ENTIRE, Jas. 1. 4 that ye may be perfect and e.

ENTRANCE, 2 Pet. 1. 11 the e. into the eternal kingdom + 1 K. 22. 10.

ENTREAT, Mt. 22. 6 e. them shamefully, Lk. 18. 32 + Ac. 7. 19; 1 Th. 2. 2.

ENTRY, Pro. 8. 3 wisdom crieth at the e. of the city + 2 K. 16. 18.

ENVIOUS, Ps. 73. 3 for I was e. at the foolish + Pro. 24. 1.

ENVY (*n.*), Pro. 14. 30 e. is the rottenness of the bones; Mt. 27. 18 for e. they had delivered him up, Mk. 15. 10; Ph. 1. 15 preach Christ, even of e.; 1 Tim. 6. 4 whereof cometh e., strife + Is. 11. 13; 1 Pet. 2. 1.

ENVY (*v.*), Gen. 37. 11 Joseph's brethren e. him; Is. 11. 13 Ephraim shall not e. Judah; 1 Cor. 13. 4 love e. not + Gen. 30. 1; Ps. 106. 16.

ENVYING (*n.*), Jas. 4. 5 doth the spirit long unto e.

EPHAH, Ex. 16. 36; Ez. 45. 10.

EPHOD, Ex. 28. 4 they shall make an e. and a robe, 6; Ju. 8. 27 Gideon made an e. thereof; 17. 5 the man Micah made an e.; 1 S. 2. 18 Samuel was girded with a linen e.; Hos. 3. 4 Israel shall abide many days without an e. + Lev. 8. 7; 1 S. 23. 6; 2 S. 6. 14.

EPILEPTIC, Mt. 4. 24; 17. 15.

EPISTLE, 1 Cor. 5. 9 I wrote to you in an e. not to company; 2 Cor. 3. 2 ye are our e.; Col. 4. 16 likewise read the e. from Laodicea; 1 Thes. 5. 27 this e. be read to all the brethren + Ac. 23. 33; 2 Thes. 2. 15.

EQUAL (*adj.*), Ps. 55. 13 mine e., my guide; Is. 40. 25 to whom then shall I be e., 46. 5; Ez. 18. 29 are not my ways e.; Jn. 5. 18 making himself *e.* with God; Col. 4. 1 give your servants that which is e. + Mt. 20. 12.

EQUITY, Ps. 98. 9 he shall judge the people with e.; Is. 11. 4 shall reprove with e. + Ps. 17. 2; 67. 4; 96. 10.

ERR, Ps. 95. 10 a people that do e. in their heart; Is. 3. 12 they which lead thee cause thee to e., 9. 16; 63. 17 why hast thou made us to e. from thy ways; Mt. 22. 29 ye do e., not knowing the scriptures, Mk. 12. 24, 27; Jas. 5. 19 brethren, if any of you do e. from the truth + 2 Tim. 2. 18; Heb. 3. 10.

ERRAND, Gen. 24. 33; Ju. 3. 19; 2 K. 9. 5.

ERROR, Ps. 19. 12 who can understand his e.; Is. 32. 6 to utter e. against the Lord; Mt. 27. 64 the last e. shall be worse than the first; Heb. 9. 7 which he offereth for the e. of the people; 2 Pet. 2. 18 escaping from them that live in e.; 1 Jn. 4. 6 hereby know we the spirit of e. + 2 S. 6. 7; Jud. 11.

ESCAPE (*n.*), 1 Cor. 10. 13 will with the temptation make also the way of e.

ESCAPE (*v.*), 2 S. 1. 3 out of the camp of Israel am I e.; 1 K. 18. 40 let none of them e., 2 K. 9. 15; Lk. 21. 36 that ye may prevail to e. all these things; Jn. 10. 39 but he e. out of their hands; Ac. 27. 44 they e. all safe to land; Heb. 12. 25 much more shall not we e. who turn away + Mt. 23. 33; Ro. 2. 3.

ESCHEW, Job 1. 1 one that e. evil.

ESPECIALLY, Gal. 6. 10 e. toward them that are of the household of the faith + Ac. 26. 3.

ESPOUSED, 2 Cor. 11. 2 I e. you to one husband.

ESPY, Gen. 42. 27; Jer. 48. 19; Ez. 20. 6.

ESTABLISH, Gen. 6. 18 with thee will I e. my covenant, 9. 9; 17. 7; Lev. 26. 9; Ez. 16. 62; 1 S. 13. 13 now would the Lord have e. thy kingdom; 2 S. 7. 12 I will e. his kingdom, 13; 1 Ch. 17. 11; 22. 10; 28. 7; 1 K. 2. 46 the kingdom was e. in the hand of Solomon; 2 Ch. 1. 9 now, O Lord God, let thy promise be e.; Ps. 78. 69 the earth which he hath e. for ever, 119. 90; Is. 9. 7 to e. it with judgement; Ro. 3. 31 yea, we e. the law + Dan. 6. 8; Heb. 10. 9.

ESTATE, Lk. 1. 48 the low e. of his handmaiden; Ac. 22. 5 all the e. of the elders + Ps. 136. 23; Ez. 36. 11.

ESTEEM, Dt. 32. 15 lightly e. the Rock of his salvation; Is. 53. 3 we e. him not; Ro. 14. 5 e. one day above another; 1 Thes. 5. 13 to e. them exceeding highly in love for their work's sake.

ESTIMATION, Lev. 5. 15; 27. 2; Nu. 18. 16.

ESTRANGED, Ez. 14. 5 they are all e. from me through their idols + Job 19. 13; Ps. 58. 3; 78. 30; Jer. 19. 4.

ETERNAL, Dt. 33. 27 the e. God is thy refuge; Mt. 19. 16 that I may have e. life, Mk. 10. 17; Lk. 10. 25; 18. 18; Jn. 3. 15 believeth may in him have e. life; 5. 39 in them ye have e. life; 6. 68 thou hast the words of e. life; 10. 28 I give unto my sheep e. life; Ro. 2. 7 to them that seek for glory, e. life; 2 Cor. 4. 18 the things which are not seen are e.; 5. 1 a house not made with hands e. in the heavens; Heb. 6. 2 the doctrine of e. judgement + Mk. 3. 29; Jn. 17. 3; Ac. 13. 48; Eph. 3. 11; 1 Tim. 1. 17.

ETERNITY, Is. 57. 15 the high and lofty One that inhabiteth e.

EUNUCH, 2 K. 9. 32 there looked out two or three e.; Is. 56. 3 neither let the e. say, I am a dry tree; Mt. 19. 12 there are e. which were so born; Ac. 8. 27 a e. who had come to Jerusalem to worship + Jer. 29. 2; Dan. 1. 3.

EURAQUILO, Ac. 27. 14 a tempestuous wind, called *E.*

EVANGELIST, Ac. 21. 8 Philip the e.; Eph. 4. 11 some to be apostles, and some prophets, and some e. + 2 Tim. 4. 5.

EVEN (*adj.*), Ps. 26. 12 my foot standeth in an e. place; Lk. 19. 44 shall lay thee e. with the ground + Job 31. 6.

EVEN (*n.*), Lev. 11. 24 shall be unclean until e.; Mk. 1. 32 at e. they brought to him the diseased; 13. 35 at e., or at midnight, or at cockcrowing.

EVENING (*adj.*), Ps. 141. 2 the lifting up of my hands as the e. sacrifice; Zec. 14. 7 at e. time it shall be light + Hab. 1. 8.

EVENING (*n.*), Ex. 12. 6 shall kill it in the e.; Ps. 65. 8 the outgoings of the morning and e. to rejoice; 90. 6 in the e. it is cut down; 104. 23 man goeth forth to his labour until the e.; Jer. 5. 6 wolf of the e. shall spoil them; Mt. 16. 2 when it is e., ye say, It will be fair weather; Lk. 24. 29 abide with us, for it is toward e. + Ex. 27. 21; Ecc. 11. 6.

EVENT, Ecc. 2. 14 one e. happeneth to them all, 9. 3; 9. 2 there is one e. to the righteous and wicked.

EVENTIDE, EVENINGTIDE, Gen. 24. 63 Isaac went out to meditate at the e.; Mk. 11. 11 it being now e., Jesus went out + Is. 17. 14.

EVERLASTING, Gen. 17. 8 land of Canaan for an e. possession, 48. 4; 21. 33 the e. God, Is. 40. 28; Ro. 16. 26; Gen. 49. 26 the e. hills; Ex. 40. 15 an e. priesthood, Nu. 25. 13; Ps. 90. 2 even from e. to e. thou art God; 139. 24 lead me in the way e.; 145. 13 thy kingdom is an e. kingdom, Dan. 4. 3; 7. 27; 2 Pet. 1. 11; Is. 9. 6 the e. Father; Dan. 12. 2 some to e. life, some to e. contempt; Mt. 25. 46 go away into e. punishment; Jn. 3. 16 whosoever believeth on him should have e. life, 36; Ro. 1. 20 even his e. power and divinity + Is. 33. 14; 63. 16.

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EVERMORE, Ps. 16. 11 there are pleasures for e.; 133. 3 the blessing, life for e.; Jn. 6. 34 Lord, e. give us this bread; Rev. 1. 18 I am alive for e. + Ps. 105. 4; 132. 12.

EVIDENT, 1 Tim. 5. 4 some men's sins are e. + Gal. 3. 11; Ph. 1. 28; Heb. 7. 14, 15.

EVIL (*n.*), Gen. 2. 9 the tree of the knowledge of good and e.; Ex. 32. 12 repent of this e. against thy people; Dt. 13. 5 put the e. away from the midst of thee; 30. 15 I have set before thee death and e.; Job 2. 10 shall we receive good, and not receive e.; Ps. 5. 4 neither shall e. dwell with thee; 51. 4 I have done this e. in thy sight; Jer. 23. 17 no e. shall come; Ecc. 11. 2 thou knowest not what e. shall be; Is. 5. 20 that call e. good, and good e.; 7. 15 know to refuse e. and choose good, 16; 57. 1 that the righteous is taken away from the e.; Am. 3. 6 shall there be e. in a city, and the Lord hath not done it; Mt. 5. 11 shall say all manner of e. against you; Jn. 17. 15 that thou shouldest keep them from the e. one; 18. 23 if I have spoken e., bear witness of the e.; Ac. 23. 9 we find no e. in this man; Ro. 3. 8 let us do e., that good may come; 7. 19 the e. which I would not, that I do; 12. 17 recompense to no man e. for e., 1 Thes. 5. 15; 1 Pet. 3. 9; 1 Cor. 13. 5 love taketh no account of e. + Ex. 5. 23; Pro. 12. 21; Ecc. 11. 10; Is. 1. 16; Lam. 3. 38; Am. 9. 4; Mt. 9. 4; 3 Jn. 11.

EVIL (*adj.*), Gen. 6. 5 thoughts of his heart were only e., Ps. 78. 49 sending e. angels among them; 119. 101 I refrained my feet from every e. way; Pro. 4. 14 go not in the way of e. men; Ecc. 12. 1 while the e. days come not; Mt. 5. 45 maketh his sun to rise on e. and good, Lk. 6. 35; Mt. 12. 35 an e. man out of the e. treasure bringeth forth e. things, Lk. 6. 45; Mk. 7. 23 all these e. things come from within; Eph. 6. 13 to withstand in the e. day; 2 Tim. 4. 18 Lord will deliver me from every e. work; Heb. 3. 12 an e. heart of unbelief + Ezr. 9. 13; Ps. 141. 4; Am. 6. 3; Tit. 2. 8.

EVIL (*adv.*), Ac. 7. 6 should entreat them e.; Ro. 14. 16 let not your good be e. spoken of; 2 Pet. 2. 2 the way of the truth shall be e. spoken of + Jn. 18. 23; 1 Cor. 10. 30.

EVILDOER, Is. 14. 20 the seed of e. shall never be renowned; 1 Pet. 2. 12 wherein they speak against you as e. + Ps. 37. 9.

EXACT, Dt. 15. 2 shall not e. it of his neighbour + Ps. 89. 22.

EXACTOR, Is. 60. 17 I will also make thine e. righteousness.

EXALT, Ex. 9. 17 as yet e. thou thyself against my people; 15. 2 he is my father's God, and I will e. him; 1 S. 2. 10 he shall e. the horn of his anointed; 2 S. 22. 47 e. be the God of the rock of my salvation, Ps. 18. 46; 2 K. 19. 22 against whom hast thou e. thy voice, Is. 37. 23; 1 Ch. 29. 11 thou art e. as head above all; Ps. 34. 3 let us e. his name together; 46. 10 I will be e. among the heathen; Pro. 14. 34 righteousness e. a nation; Is. 2. 11 the Lord shall be e. in that day, 17; 5. 16; 52. 13 my servant shall be e. and extolled; Ez. 17. 24 that I the Lord have e. the low tree; 21. 26 e. him that is low; Mt. 11. 23 Capernaum e. to heaven, Lk. 10. 15; Mt. 23. 12 whosoever shall e. himself shall be humbled, Lk. 14. 11; 18. 14; 1. 52 hath e. them of low degree; Ac. 2. 33 by the right hand of God e.; 2 Cor. 12. 7 lest I should be e. above measure; Ph. 2. 9 wherefore also God highly e. him; 2 Thes. 2. 4 who e. himself above all that is called God + Nu. 24. 7; Neh. 9. 5; Ps. 21. 13; 2 Cor. 10. 5; 11. 20; Jas. 4. 10.

EXAMINE, Ps. 26. 2 e. me, O Lord; Lk. 23. 14 I having e. him before you; Ac. 17. 11 e. the scriptures daily; 28. 18 when they had e. me, desired to set me at liberty + Ac. 4. 9.

EXAMPLE, Jn. 13. 15 for I have given you an e.; 1 Cor. 10. 6 now these things were our e.; 1 Pet. 2. 21 Christ suffered for you, leaving you an e. + Mt. 1. 19; 1 Cor. 10. 11; 2 Pet. 2. 6; Jud. 7.

EXCEED, Mt. 5. 20 except your righteousness shall e. the righteousness of the scribes + 1 S. 20. 41; 1 K. 10. 23; 2 Cor. 3. 9.

EXCEEDING, Gen. 15. 1 I am thy e. great reward; Ac. 7. 20 Moses was e. fair; 2 Cor. 4. 7 the e. greatness of the power; Eph. 1. 19 the e. greatness of his power; 3. 20 able to do e. abundantly + Gen. 27. 34; 2 Pet. 1. 4.

EXCEEDINGLY, 2 Cor. 4. 17.

EXCEL, Ec. 2. 13 I saw that wisdom e. folly, as far as light e. darkness.

EXCELLENCY, Is. 35. 2 the e. of our God; 1 Cor. 2. 1 I came not with e. of speech + Gen. 49. 4; Dt. 33. 26.

EXCELLENT, Ps. 8. 1 how e. is thy name, 9; Dan. 5. 12 an e. spirit was found in Daniel, 6. 3; Ro. 2. 18 approvest the things that are e., Ph. 1. 10; 1 Cor. 12. 31 yet shew I unto you a more e. way; Heb. 1. 4 a more e. name than they + Lk. 1. 3; 2 Pet. 1. 17.

EXCEPTED, 1 Cor. 15. 27 he is e. which put all things under him.

EXCHANGE (*n.*), Mt. 16. 26 what shall a man give in e. for his soul, Mk. 8. 37 + Gen. 47. 17.

EXCLUDE, Ro. 3. 27 where then is the glorying? it is e.

EXCUSE (*n.*), Lk. 14. 18 with one consent began to make e.; Jn. 15. 22 no e. for their sin; Ro. 1. 20 that they may be without e.

EXCUSE (*v.*), Lk. 14. 18 I pray thee have me e., 19; Ro. 2. 15 accusing or else e. one another; 2 Cor. 12. 19 ye think that we are e. ourselves unto you.

EXECUTE, Ex. 11. 12 neither have ye e. my judgements, 20. 24; 18. 3 hath e. true judgement between man and man, 17; Hos. 11. 9 I will not e. the fierceness of mine anger; Lk. 1. 8 while Zacharias e. the priest's office + 1 S. 28 18; Joel 2. 11.

EXERCISE (*n.*), 1 Tim. 4. 8 bodily e. is profitable for a little.

EXERCISE (*v.*), Ps. 131. 1 neither do I e. myself in things too high; Ac. 24. 16 herein do I e. myself; Heb. 12. 11 peaceable fruit unto them that have been e. thereby + 1 Tim. 4. 7; 2 Pet. 2. 14.

EXHORT, 1 Thes. 4. 1 we beseech you, brethren, and e. you; 2 Tim. 4. 2 e. with all longsuffering; Tit. 2. 15 speak, e., and rebuke; Heb. 3. 13 e. one another daily; 10. 25 but e. one another, and so much the more; Jud. 3 I was constrained to write unto you e. you + Ac. 2. 40; 1 Thes. 2. 11.

EXHORTATION, Ac. 13. 15 if ye have any word of e.; 1 Tim. 4. 13 give heed to e.; Heb. 13. 22 bear with the word of e. + Lk. 3. 18.

EXILE, Is. 45. 13.

EXORCIST, Ac. 19. 13.

EXPECT, Heb. 10. 13 e. till his enemies be made his footstool + Ac. 3. 5.

EXPECTATION, Lk. 3. 15 the people were in e., John answered; Ac. 12. 11 delivered me from all the e. of the Jews + Ps. 9. 18; Ph. 1. 20.

EXPEDIENT, Jn. 11. 50 it is e. for you that one man should die, 18. 14; 16. 7 I tell you, it is e. for you that I go away; 1 Cor. 6. 12 but all things are not e., 10. 23.

EXPERIENCE, Ecc. 1. 16.

EXPERT, Ac. 26. 3 I know thee to be e. in all customs.

EXPIRED, 1 S. 18. 26.

EXPLAIN, Mt. 18. 36 *E.* unto us the parable.

EXPOUND, Mk. 4. 34 privately to his own disciples he e. all things + Ac. 11. 4; 18. 26; 28. 23.

EXPRESSLY, 1 S. 20. 21; Ez. 1. 3; 1 Tim. 4. 1.

EXTEND, Is. 66. 12 I will e. peace to her like a river + Ezr. 9. 9; Ps. 109. 12.

EXTOL, Ps. 30. 1 I will e. thee, O Lord + Dan. 4. 37.

EXTORT, Lk. 3. 13 *E.* no more than that which is appointed you.

EXTORTION, Mt. 23. 25 within they are full of e.

EXTORTIONER, Lk. 18. 11 that I am not as the rest of men, e. + Ps. 109. 11; 1 Cor. 6. 10.

EYE, Gen. 3. 7 the e. of them both were opened; Ex. 13. 9 a memorial between thine e.; Nu. 10. 31 mayest be to us instead of e.; Ju. 16. 21 Philistines put out his e.; 1 K. 8. 29 that thine e. may be open toward this house, 52; 2 Ch. 6. 20, 40; 2 K. 4. 34 he put his e. on his e.; 2 Ch. 16. 9 the e. of the Lord run to and fro through the whole earth, Zec. 4. 10; Job 19. 27 mine e. shall behold, and not another; Ps. 25. 15 mine e. are ever toward the Lord; 32. 8 I will counsel thee with mine e. upon thee; 33. 18 e. of the Lord is upon them that fear him; 115. 5 e. have they, but they see not, 135. 16; Jer. 5. 21; Ez. 12. 2; Mk. 8. 18; Ps. 121. 1 I will lift up mine e. unto the mountains; Pro. 15. 3 the e. of the Lord are in every place; 30. 17 the e. that mocketh at his father; Is. 6. 5 mine e. have seen the King; 64. 4 neither hath the e. seen, 1 Cor. 2. 9; Am. 9. 8 the e. of the

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Lord are on the sinful kingdom; Mt. 5. 29 if thy right *e.* causeth thee to stumble, pluck it out, 18. 9; Mk. 9. 47; Mt. 6. 22 the light of the body is the *e.*, Lk. 11. 34; Mt. 13. 15 their *e.* they have closed; 20. 15 is thine *e.* evil because I am good; 26. 43 their *e.* were heavy, Mk. 14. 40; Lk. 2. 30 mine *e.* have seen thy salvation; 4. 20 the *e.* of all were fastened on him; 18. 13 would not lift up so much as his *e.* unto heaven; 19. 42 now they are hid from thine *e.*; 24. 16 but their *e.* were holden; Jn. 9. 6 he anointed the *e.* of the blind man; Ac. 26. 18 to open their *e.*, and to turn them; Ro. 11. 8 gave them *e.* that they should not see; 1 Cor. 12. 16 because I am not the *e.*, I am not of the body; Heb. 4. 13 naked and laid open before the *e.* of him with whom we have to do; Rev. 1. 7 every *e.* shall see him + Gen. 18. 2; Nu. 22. 31; Dt. 12. 8; 1 S. 3. 2; Job 34. 21; Ps. 38. 10; 92. 11; 94. 9; Is. 1. 15; 11. 3; Dan. 7. 8; Zec. 3. 9; Mk. 7. 22; Ro. 11. 10; Rev. 1. 14; 19. 12.

EYED, 1 S. 18. 9 Saul *e.* David from that day.

EYELIDS, Job 16. 16 on my *e.* is the shadow of death; Ps. 132. 4 sleep to mine eyes, or slumber to mine *e.* + Pro. 30. 13.

EYESERVICE, Eph. 6. 6 not with *e.*, Col. 3. 22.

EYEWITNESSES, Lk. 1. 2 from the beginning were *e.*; 2 Pet. 1. 16 were *e.* of his majesty.

FABLES, 2 Pet. 1. 16 cunningly devised *f.* + 1 Tim. 1. 4; 4. 7; 2 Tim. 4. 4; Tit. 1. 14.

FACE, Gen. 7. 4 I will destroy from off the *f.* of the earth, Dt. 6. 15; 1 K. 13. 34; Am. 9. 8; Gen. 32. 30 I have seen God *f.* to *f.*; 48. 11 I had not thought to see thy *f.*; Ex. 3. 6 and Moses hid his *f.*; 10. 28 see my *f.* no more; 33. 11 the Lord spake to Moses *f.* to *f.*; Lev. 17. 10 I will set my *f.* against that soul, 20. 6; Nu. 6. 25 the Lord make his *f.* to shine upon thee; 1 S. 5. 3 Dagon was fallen upon his *f.*, 4; 2 Ch. 6. 42 turn not away the *f.* of thine anointed; Ps. 17. 15 I will behold thy *f.* in righteousness; 27. 8 thy *f.*, Lord, will I seek; 51. 9 hide thy *f.* from my sins; 67. 1 bless us, and cause his *f.* to shine upon us; Is. 6. 2 with twain he covered his *f.*; 53. 3 as one from whom men hide their *f.*; Ex. 1. 10 they four had the *f.*, 10. 14; 41. 19; Rev. 4. 7; Mt. 17. 2 his *f.* did shine as the sun; Lk. 1. 76 thou shalt go before the *f.* of the Lord; 2. 31 prepared before the *f.* of all people; 9. 53 his *f.* was as though he were going to Jerusalem; Ac. 6. 15 as it had been the *f.* of an angel; 2 Cor. 3. 7 could not look stedfastly upon the *f.* of Moses; 18 but we all, with unveiled *f.* reflecting as a mirror the glory; 4. 6 the glory of God, in the *f.* of Jesus Christ; Rev. 6. 16 hide us from the *f.* of him that sitteth; 11. 16 the four and twenty elders fell upon their *f.*; 22. 4 they shall see his *f.* + Nu. 24. 1; Dt. 5. 4; 34. 10; Ps. 13. 1; 31. 16; 104. 30; Ex. 7. 22; 21. 2; Mic. 3. 4; Na. 2. 10; Lk. 21. 35; 1 Thes. 3. 10; 2 Jn. 12.

FACTION, Ph. 1. 16 preach Christ of *f.*; 2. 3 doing nothing through *f.*; Jas. 3. 16 where jealousy and *f.* are + Gal. 5. 20.

FACTIOUS, Ro. 2. 8 them that are *f.*

FADE, Is. 24. 4 the earth mourneth and *f.*; 40. 7 the grass withereth, the flower *f.*, 8; Jas. 1. 11 shall the rich man *f.* away in his goings; 1 Pet. 1. 4 unto an inheritance that *f.* not away; 5. 4 shall receive the crown of glory that *f.* not away + 2 S. 22. 46; Jer. 8. 13.

FAIL (*n.*), Jos. 3. 10; 1 S. 30. 8; Ezr. 6. 9.

FAIL (*v.*), Dt. 31. 6 he will not *f.* thee, nor forsake thee, 8; Jos. 1. 5; 1 Ch. 28. 20; 1 S. 17. 32 let no man's heart *f.* him; Isa. 42. 4 he shall not *f.* nor be discouraged; 57. 16 for the spirit should *f.* before me; Lk. 16. 9 when it shall *f.*, they may receive you; 1 Cor. 13. 8 love never *f.*; Heb. 1. 12 thy years shall not *f.*; 13. 5 I will in no wise *f.* thee + Job 31. 16; Ps. 40. 12; 69. 3; Is. 38. 14.

FAIN, Lk. 15. 16 would *f.* have filled his belly with husks + Job 27. 22.

FAINT (*adj.*), Gen. 25. 29 Esau was *f.*, 30; Dt. 25. 18 smote thee when thou wast *f.* and weary; Ju. 8. 4 passed over Jordan, *f.*, yet pursuing them; Is. 40. 29 he giveth power to the *f.* + Lam. 5. 17.

FAINT (*v.*), Gen. 47. 13 all the land of Canaan *f.* by reason of famine; Ps. 84. 2 my soul *f.* for the courts of the Lord; 107. 5 hungry and thirsty, their soul *f.* in them; Is. 40. 28 the Creator of the ends of the earth *f.* not; Lk. 21. 26 men *f.* for fear; 2 Cor. 4. 1 as we obtained mercy we *f.* not; Eph. 3. 13 *f.* not at my tribulations for you + Ps. 27. 13; Is. 51. 20.

FAINTHEARTED, Dt. 20. 8 what man is fearful and *f.* + 1 Thes. 5. 14.

FAIR, Gen. 6. 2 that the daughters of men were *f.*; Ps. 45. 2 thou art *f.* than the children of men; Mt. 16. 2 it will be *f.* weather + Pro. 26. 25.

FAITH, Dt. 32. 20 children in whom is no *f.*; Hab. 2. 4 the just shall live by his *f.*, Ro. 1. 17; Gal. 3. 11; Heb. 10. 38; Mt. 6. 30 O ye of little *f.*, 8. 26; 14. 31; 16. 8; Lk. 12. 28; Mt. 8. 10 found so great *f.*, no, not in Israel, Lk. 7. 9; Mt. 9. 22 thy *f.* hath made thee whole, Mk. 5. 34; 10. 52; Lk. 8. 48; 17. 19; Mt. 9. 29 according to your *f.* be it done unto you; 15. 28 O woman, great is thy *f.*; Ac. 6. 5 Stephen, a man full of *f.*, 8; Ro. 1. 17 revealed from *f.* to *f.*; 3. 28 a man is justified by *f.*, 5. 1; Gal. 2. 16; 3. 24; Ro. 4. 5 his *f.* is reckoned for righteousness, 9; 9. 32 because they sought it not by *f.*; 1 Cor. 13. 2 if I have all *f.*; 2 Cor. 5. 7 we walk by *f.*, not by sight; Gal. 3. 12 law is not of *f.*; 5. 6 *f.* working through love; Eph. 4. 5 one Lord, one *f.*, one baptism; 1 Tim. 1. 5 *f.* unfeigned, 2 Tim. 1. 5; 5. 12 have rejected their first *f.*; Heb. 4. 2 not united by *f.*; 11. 1 *f.* is the assurance of things hoped for; Jas. 2. 17 *f.* without works is dead, 20, 26; Rev. 2. 13 hast not denied my *f.* + Mk. 4. 40; 11. 22; Ac. 20. 21; Ro. 10. 8; 11. 20; 1 Thes. 1. 3; 2 Thes. 3. 2; Tit. 1. 4; Heb. 6. 1; Jas. 2. 5.

FAITHFUL, Dt. 7. 9 the *f.* God who keepeth covenant; 1 S. 2. 35 I will raise me up a *f.* priest; Ps. 31. 23 the Lord preserveth the *f.*; 119. 86 all thy commandments are *f.*; Pro. 20. 6 a *f.* man who can find; Is. 1. 21 how is the *f.* city become an harlot; Mt. 24. 45 who then is a *f.* and wise servant, Lk. 12. 42; Mt. 25. 21 well done, good and *f.* servant; 1 Cor. 1. 9 God is *f.*, through whom ye were called; 1 Tim. 1. 12 he counted me *f.*; 15 *f.* is the saying, 4. 9; Tit. 3. 8; Heb. 10. 23 he is *f.* that promised, 11. 11; Rev. 1. 5 Christ who is the *f.* witness, 3. 14; 2. 10 be thou *f.* unto death + Nu. 12. 7; Neh. 13. 13; Ps. 12. 1; 101. 6; Ac. 16. 15; 2 Tim. 2. 11; Heb. 3. 2, 5.

FAITHFULLY, 2 K. 12. 15 for they dealt *f.*, 22. 7 + Jer. 23. 28.

FAITHFULNESS, Ps. 36. 5 thy *f.* reacheth unto the skies; 89. 2 thy *f.* shalt thou establish in the very heavens; 33 nor will I suffer my *f.* to fail; Is. 25. 1 in *f.* and truth + Ps. 92. 2; Hos. 2. 20.

FAITHLESS, Mt. 17. 17 O *f.* generation, Mk. 9. 19; Lk. 9. 41; Jn. 20. 27 be not *f.*, but believing.

FALCON, Job 28. 7.

FALL (*n.*), Pro. 16. 18 an haughty spirit before a *f.*; Mt. 7. 27 great was the *f.* thereof; Lk. 2. 34 for the *f.* and rising up of many; Ro. 11. 11 by their *f.* salvation is come unto the Gentiles + Ex. 31. 16.

FALL (*v.*), Gen. 45. 24 see that ye *f.* not out by the way; Lev. 26. 36 they shall *f.* when none pursueth; 1 S. 3. 19 let none of his words *f.* to the ground; 4. 18 Eli *f.* from his seat; 14. 45 not one hair of his head *f.* to the ground, 2 S. 14. 11; 1 K. 1. 52; Ac. 27. 34; 2 S. 3. 38 there is a great man *f.* this day in Israel; 24. 14 let us *f.* into the hand of the Lord, 1 Ch. 21. 13; Ps. 91. 7 a thousand shall *f.* at thy side; Pro. 24. 16 a righteous man *f.* seven times; Is. 14. 12 how art thou *f.* from heaven; Dan. 3. 5 ye *f.* down and worship the image, 10; Hos. 10. 8 they shall say to the hills, *F.* on us, Lk. 23. 30; Rev. 6. 16; Mt. 17. 15 for oftimes he *f.* into the fire; 24. 29 the stars shall *f.* from heaven, Mk. 13. 25; 14. 35 Jesus *f.* on the ground, and prayed; Lk. 5. 8 Peter *f.* down at Jesus' knees; 11. 17 a house divided against a house *f.*; 15. 12 give me the portion of thy substance that *f.* to me; Ro. 14. 13 put an occasion of *f.* in his brother's way; 1 Cor. 10. 8 *f.* in one day three and twenty thousand; Gal. 5. 4 ye are *f.* away from grace; Heb. 4. 11 lest any *f.* after

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the same example; 10. 31 to *f.* into the hands of the living God; 2 Pet. 3. 4 from the day that the fathers *f.* asleep; Rev. 1. 17 I *f.* at his feet as one dead; 2. 5 remember from whence thou art *f.* + 2 K. 10. 10; Ps. 37. 24; 116. 8; Is. 44. 19; Am. 8. 14; Mk. 9. 20; Lk. 8. 13; Ac. 8. 16; 1 Cor. 14. 25.

FALLING (*n.*), 2 Thes. 2. 3 except the *f.* away come first.

FALLOW, Jer. 4. 3 break up your *f.* ground, Hos. 10. 12.

FALSE, Ex. 20. 16 thou shalt not bear *f.* witness against thy neighbour, Dt. 5. 20; Mt. 19. 18; Ps. 119. 104 I hate every *f.* way; Zec. 8. 17 love no *f.* oath; Mt. 7. 15 beware of *f.* prophets; 24. 24 there shall arise *f.* Christs and *f.* prophets, Mk. 13. 22; Mt. 26. 60 tho' many *f.* witnesses came, yet found they none; at the last came two *f.* witnesses, Mk. 14. 56; Lk. 6. 26 so did their fathers to the *f.* prophets; Ac. 6. 13 set up *f.* witnesses; 1 Cor. 15. 15 we are found *f.* witnesses of God; 2 Cor. 11. 13 such are *f.* apostles; Gal. 2. 4 because of *f.* brethren; 1 John 4. 1 *f.* prophets are gone out into the world + Ps. 27. 12; Mt. 15. 19; 2 Cor. 11. 26.

FALSEHOOD, Is. 28. 15 under *f.* have we hid ourselves + Job 21. 34; Ps. 7. 14; 144. 8, 11; Is. 57. 4; 59. 13; Jer. 10. 14; 13. 25; Hos. 7. 1; Mic. 2. 11.

FALSELY, Gen. 21. 23 swear to me that thou wilt not deal *f.*; Ps. 44. 17 neither have we dealt *f.* in thy covenant; Mt. 5. 11 say evil against you *f.* for my sake + Hos. 10. 4.

FAME, Jos. 6. 27 Joshua's *f.* was noised thro' the country; 1 K. 10. 1 the queen heard the *f.* of Solomon, 2 Ch. 9. 1 + Nu. 14. 15; Jos. 9. 9; Mt. 9. 31.

FAMILIAR, Lev. 20. 27 man or woman of a *f.* spirit put to death; 1 S. 28. 7 seek me a woman that hath a *f.* spirit; Ps. 41. 9 mine own *f.* friend hath lifted up his heel against me + Job 19. 14; Is. 29. 4; Jer. 20. 10.

FAMILY, Gen. 12. 3 in thee shall all the *f.* of the earth be blessed, 28. 14; Ex. 12. 21 a lamb according to your *f.*; Lev. 25. 10 ye shall return every man to his *f.*, 41; Jos. 7. 14 the tribe which the Lord taketh shall come near by *f.*; Ps. 107. 41 maketh him *f.* like a flock; Eph. 3. 15 from whom every *f.* in heaven and on earth is named + Neh. 4. 13; Zec. 12. 12.

FAMINE, Gen. 12. 10 the *f.* was grievous in the land; 26. 1 there was a *f.* in the land, beside the first *f.*; 41. 27 seven years of *f.*; 2 S. 21. 1 there was a *f.* in the days of David; 24. 13 shall seven years of *f.* come; 1 K. 8. 37 if there be in the land *f.*, 2 Ch. 20. 9; 1 K. 18. 2 there was a sore *f.* in Samaria, 2 K. 6. 25; 8. 1 the Lord hath called for a *f.*; Ps. 105. 16 he called for a *f.* on the land; Jer. 52. 6 the *f.* was sore in the city; Am. 8. 11 a *f.*, not of bread, but of hearing; Mt. 24. 7 there shall be *f.*, pestilences, and earthquakes, Mk. 13. 8; Lk. 21. 11 + Rt. 1. 1; Lk. 4. 25; Ro. 8. 35.

FAMISH, Gen. 41. 55 all the land of Egypt was *f.* + Pro. 10. 3; Is. 5. 13; Zep. 2. 11.

FAMOUS, 1 Ch. 5. 24 and these were *f.* men, 12. 30 + Ruth 4. 11; Ps. 136. 18.

FAN (*n.*), Mt. 3. 12 whose *f.* is in his hand, Lk. 3. 17 + Is. 30. 24; Jer. 15. 7.

FAN (*v.*), Is. 41. 16; Jer. 4. 11; 15. 7; 51. 2.

FAR, Dt. 12. 21 if the place be too *f.* from thee, 14. 24; 28. 49 a nation against thee from *f.*, Jer. 5. 15; Dt. 30. 11 neither is the commandment *f.* off; Jos. 9. 22 we are *f.* from you, when ye dwell; Ps. 10. 5 thy judgements are *f.* above out of his sight; Is. 30. 27 the name of the Lord cometh from *f.*; 60. 4 thy sons shall come from *f.*; Mt. 15. 8 their heart is *f.* from me, Mk. 7. 6; Mt. 16. 22 be it *f.* from thee, Lord; Mk. 6. 35 the day is now *f.* spent, Lk. 24. 29; Mk. 8. 3 some of them are come from *f.*; 12. 34 thou art not *f.* from the kingdom of God; Ac. 17. 27 though he is not *f.* from each one of us; 22. 21 I will send thee *f.* hence to the Gentiles; Ro. 13. 12 the night is *f.* spent; Eph. 2. 13 ye, that once were *f.* off, are made nigh in the blood of Christ; 4. 10 ascended *f.* above all the heavens + Ps. 22. 11; 88. 8; Joel 2. 20; Zec. 6. 15; 2 Cor. 10. 14.

FARE (*n.*), Jon. 1. 3 he paid the *f.*

FARE (*v.*), 1 S. 17. 18 look how thy brethren *f.*; Lk. 16. 19 *f.* sumptuously every day.

FAREWELL, Lk. 9. 61 first suffer me to bid *f.* to them that are at my house; 2 Cor. 13. 11 finally, brethren, *f.* + Ac. 15. 29.

FARM, Mt. 22. 5 they went their ways, one to his own *f.*

FARTHING, Mt. 5. 26 paid the last *f.*; 10. 29 are not two sparrows sold for a *f.*, Lk. 12. 6 + Mk. 12. 42.

FASHION (*n.*), Mk. 2. 12 we never saw it on this *f.*; 1 Cor. 7. 31 the *f.* of this world passeth away; Ph. 2. 8 being found in *f.* as a man + Lk. 9. 29; Jas. 1. 11.

FASHION (*v.*), Job 10. 8 thine hands have *f.* me, Ps. 119. 73; Ph. 3. 21 *f.* anew the body of our humiliation + Ps. 33. 15; 139. 16; 2 Cor. 11. 14; 1 Pet. 1. 14.

FAST (*adj.* or *adv.*), Ezr. 5. 8 this work goeth *f.* on; Ps. 33. 9 he commanded, and it stood *f.*; 65. 6 setteth *f.* the mountains + Pro. 4. 13.

FAST (*n.*), Ezr. 8. 21 Ezra proclaimed a *f.*; Is. 58. 5 wilt thou call this a *f.*; Joel 1. 14 sanctify a *f.*, 2. 15; Ac. 27. 9 the *f.* was now already gone by + 1 K. 21. 9; Jon. 3. 5.

FAST (*v.*), 2 S. 12. 21 thou didst *f.* and weep for the child; Is. 58. 4 ye *f.* for strife; Mt. 4. 2 Jesus *f.* forty days and forty nights; 6. 16 when ye *f.*, be not as the hypocrites; 16. 32 I will not send them away *f.*; Lk. 18. 12 I *f.* twice in the week; Ac. 27. 33 fourteenth day that ye continue *f.* + Neh. 1. 4; Ac. 13. 2.

FASTEN, Ecc. 12. 11 as nails well *f.* are the words of the masters of assemblies; Is. 22. 25 the nail that is *f.* in the sure place; Lk. 4. 20 the eyes of all were *f.* on him; Ac. 3. 4 Peter, *f.* his eyes upon him, said, Look on us + Ac. 11. 6; 28. 3.

FASTING (*n.*), Ps. 109. 24 my knees are weak through *f.*; Joel 2. 12 turn ye with *f.*, weeping, and mourning; 2 Cor. 11. 27 in *f.* often + Ps. 35. 13; 2 Cor. 6. 5.

FAT (*n.*), Gen. 45. 18 ye shall eat the *f.* of the land; Ex. 23. 18 nor shall the *f.* of my sacrifice remain; Lev. 3. 16 the *f.* is the Lord's; 1 S. 15. 22 to hearken is better than the *f.* of rams; Neh. 8. 10 eat the *f.* and drink sweet; Is. 1. 11 I am full of the *f.* of fed beasts + Ez. 34. 3.

FAT (*adj.*), Dt. 31. 20 waxen *f.*, then they turn to other gods; Ps. 119. 70 their heart is as *f.* as grease; Pro. 11. 25 the liberal soul shall be made *f.*; Is. 6. 10 make the heart of this people *f.*; 25. 6 make a feast of *f.* things full of marrow; Jer. 5. 28 they are waxen *f.*, they shine; Ez. 34. 14 in a *f.* pasture shall they feed + Gen. 49. 20; Ps. 78. 31.

FATHER, Gen. 2. 24 therefore shall a man leave his *f.* and his mother, and shall cleave unto his wife, Mt. 19. 5; Mk. 10. 7; Eph. 5. 31; Gen. 17. 4 be a *f.* of many nations, 5; Ro. 4. 17, 18; Ex. 3. 13 the God of your *f.* hath sent me; 20. 12 honour thy *f.* and thy mother, Dt. 5. 16; Mt. 15. 4; 19. 19; Mk. 7. 10; 10. 19; Lk. 18. 20; Eph. 6. 2; Dt. 4. 37 and because he loved thy *f.*, 10. 15; 24. 16 the *f.* shall not be put to death for the children; 2 S. 7. 14 I will be his *f.*, and he shall be my son, 1 Ch. 28. 6; Heb. 1. 5; 1 K. 2. 10 so David slept with his *f.*, 11. 21; 2 K. 2. 12 he cried, My *f.*, my *f.*; 1 Ch. 29. 10 Lord God of Israel our *f.*; 18 O Lord God of our *f.*, keep for ever, 2 Ch. 20. 6; Ps. 27. 10 for my *f.* and my mother have forsaken me; Is. 9. 6 the everlasting *F.*; 63. 16 for thou art our *F.*; Jer. 7. 18 children gather wood, *f.* kindle the fire; 31. 9 I am a *f.* to Israel; 29 *f.* have eaten sour grapes, Ex. 18. 2; Mal. 1. 6 if then I be a *f.*, where is mine honour; Mt. 6. 9 our *F.* which art in heaven, Lk. 11. 2; Mt. 10. 37 he that loveth *f.* or mother more than me; 15. 6 he shall not honour his *f.*; Lk. 1. 55 as he spake to our *f.*, Abraham; 3. 8 we have Abraham to our *f.*; 10. 22 no man knoweth who the *F.* is, but the Son; 11. 48 ye allow the deeds of your *f.*; 15. 21 *f.*, I have sinned against heaven; Jn. 4. 12 art thou greater than our *f.*, 8. 53; 6. 37 all that which the *F.* giveth me shall come unto me; 8. 19 ye neither know me, nor my *F.*; 10. 30 I and my *F.* are one; 16. 15 all things that the *F.* hath are mine; 17. 25 O righteous *F.*, the

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world hath not known thee; Ac. 7. 32 I am the God of thy *f.*; Ro. 4. 11 might be *f.* of all them that believe; 9. 5 whose are the *f.*; 2 Cor. 6. 18 I will be a *F.* unto you; Heb. 7. 3 without *f.*, without mother; 1 Jn. 2. 13 I write unto you, *f.*, because ye have known, 14+Ex. 15. 2; Dt. 27. 16; Jos. 2. 13; 1 K. 19. 4; Ps. 22. 4; 89. 26; Is. 38. 19; 43. 27; Ex. 18. 4, 14; Mt. 5. 45; 23. 30; Lk. 16. 27; Jn. 7. 22; Ac. 26. 6; Ro. 4. 16; 1 Thes. 2. 11.

FATHER-IN-LAW, Ex. 3. 1 the flock of Jethro his *f.*-*i.*-*l.*, 4. 18; 18. 1 Moses' *f.*-*i.*-*l.*, 8, 14, 17; Ju. 1. 16; 4. 11; Jn. 18. 13 Annas was *f.*-*i.*-*l.* to Caiaphas+Nu. 10. 29.

FATHERLESS, Ex. 22. 24 your wives shall be widows, and children *f.*; Dt. 10. 18 he doth execute the judgement of the *f.* and widow, Ps. 82. 3; Is. 1. 17; Dt. 14. 29 the stranger, and the *f.*, and the widow, shall come and eat, 24. 19, 20, 21; 26. 12, 13; Ps. 68. 5 a father of the *f.*; 109. 9 let his children be *f.*; 146. 9 the Lord preserveth the strangers and *f.*; Hos. 14. 3 for in thee the *f.* findeth mercy; Jas. 1. 27 to visit the *f.* and widows+Ps. 10. 14; 94. 6; Is. 1. 23; Lam. 5. 3.

FATHOM, Ac. 27. 28.

FATLING, Is. 11. 6 the calf, the young lion, and the *f.* together; Mt. 22. 4 my oxen and my *f.* are killed+1 S. 15. 9; Ps. 66. 15.

FATNESS, Gen. 27. 28 God give thee of the *f.* of the earth; Ju. 9. 9 should I leave my *f.*; Ps. 65. 11 and thy paths drop *f.*; Ro. 11. 17 partakest of the *f.* of the olive+Is. 55. 2.

FAULT, Gen. 41. 9 I remember my *f.* this day; Ex. 5. 16 the *f.* is in thine own people; Ps. 19. 12 clear thou me from hidden *f.*; Lk. 23. 4 I find no *f.* in this man, 14+Dan. 6. 4; Ro. 9. 19.

FAULTLESS, Heb. 8. 7.

FAVOUR (*n.*), Ex. 3. 21 I will give this people *f.* in sight of the Egyptians, 11. 3; 12. 36; 1 S. 2. 26 Samuel was in *f.* with the Lord and men; Ps. 30. 5 in his *f.* is life; Pro. 31. 30 *f.* is deceitful; Lk. 1 30 thou hast found *f.* with God; 2. 52 Jesus increased in *f.* with God and man; Ac. 2. 47 having *f.* with all people+Gen. 18. 3; 39. 21; 1 S. 16. 22; Ps. 44. 3; 106. 4; Pro. 16. 15; Ecc. 9. 11.

FAVOUR (*v.*), Gen. 29. 17 Rachel was beautiful and well *f.*; 39. 6 Joseph was well *f.*; Lk. 1. 28 thou that art highly *f.*+Ps. 35. 27.

FAVOURABLE, Ps. 85. 1 thou hast been *f.* unto thy land+Ps. 77. 7.

FEAR (*n.*), Gen. 9. 2 the *f.* of you shall be on every beast; Ex. 23. 27 I will send my *f.* before thee; Job 28. 28 the *f.* of the Lord, that is wisdom; Ps. 2. 11 serve the Lord with *f.*; 36. 1 there is no *f.* of God before his eyes, Ro. 3. 18; Pa. 53. 5 in great *f.* where no *f.* was; 90. 11 who knoweth thy wrath according to the *f.* that is due unto thee; Pro. 14. 26 in the *f.* of the Lord is strong confidence; 29. 25 the *f.* of man bringeth a snare; Is. 8. 13 let him be your *f.* and your dread; 11. 2 spirit of knowledge, and of the *f.* of the Lord; Lk. 1. 65 *f.* came on all that dwelt round about them. 7. 16; Ac. 2. 43; 5. 5, 11; 19. 17; Rev. 11. 11; Lk. 1. 74 should serve him without *f.*; Ro. 13. 7 *f.* to whom *f.* is due; 2 Cor. 5. 11 knowing therefore the *f.* of the Lord; 7. 11 what *f.*, what vehement desire; Heb. 5. 7 having been heard for his godly *f.*; 1 Pet. 1. 17 pass the time of your sojourning here in *f.*; 3. 14 fear not their *f.*; 1 Jn. 4. 18 no *f.* in love+Gen. 20. 11; 2 S. 23. 3; Ps. 5. 7; 19. 9; Is. 24. 18; Mt. 28. 8; Lk. 1. 12.

FEAR (*v.*), Gen. 22. 12 now I know that thou *f.* God; Ex. 14. 31 the people *f.* the Lord, and believed Moses; Dt. 4. 10 that they may learn to *f.* me; 28. 58 *f.* this glorious name; Ps. 25. 12 what man is he that *f.* the Lord; 76. 7 thou, even thou, art to be *f.*; 89. 7 God is greatly to be *f.*; 130. 4 forgiveness, that thou mayest be *f.*; Ecc. 12. 13 *f.* God, and keep his commandments; Is. 8. 12 neither *f.* ye their fear; 35. 4 say to them that are of a fearful heart, *F.* not; Mal. 3. 16 they that *f.* the Lord spake often one to another; 4. 2 to you that *f.* my name shall the Sun; Mt. 10. 28 *f.* him which is able to destroy, Lk. 12. 5; 1. 50 his mercy is on them that *f.* him; Ac. 10. 2 Cornelius was one that *f.* God; 27. 24 *f.* not, Paul; 1 Pet. 2. 17 *f.* God, honour the king; 3. 14 *f.* not their fear+Ex. 9. 30; Dt. 6. 2; 1 S. 12. 14; 2 K. 17. 36; 1 Ch. 16. 25; Ps. 78. 53; 96. 4; Dan. 6. 26; Mk. 4. 41; Rev. 2. 10.

FEARFUL, Dt. 20. 8 what man is *f.*, let him return, Ju. 7. 3; Mt. 8. 26 why are ye *f.*, O ye of little faith; Heb. 10. 27 a certain *f.* expectation of judgement; Rev. 21. 8 the *f.* shall have their part in the lake+Ex. 15. 11; Heb. 10. 31.

FEARFULLY, Ps. 139. 14 I am *f.* and wonderfully made.

FEARFULNESS, Ps. 55. 5 *f.* and trembling are come upon me.

FEAST (*n.*), Gen. 40. 20 Pharaoh made a *f.* to all his servants; Ex. 12. 14 ye shall keep it a *f.*, Lev. 23. 39, 41; Ex. 23. 14 three times thou shalt keep a *f.* in the year, Dt. 16. 16; Ex. 23. 16 the *f.* of harvest; 34. 22 thou shalt observe the *f.* of weeks, Dt. 16. 10; Lev. 23. 34 the fifteenth day shall be the *f.* of taber.; Nu. 29. 17 the fifteenth day of this month is the *f.*; 1 K. 12. 32 Jeroboam ordained a *f.* like to the *f.* that is in Judah; 2 Ch. 5. 3 the *f.* in the seventh month, Neh. 8. 14; Pro. 15. 15 a merry heart hath a continual *f.*; Is. 1. 14 your app. *f.* my soul hateth, Am. 5. 21; Is. 25. 6 make unto all peoples a *f.*; Mt. 26. 2 after two days is *f.* of passover, Mk. 14. 1; Lk. 2. 41 every year at *f.* his parents went; 14. 13 when thou makest a *f.*, call the poor; Jn. 2. 8 bear to the governor of the *f.*; 5. 1 there was a *f.* of the Jews; Ac. 18. 21 I must by all means keep this *f.*; 1 Cor. 5. 8 let us keep the *f.*+Nu. 29. 39; Ex. 46. 9; Jn. 6. 4; 7. 8; 1 Cor. 10. 27.

FEAST DAY, Am. 5. 21 I despise your *f. d.*+Ps. 81. 3.

FEASTING (*n.*), Ecc. 7. 2 of mourning, than to go to the house of *f.*+Est. 9. 17; Jer. 16. 8.

FEEBLE, Is. 35. 3 confirm the *f.* knees, Heb. 12. 12+Job 4. 4; Pro. 30. 26.

FEED, Gen. 48. 15 who *f.* me all my life long; Dt. 8. 16 who *f.* thee in the wilderness with manna; Ex. 34. 13 I will *f.* them upon the mountains; Jn. 21. 15 *f.* my lambs; 18 *f.* my sheep; Ac. 20. 28 *f.* the church of God; 1 Cor. 9. 7 who *f.* a flock, and eateth not+Gen. 30. 36; Ps. 80. 5; Is. 30. 23; 44. 20; Ez. 34. 2, 3; Zec. 11. 4.

FEEL, Gen. 27. 12 my father peradventure will *f.* me; Ac. 17. 27 if haply they might *f.* after him+Jn. 16. 26.

FEELING (*n.*), Eph. 4. 19 who being past *f.*; Heb. 4. 15 touched with the *f.* of our infirmities.

FEIGN, Ps. 17. 1 that goeth not out of *f.* lips; Lk. 20. 20 which *f.* themselves to be righteous+2 Pet. 2. 3.

FEIGNEDLY, Jer. 3. 10.

FELLOW, Ex. 2. 13 wherefore smitest thou thy *f.*; Ju. 7. 22 set every man's sword against his *f.*, 1 S. 14. 20; Ps. 45. 7 with oil of gladness above thy *f.*, Heb. 1. 9; Zec. 13. 7 against the man that is my *f.*; Mt. 11. 16 which call unto their *f.*; Ac. 22. 22 away with such a *f.*+Gen. 19. 9; Dan. 2. 13.

FELLOW-SERVANT, Mt. 24. 49; Rev. 22. 9.

FELLOWSHIP, Ac. 2. 42 in apostles' doctrine and *f.*; 1 Cor. 1. 9 called into the *f.* of his Son; 2 Cor. 6. 14 what *f.* hath righteousness with unrighteousness; Gal. 2. 9 the right hands of *f.*; 1 Jn. 1. 3 that ye also may have *f.* with us+Lev. 6. 2; Ph. 2. 1.

FEMALE, Gen. 1. 27 male and *f.* created he them, 5. 2; Mt. 19. 4 made them male and *f.*, Mk. 10. 6; Gal. 3. 28 there can be no male and *f.*+Gen. 6. 19; Lev. 4. 28.

FEN, Job 40. 21.

FENCE (*n.*), Ps. 62. 3 like a bowing wall, like a tottering *f.*+Ps. 80. 12; Eccl. 10. 8; Jer. 49. 3; Ez. 13. 5.

FENCED, Jos. 14. 12 the cities were great and *f.*; 2 K. 17. 9 from the tower to the *f.* city, 18. 8; 18. 13 Sennacherib came up against all the *f.* cities of Judah, 2 Ch. 12. 4+Dt. 9. 1; 2 Ch. 14. 6.

FERRY BOAT, 2 S. 19. 18 there went a *f. b.* for king's household.

FERVENT, Ac. 18. 25 Apollos, being *f.* in spirit; Ro. 12. 11 *f.* in spirit, serving the Lord+1 Pet. 4. 8.

FERVENTLY, 1 Pet. 1. 22 love one another from the heart *f.*

FESTER, Is. 1. 6.

FETCH, Nu. 20. 10 must we *f.* water out of this rock; Dt. 30. 4 from thence will the Lord thy God *f.* thee; 1 S. 4. 3 let us *f.* the

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ark; 1 K. 17. 10 *f.* me a little water + 2 Ch. 18. 8.
FETTERS, Ju. 16. 21 bound Samson with *f.* of brass; Mk. 5. 4 been often bound with *f.*, Lk. 8. 29.
FEVER, Mt. 8. 14 Peter's wife's mother sick of a *f.*, Mk. 1. 30; Lk. 4. 38; Jn. 4. 52 the *f.* left him; Ac. 28. 8 father of Publius sick of a *f.* + Dt. 28. 22.
FEW, Gen. 29. 20 they seemed to him but a *f.* days; 34. 30 I being *f.* in number, they shall slay me; Nu. 26. 54 to *f.* thou shalt give the less inheritance, 35. 8; Dt. 7. 7 for ye were the *f.* of all people; Mt. 22. 14 many are called, but *f.* chosen; 25. 21 faithful over a *f.* things, 23; Lk. 12. 48 shall be beaten with *f.* stripes; 13. 23 are there *f.* that be saved; 1 Pet. 3. 20 wherein *f.*, that is, eight souls were saved + Nu. 33. 54; Ps. 109. 8; Jer. 42. 2; Heb. 12. 10; Rev. 2. 14.
FIDELITY, Tit. 2. 10 not purloining, but shewing all good *f.*
FIELD, Gen. 49. 30 in the *f.* which Abraham bought, 50. 13; Ex. 9. 25 the hail smote in Egypt all that was in the *f.*; Nu. 20. 17 we will not pass thro' *f.* or vineyards, 21. 22; 2 S. 14. 31 wherefore have thy servants set my *f.* on fire; 1 Ch. 16. 32 let the *f.* rejoice; Ps. 96. 12 let the *f.* be joyful, and all therein; 132. 6 we found it in the *f.* of the wood; Is. 5. 8 that lay *f.* to *f.*; 32. 15 the wilderness be a fruitful *f.*; Mt. 13. 38 the *f.* is the world; 24. 18 let him that is in the *f.* not return, Mk. 13. 16; Lk. 17. 31; Mt. 24. 40 then shall two be in the *f.*, Lk. 17. 36; Jn. 4. 35 lift up your eyes, and look on the *f.* + 1 S. 6. 14; Jer. 32. 7; Hab. 3. 17; Lk. 15. 25.
FIERCE, Gen. 49. 7 cursed be their anger, for it was *f.*; 2 Sam. 19. 43 words of Judah were *f.* than of Israel; Mt. 8. 28 two possessed with devils, exceeding *f.* + Dt. 28. 50; 2 Tim. 3. 3.
FIERCENESS, Dt. 13. 17; Job 39. 24; Ps. 78. 49; 85. 3; Jer. 25. 38; Heb. 10. 27.
FIERY, Nu. 21. 6 the Lord sent *f.* serpents; Ps. 21. 9 make them as a *f.* oven; Is. 14. 29 and his fruit shall be a *f.* flying serpent; Dan. 7. 9 his throne was like the *f.* flame; Eph. 6. 16 the *f.* darts of the wicked; 1 Pet. 4. 12 think it not strange concerning the *f.* trial + Dt. 8. 15.
FIFTEENTH, Lev. 23. 6 on the *f.* day of the same month is the feast, Nu. 28. 17; 33. 3; 1 K. 12. 32 on the *f.* day of the eighth month was Jeroboam's feast, 33; Lk. 3. 1 in the *f.* year of the reign of Tiberius.
FIFTH, Lev. 19. 25 in the *f.* year ye shall eat the fruit thereof; Zec. 8. 19 fast of fourth and of *f.* month.
FIFTIETH, Lev. 25. 11 a jubile shall that *f.* year be to you.
FIFTY, 2 K. 1. 10 then let fire consume thee and thy *f.*, 12; Lk. 7. 41 the one owed 500 pence, and the other *f.*; 16. 6 sit down quickly, and write *f.*; Jn. 8. 57 thou art not yet *f.* years old + 1 K. 18. 4.
FIG TREE, Ju. 9. 10 the trees said to the *f.* t., Come, reign, 11; Hos. 9. 10 I saw your fathers as the firstripe in the *f.* t.; Joel 2. 22 the *f.* t. and vine do yield their strength; Hab. 3. 17 although the *f.* t. shall not blossom; Mt. 21. 19 seeing a *f.* t. by the way side, Mk. 11. 13; Mt. 24. 32 from the *f.* t. learn her parable, Mk. 13. 28; Lk. 13. 6 a certain man had a *f.* t. planted; Jn. 1. 48 when thou wast under the *f.* t. + 1 K. 4. 25; Joel 1. 7; Mic. 4. 4.
FIGHT (*n.*), 1 Tim. 6. 12 fight the good *f.* of the faith; 2 Tim. 4. 7 I have fought the good *f.*
FIGHT (*v.*), Ex. 14. 14 Lord *f.* for you, Dt. 1. 30; 3. 22; 20. 4; 1 S. 17. 32 thy servant will go and *f.* with this Philistine; 2 Ch. 13. 12 *f.* ye not against the Lord; Ps. 35. 1 *f.* against them that *f.* against me; Jn. 18. 36 then would my servants *f.*; Ac. 5. 39 lest haply ye be found even to be *f.* against God + Jos. 23. 10; Ps. 56. 1; Zec. 14. 3; Ac. 23. 9.
FIGHTINGS, 2 Cor. 7. 5 without were *f.*, within were fears; Jas. 4. 1 whence come wars and *f.*
FIGURE, Is. 44. 13 after the *f.* of a man; Ac. 7. 43 *f.* which ye made to worship them; Ro. 5. 14 who is a *f.* of him that was to come + Dt. 4. 16; Ac. 7. 44.
FILE, 1 S. 13. 21 they had a *f.* for the mattocks.
FILL (*n.*), Lev. 25. 19; Dt. 23. 24; Pro. 7. 18.
FILL (*v.*), Gen. 42. 25 Joseph commanded to *f.* their sacks, 44. 1; Ex. 1. 7 the children of Israel *f.* the land; 1 K. 18. 33 *f.* four barrels with water, and pour it on; Is. 65. 20 an old man that hath not *f.* his days; Jer. 23. 24 do not I *f.* heaven and earth; Lk. 1. 53 the hungry he hath *f.* with good things; 4. 28 they were *f.* with wrath; Jn. 2. 7 *f.* the waterpots; 6. 26 ye did eat of the loaves, and were *f.*; Ac. 5. 3 why hath Satan *f.* thy heart; 14. 17 *f.* our hearts with food and gladness; Ro. 15. 13 *f.* you with all joy and peace; Eph. 4. 10 that he might *f.* all things; 5. 18 be *f.* with the Spirit; Col. 1. 24 *f.* up on my part that which is lacking of the afflictions of Christ + Gen. 1. 22; Job 22. 18; Ps. 72. 19; Ex. 43. 5; Mt. 9. 16; Mk. 2. 21.
FILLET, Ex. 27. 10; 36. 38; Jer. 52. 21.
FILLETED, Ex. 27. 17; 38. 17, 28.
FILTH, 1 Cor. 4. 13 we are made as the *f.* of the world; 1 Pet. 3. 21 not the putting away of the *f.* of the flesh + Is. 4. 4.
FILTHINESS, Pro. 30. 12 not washed from their *f.*; Eph. 5. 4 nor *f.* + Exr. 6. 21.
FILTHY, Zec. 3. 3 clothed with *f.* garments; 1 Tim. 3. 8 *f.* lucre, Tit. 1. 7; 1 Pet. 5. 2 + Ps. 14. 3; Rev. 22. 11.
FIND, Gen. 6. 8 Noah *f.* grace in the eyes of the Lord; Nu. 32. 23 your sin will *f.* you out; Dt. 4. 29 thou shalt *f.* him, if thou seek; 1 K. 21. 20 hast thou *f.* me, O mine enemy; Job 11. 7 canst thou by searching *f.* out God; Ps. 32. 6 in a time when thou mayest be *f.*; Pro. 8. 35 whoso *f.* me *f.* life; Is. 55. 6 seek ye the Lord while he may be *f.*; 65. 1 I am *f.* of them that sought me not, Ro. 10. 20; Mt. 2. 8 when ye have *f.* him, bring me word again; 13. 44 the which when a man hath *f.*; 18. 13 if so be that he *f.* it; Lk. 2. 46 they *f.* him in the temple; 15. 24 he was lost, and is *f.*; 24. 3 they *f.* not the body of the Lord Jesus; Jn. 1. 41 we have *f.* the Messiah; Ro. 4. 1 what Abraham our father hath *f.*; 2 Cor. 2. 13 I *f.* not Titus my brother; Ph. 3. 9 and be *f.* in him; Heb. 4. 16 that we may *f.* grace to help us; 11. 5 Enoch was not *f.*; 2 Pet. 3. 14 that ye may be *f.* in peace + Gen. 37. 32; Jos. 2. 22; 2 Ch. 15. 4; Ps. 21. 8; 76. 5; 89. 20; Jer. 5. 1; 29. 14; Lk. 12. 37, 43; Ac. 13. 22; Rev. 18. 21.
FINE (*adj.*), Ps. 81. 16 with the *f.* of the wheat, 147. 14; Lam. 4. 1 the most *f.* gold changed; Dan. 2. 32 this image's head was of *f.* gold + Ps. 119. 127; Jas. 2. 3.
FINGER, Ex. 8. 19 this is the *f.* of God; 1 K. 12. 10 my little *f.* thicker, 2 Ch. 10. 10; Ps. 8. 3 thy heavens, the work of thy *f.*; Mt. 23. 4 not move them with their *f.*, Lk. 11. 46; Mk. 7. 33 put his *f.* into his ears; Lk. 11. 20 if I with the *f.* of God cast out devils; Jn. 8. 6 with his *f.* wrote on the ground; 20. 25 put my *f.* into the print of the nails + Ps. 144. 1; Pro. 6. 13; 7. 3; Is. 58. 9.
FINISH, Gen. 2. 1 the heavens and the earth were *f.*; Dan. 5. 26 God hath numbered thy kingdom, and *f.* it; Jn. 19. 30 he said, It is *f.*; Ro. 9. 28 for the Lord will execute his work, *f.* it; 2 Tim. 4. 7 I have *f.* the course + Ex. 39. 32; Rt. 3. 18; Heb. 4. 3.
FINS, Lev. 11. 9, 12; Dt. 14. 9, 10.
FIR, 1 K. 5. 10.
FIR TREE, Is. 44. 14.
FIRE, Gen. 22. 7 my father, behold the *f.* and the wood; Ex. 9. 24 hail, and *f.* mingled with the hail; 14. 24 the Lord looked through the pillar of *f.*; Lev. 6. 9 the *f.* of the altar be burning in it; Dt. 32. 22 a *f.* is kindled in mine anger; Ju. 6. 21 and there rose up *f.* out of the rock; 9. 15 let *f.* come out of bramble; 1 K. 19. 12 after the earthquake a *f.*; 2 K. 1. 10 let *f.* come down from heaven; 6. 17 the mountain was full of chariots of *f.*; Ps. 57. 4 I lie among them that are set on *f.*; 78. 21 a *f.* was kindled against Jacob; Jer. 5. 14 I will make my words in thy mouth *f.*; Dan. 3. 27 upon whose bodies the *f.* had no power; Joel 2. 30 *f.* and pillars of smoke, Ac. 2. 19; Mt. 3. 10 bringeth not forth good fruit is cast into *f.*, 7. 19; Lk. 3. 9; Jn. 15. 6; Mt. 3. 11 baptize with Holy Ghost, and *f.*, Lk. 3. 16; 9. 54 wilt thou that we command *f.*; 1 Cor. 3. 13 the *f.* itself shall

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prove each man's work; Jas. 3. 5 how much wood is kindled by how small a *f.*; 2 Pet. 3. 7 stored up for *f.*; Jud. 7 the punishment of eternal *f.*; Rev. 20. 9 *f.* came down out of heaven + Nu. 21. 28; Job 1. 16; Ps. 78. 14; 105. 32; Is. 66. 15; Hab. 2. 13; 2 Thes. 1. 8.

FIREBRAND, Ju. 15. 4 Samson put a *f.* in the midst + Pro. 26. 18; Is. 7. 4; Am. 4. 11.

FIREPAN, Nu. 4. 14.

FIRKIN, Jn. 2. 6.

FIRM, Job 41. 24 his heart is as *f.* as a stone; 2 Tim. 2. 19 the *f.* foundation of God standeth; Heb. 3. 6 the glorying of our hope *f.* unto the end + Ps. 73. 4; Heb. 3. 14.

FIRMAMENT, Gen. 1. 6 let there be a *f.*; Ps. 19. 1 the *f.* sheweth his handywork; Ez. 1. 22 the likeness of the *f.* was as crystal; Dan. 12. 3 wise shall shine as the brightness of the *f.* + Ps. 150. 1.

FIRST, Ex. 12. 5 your lamb shall be a male of the *f.* year; Est. 3. 7 in the *f.* month they cast Pur; Mt. 6. 33 seek ye *f.* the kingdom of God; 8. 21 me *f.* to go and bury my father, Lk. 9. 59; Mt. 20. 10 but when the *f.* came, they supposed; Mt. 20. 27 whosoever would be *f.* among you shall be your servant, Mk. 10. 44; Mk. 9. 35 if any desire to be *f.*, he shall be last; Ac. 13. 46 it should *f.* have been spoken to you; 1 Cor. 15. 45 the *f.* man Adam; 1 Tim. 5. 12 they have rejected their *f.* faith; Rev. 2. 4 that thou didst leave thy *f.* love + Is. 1. 26; 43. 27; Lk. 1. 3; 1 Tim. 2. 13.

FIRSTBORN, Gen. 27. 19 I am Esau thy *f.*, 32; 29. 26 to give the younger before the *f.*; Ex. 12. 12 and I will smite all the *f.* in the land; 34. 20 *f.* of thy sons thou shalt redeem; Ps. 89. 27 will make him my *f.*; Mic. 6. 7 shall I give my *f.* for my transgression; Mt. 1. 25 brought forth her *f.* son. Lk. 2. 7; Col. 1. 15 the *f.* of all creation; 18 the *f.* from the dead; Heb. 12. 23 ye are come to the church of the *f.* + Ex. 4. 22; Ps. 78. 51; 105. 36; 135. 8; 136. 10; Heb. 11. 28.

FIRSTFRUIT, Ex. 22. 29 not delay to offer the *f.* ripe *fruits*; Dt. 18. 4 the *f.* of thy corn; Ro. 11. 16 if the *f.* is holy, so is the lump; 16. 5 the *f.* of Asia; 1 Cor. 16. 15; 15. 20 *f.* of them that are asleep, 23; Jas. 1. 18 a kind of *f.* of his creatures + Pro. 3. 9; Jer. 2. 3; Ro. 8. 23.

FIRSTLING, Gen. 4. 4 Abel brought of the *f.* of his flock + Ex. 13. 12; 34. 19; Nu. 18. 15.

FISH (*n.*), Gen. 1. 26 dominion over *f.* of the sea, 28; Ex. 7. 18 the *f.* in the river shall die, 21; Jon. 1. 17 the Lord had prepared a great *f.*; Mt. 7. 10 if he ask a *f.*, will he give him a serpent, Lk. 11. 11; Mt. 14. 17 we have here but five loaves and two *f.*, Mk. 6. 38; Lk. 9. 13; Jn. 6. 9; Mt. 15. 34 seven loaves and a few little *f.*, Mk. 8. 7; Mt. 17. 27 take up the *f.* that first cometh; Jn. 21. 6 not able to draw it for multitude of *f.* + Ps. 8. 8; Zep. 1. 3.

FISH (*v.*), Jn. 21. 3 I go a *f.* + Jer. 16. 16.

FISHER, Mt. 4. 19 I will make you *f.* of men, Mk. 1. 17 + Is. 19. 8; Jn. 21. 7.

FISHERMEN, Lk. 5. 2 the *f.* were gone out of them.

FIST, Pro. 30. 4 who hath gathered the wind in his *f.* + Ex. 21. 18; Is. 58. 4.

FIT (*v.*), 1 K. 6. 35; Pro. 22. 18; Is. 44. 13; Ro. 9. 22.

FITCHES, Is. 28. 27.

FITLY, Eph. 2. 21 each several building *f.* framed together + Pro. 25. 11.

FIVE, Lev. 26. 8 *f.* of you shall chase an hundred; Is. 30. 17 at the rebuke of *f.* shall ye flee.

FIXED, Ps. 57. 7 O God, my heart is *f.*, 108. 1 + Ps. 112. 7.

FLAGON, Is. 22. 24.

FLAME, Ex. 3. 2 angel appeared in a *f.* of fire, Ac. 7. 30; Is. 13. 8 their faces shall be as *f.*; 43. 2 neither shall the *f.* kindle upon thee; Dan. 3. 22 *f.* slew those men that took up Shadrach; Heb. 1. 7 maketh his ministers a *f.* of fire; Rev. 1. 14 eyes were as a *f.* of fire, 2. 18; 19. 12 + Nu. 21. 28; Ps. 29. 7; 106. 18; Is. 5. 24; Ob. 18.

FLAMING, Gen. 3. 24 at garden of Eden a *f.* sword + Gen. 15. 17; Ps. 104. 4.

FLANKS, Lev. 3. 4; Job 15. 27.

FLASH (*n.*), Ex. 1. 14 the appearance of a *f.* of lightning.

FLASH (*v.*), Job 39. 23.

FLAT, Lev. 21. 18; Jos. 6. 5, 20.

FLATTER, Ps. 5. 9 they *f.* with their tongue; Pro. 20. 19 meddle not with him that *f.* + Ps. 78. 36; Ez. 12. 24.

FLATTERY, Dan. 11. 21 he shall obtain the kingdom by *f.* + Job 17. 5; 1 Thes. 2. 5.

FLAX, Ex. 9. 31; Jos. 2. 6; Pro. 31. 13; Is. 19. 9; Mt. 12. 20.

FLEE, Ex. 14. 5 that the people *f.*; Nu. 35. 6 the manslayer may *f.* thither; Jos. 7. 4 they *f.* from before the men of Ai; 1 S. 19. 10 David *f.* and escaped; Job 14. 2 he *f.* as a shadow; Ps. 104. 7 at thy rebuke they *f.*; 114. 3 the sea saw it and *f.*; 139. 7 or whither shall I *f.* from thy presence; 143. 9 I *f.* unto thee to hide me; Pro. 28. 1 the wicked *f.* when no man pursueth; Jon. 1. 10 and he *f.* from the presence of the Lord; Mt. 2. 13 take the young child, and *f.*; Heb. 6. 18 *f.* for refuge to lay hold; Jas. 4. 7 resist the devil, and he will *f.* from you; Rev. 20. 11 from whose face earth and heaven *f.* away + Ex. 14. 25; 1 S. 4. 17; Ps. 11. 1; Lk. 8. 34; Ac. 19. 16.

FLEECE, Ju. 6. 37 I will put a *f.* of wool in the floor + Dt. 18. 4; Job 31. 20.

FLESH, Gen. 2. 24 they shall be one *f.*, Mt. 19. 5, 6; Mk. 10. 8; 1 Cor. 6. 16; Eph. 5. 31; Gen. 6. 12 all *f.* had corrupted his way; 37. 27 he is our brother and our *f.*; 2 K. 5. 14 his *f.* came again; Job 19. 26 yet from my *f.* shall I see God; Ps. 16. 9 my *f.* shall rest in hope, Ac. 2. 26; Ps. 56. 4 I will not fear what *f.* can do; 84. 2 my *f.* crieth out for God; Is. 40. 5 all *f.* shall see it together; Jer. 17. 5 that maketh *f.* his arm; Ez. 37. 6 I will bring up *f.* upon you, 8; Mt. 24. 22 no *f.* would have been saved, Mk. 13. 20; Lk. 3. 6 all *f.* shall see the salvation of God; Jn. 1. 14 the Word became *f.*, and dwelt among us; Ro. 7. 25 with the *f.* I serve the law of sin; 8. 5 they that are after the *f.*; 8. 6 the mind of the *f.*; 11. 14 if I may provoke them which are my *f.*; 1 Cor. 5. 5 for the destruction of the *f.*; 10. 18 behold Israel after the *f.*; 2 Cor. 5. 16 know no man after the *f.*; Gal. 5. 19 now the works of the *f.* are manifest, adultery; Heb. 5. 7 in the days of his *f.*; 1 Jn. 4. 2 confesseth that Jesus Christ is come in the *f.* + Nu. 16. 22; Dt. 32. 42; 1 S. 17. 44; 2 K. 4. 34; 5. 14; Ps. 73. 26; 78. 20; 136. 25; 2 Cor. 3. 3; Gal. 6. 13; Jas. 5. 3.

FLESHLY, 2 Cor. 1. 12 not with *f.* wisdom; 1 Pet. 2. 11 abstain from *f.* lusts + Col. 2. 18.

FLIGHT, Mt. 24. 20 your *f.* be not in winter, Mk. 13. 18 + Am. 2. 14.

FLINT, Dt. 8. 15 brought thee water out of the rock of *f.*; Jos. 5. 2 Joshua made him knives of *f.*; Ps. 114. 8 turned the *f.* into a fountain; Is. 50. 7 therefore have I set my face like a *f.* + Is. 5. 28; Ez. 3. 9.

FLINTY, Dt. 32. 13.

FLOCK, Ex. 10. 9 we will go with our *f.* and our herds; 2 S. 12. 4 he spared to take of his own *f.*; Ps. 65. 13 the pastures are clothed with *f.*; Is. 40. 11 he shall feed his *f.* like a shepherd; Ez. 34. 31 ye my *f.*, the *f.* of my pasture; Am. 7. 15 the Lord took me as I followed the *f.*; Lk. 2. 8 keeping watch over their *f.*; Jn. 10. 16 they shall become one *f.*, one shepherd; Ac. 20. 28 take heed to all the *f.*; 1 Pet. 5. 2 feed the *f.* of God which is among you + Ps. 77. 20; Mic. 7. 14; Zec. 10. 3; Mal. 1. 14.

FLOOD, Gen. 6. 17 I bring a *f.* of water; 9. 11 nor shall there be any more a *f.*; 2 S. 22. 5 the *f.* of ungodly men made me afraid; Ps. 29. 10 the Lord sitteth upon the *f.*; 90. 5 thou carriest them away as with a *f.*; Mt. 24. 38 in days before the *f.*; 2 Pet. 2. 5 when he brought a *f.* upon the world of the ungodly + Jos. 24. 2; Job 28. 4; Ps. 24. 2; 32. 6; Lk. 6. 48.

FLOOR (*n.*), Joel 2. 24 and the *f.* shall be full of wheat + 1 K. 6. 30.

FLOUR, Nu. 28. 5 a tenth part of an ephah of *f.* for a meat offering, 20. 28; 29. 3, 9, 14.

FLOURISH, Ps. 72. 7 in his days shall the righteous *f.*; 90. 6 in the morning it *f.* + Ps. 132. 18; Pro. 11. 28.

FLOW, Ex. 3. 8 a land *f.* with milk and honey; Is. 2. 2 all nations shall *f.* unto it, Mic. 4. 1 + Jer. 31. 12; Jn. 7. 38.

FLOWER, 1 S. 2. 33 the increase shall die in the *f.* of their age; Job 14. 2 he cometh forth like a *f.*; Ps. 103. 15 as a *f.* of the field,

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so he flourisheth, Is. 40. 6+Ex. 25. 31; 37. 17.
FLUTE, Dan. 3. 5.
FLUTEPLAYER, Mt. 9. 23; Rev. 18. 22.
FLUTTER, Dt. 32. 11.
FLY (n.), Is. 7. 18.
FLY (v.), Gen. 1. 20 fowl that may *f.* above the earth; Dt. 14. 19 every creeping thing that *f.* is unclean; Ps. 55. 6 then would I *f.* away, and be at rest; 90. 10 it is soon gone, and we *f.* away+2 S. 22. 11; Ps. 18. 10; Is. 60. 8; Rev. 14. 6.
FOAL, Gen. 49. 11 binding his *f.* to the vine; Zec. 9. 9 upon a colt the *f.* of an ass, Mt. 21. 5+Gen. 32. 15.
FOAM (n.), Hos. 10. 7.
FOAM (v.), Mk. 9. 18 *f.* and gnasheth with his teeth, Lk. 9. 39; Jud. 13 *f.* out their own shame.
FOES, 1 Ch. 21. 12 or to be consumed before thy *f.*; Mt. 10. 36 a man's *f.* shall be they of his own household+Ps. 30. 1.
FOLD (n.), Ez. 34. 14 on the mountains shall their *f.* be; Jn. 10. 16 other sheep I have, which are not of this *f.*+Is. 13. 20; 65. 10; Zep. 2. 6.
FOLD (v.), Pro. 6. 10.
FOLDING (n.), Pro. 6. 10 a little *f.* of the hands to sleep, 24. 33.
FOLK, Pro. 30. 26 the conies are but a feeble *f.*; Ac. 5. 16 bringing sick *f.*
FOLLOW, Nu. 14. 24 Caleb hath *f.* me fully; 1 K. 12. 20 none that *f.* house of David; 18. 21 if the Lord be God, *f.* him; Ps. 63. 8 my soul *f.* hard after thee; Hos. 6. 3 we *f.* on to know the Lord; Mt. 4. 19 *f.* me, Lk. 9. 57, 61; Mt. 16. 24 take up his cross, and *f.* me, Mk. 8. 34; 10. 21; Lk. 9. 23; Mt. 27. 55 many women which had *f.* Jesus; Lk. 9. 49 because he *f.* not with us; Mk. 10. 28 we have left all, and have *f.* thee, Lk. 18. 28; 22. 54 Peter *f.* afar off; Jn. 1. 38 Jesus turned, and saw them *f.*; 10. 4 the sheep *f.* him; Ac. 12. 8 cast thy garment about thee, and *f.* me; 1 Tim. 5. 24 and some men also they *f.* after; 1 Pet. 2. 21 an example, that ye should *f.* his steps; Rev. 14. 4 these are they which *f.* the Lamb+Ex. 23. 2; 2 S. 2. 10; Mk. 5. 37; Jn. 21. 20.
FOLLY, 1 S. 25. 25 Nabal is his name, and *f.* is with him; Job 4. 18 his angels he charged with *f.*; Pro. 26. 4 answer not a fool according to his *f.*+Jos. 7. 15; 2 Tim. 3. 9.
FOOD, Gen. 2. 9 every tree that is good for *f.*; Ps. 78. 25 man did eat angels' *f.*; 136. 25 who giveth *f.* to all flesh; Mt. 6. 25 is not the life more than the *f.*, Lk. 12. 23; 1 Tim. 6. 8 having *f.* and raiment+Ps. 147. 9; Pro. 6. 8.
FOOL, Ps. 49. 10 likewise the *f.* and brutish person; Pro. 12. 15 the way of a *f.* is right in his own eyes; 14. 9 *f.* make a mock at sin; Mt. 5. 22 whosoever shall say, Thou *f.*; 23. 17 ye *f.* and blind, 19; 1 Cor. 3. 18 let him become a *f.*, that he may become wise+2 S. 3. 33; Ps. 94. 8; Is. 35. 8; Lk. 24. 25; 1 Cor. 4. 10.
FOOLISH, Dt. 32. 21 will provoke them with a *f.* nation, Ro. 10. 19; Jer. 5. 4 surely these are poor, they are *f.*; Mt. 25. 2 five of the virgins were *f.*, and five were wise; 1 Cor. 1. 20 God made *f.* the wisdom of the world+Lk. 12. 20; 2 Cor. 11. 19; 12. 11; Eph. 5. 4.
FOOLISHLY, 2 S. 24. 10 I have done very *f.*, 1 Ch. 21. 8; 2 Cor. 11. 17 I speak as in *f.*+Gen. 31. 28.
FOOLISHNESS, 2 S. 15. 31 turn the counsel of Ahithophel into *f.*; Job 1. 22 Job sinned not, nor charged God with *f.*; Pro. 22. 15 *f.* is bound in the heart of a child; 1 Cor. 1. 23 Christ crucified, unto Gentiles *f.*+1 Cor. 1. 18; 3. 19; 2 Cor. 11. 1.
FOOT, Jos. 3. 15 the *f.* of the priests that bare the ark; 1 S. 2. 9 he will keep the *f.* of his saints; 2 S. 22. 34 he maketh my *f.* like hinds' *f.*, Ps. 18. 33; Hab. 3. 19; 2 K. 19. 24 with the sole of my *f.* have I dried up all the rivers; Job 28. 4 forgotten of the *f.* that passeth by; Ps. 25. 15 he shall pluck my *f.* out of the net; Pro. 1. 16 their *f.* run to evil; Ecc. 5. 1 keep thy *f.* when thou goest to the house of God; Is. 32. 20 send forth the *f.* of the ox and the ass; 58. 13 if thou turn away thy *f.* from the sabbath; Ez. 29. 11 no *f.* of man, no *f.* of beast shall pass through it; Dan. 2. 33 his *f.* part of iron; Mt. 22. 13 bind him hand and *f.*; 28. 9 they came, and held him by the *f.*; Lk. 8. 35 sitting at the *f.* of Jesus; Jn. 12. 3 anointed the *f.* of Jesus; 13. 5 to wash the disciples' *f.*; Ac. 4. 35 laid them down at the apostles' *f.*; Ro. 3. 15 their *f.* are swift to shed blood; 1 Cor. 12. 15 if the *f.* shall say, Because I am not the hand; Heb. 2. 8 put all things in subjection under his *f.*+Dt. 11. 10; Jos. 1. 3; Ju. 5. 27; Ps. 26. 12; 119. 59; Is. 26. 6; Na. 1. 15; Lk. 8. 41; Ac. 5. 10.
FOOTSTEPS, Ps. 77. 19 thy *f.* were not known+Ps. 89. 51.
FOOTSTOOL, Ps. 99. 5 worship at his *f.*, 132. 7; 110. 1 until I make thine enemies thy *f.*, Mt. 22. 44; Mk. 12. 36; Lk. 20. 43; Ac. 2. 35; Heb. 1. 13; Is. 66. 1 and earth is my *f.*, Ac. 7. 49; Heb. 10. 13 till his enemies be made the *f.* of his feet+1 Ch. 28. 2; Mt. 5. 35; Jas. 2. 3.
FORBEAR, 1 K. 22. 6 shall I go, or *f.*, 2 Ch. 18. 5, 14; Ex. 2. 5 whether they will hear or *f.*, 7; 3. 11; Eph. 4. 2 *f.* one another in love; 1 Thes. 3. 1 when we could no longer *f.*+2 Ch. 25. 16; Jer. 51. 30; Ez. 3. 27; Col. 3. 13.
FORBEARANCE, Ro. 2. 4 the riches of his *f.*; Ph. 4. 5 let your *f.* be known unto all men+Ro. 3. 25.
FORBID, Mt. 3. 14 John *f.* him, saying, I have need; Lk. 18. 16 and *f.* them not; Ac. 16. 6 were *f.* to preach the word in Asia+Dt. 4. 23; 3 Jn. 10.
FORCE (n.), Jn. 6. 15 perceived that they were about to come and take him by *f.*; Ac. 23. 10 to take Paul by *f.* from among them+1 S. 2. 16.
FORCE (v.), 1 S. 13. 12 I *f.* myself therefore+Ju. 1. 34; Pro. 30. 33.
FORCIBLE, Job 6. 25.
FORD, Jos. 2. 7 pursued the spies to the *f.*; Ju. 3. 28 took the *f.* of Jordan+Gen. 32. 22; Is. 16. 2.
FOREFATHERS, 2 Tim. 1. 3 God, whom I serve from my *f.*+Jer. 11. 10.
FOREHEAD, Ex. 28. 38 the plate shall be on Aaron's *f.*; 1 S. 17. 49 smote the Philistine in his *f.*; Rev. 7. 3 sealed the servants of God in their *f.*; 14. 1 his Father's name written in their *f.*; 22. 4 his name shall be in their *f.*+Ez. 3. 8; Rev. 13. 16; 20. 4.
FOREIGNER, Dt. 15. 3 of a *f.* thou mayest exact it+Ob. 11.
FOREKNOW, Rom. 8. 29 whom he *f.* he also foreordained; 11. 2 his people which he *f.*; 1 Pet. 1. 20.
FOREMOST, Gen. 32. 17; 33. 2; 2 S. 18. 27.
FOREORDAIN, Rom. 8. 29; Eph. 1. 5.
FORERUNNER, Heb. 6. 20.
FORESEE, Gal. 3. 8 *f.* that God would justify the Gentiles.
FORESKIN, Dt. 10. 16 circumcise the *f.* of your heart+Gen. 17. 11; 1 S. 18. 25.
FOREST, 1 K. 7. 2 the house of the *f.*; Neh. 2. 8 Asaph, keeper of the king's *f.*; Ps. 104. 20 beasts of the *f.* do creep forth+2 K. 19. 23; Ps. 50. 10; Is. 37. 24.
FOREWARN, Gal. 5. 21 of the which I *f.* you; 1 Thes. 4. 6 as we also have *f.* you.
FORGET, Gen. 40. 23 butler not remember Joseph, but *f.* him; 41. 51 God hath made me *f.* all my toil; Dt. 6. 12 beware lest thou *f.* the Lord; Ps. 13. 1 O Lord, wilt thou *f.* me; 42. 9 why hast thou *f.* me; 137. 5 if I *f.* thee, O Jerusalem; Is. 49. 15 can a woman *f.* her sucking child; 51. 13 and hast *f.* the Lord thy maker; Jer. 2. 32 my people have *f.* me, 13. 25; 18. 15; Hos. 8. 14 for Israel hath *f.* his Maker; Lk. 12. 6 not one of them is *f.* in the sight of God; Ph. 3. 13 *f.* the things which are behind; Heb. 6. 10 God is not unrighteous to *f.* your work; Jas. 1. 24 he *f.* what manner of man he was+Ju. 3. 7; Ps. 119. 176; Pro. 3. 1; Hos. 4. 6; Heb. 13. 2, 16; Jas. 1. 25.
FORGIVE, 1 K. 8. 30 when thou hearest *f.*, 39; 2 Ch. 6. 21, 30; Ps. 32. 1 blessed is he whose transgression is *f.*, Rom. 4. 7; Ps. 103. 3 who *f.* all thine iniquities; Mt. 6. 14 if ye *f.* men their trespasses; 9. 2 thy sins are *f.* thee; 6 hath power to *f.* sins, Mk. 2. 10; Lk. 5. 24; Mt. 12. 31 all sin and blasphemy shall be *f.*; 18. 21 how oft shall my brother sin, and I *f.* him; Mk. 2. 7 who can *f.* sins, but one, even God; Lk. 23. 34 *f.* them, for they know not what they do; Eph. 4. 32 *f.* one another; Col. 3. 13 even as the Lord *f.* you, so also do ye; 1 Jn. 1. 9 faithful and righteous to *f.* us; 2. 12 because your sins

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are *f.* + Ex. 10. 17; 32. 32; Ps. 78. 38; Ac. 8. 22; Jas. 5. 15.
FORGIVENESS, Ps. 130. 4 there is *f.* with thee; Mk. 3. 29 hath never *f.* + Dan. 9. 9.
FORK, 1 S. 13. 21.
FORM (*n.*), Gen. 1. 2 the earth was without *f.*, and void; Is. 53. 2 he hath no *f.* nor comeliness; Jn. 5. 37 ye have neither heard his voice at any time, nor seen his *f.*; Ro. 2. 20 having the *f.* of knowledge; Ph. 2. 6 being in the *f.* of God; 2 Tim. 3. 5 holding a *f.* of godliness + Job 4. 16; Mk. 16. 12; Lk. 3. 22.
FORM (*v.*), Ps. 90. 2 or ever thou hadst *f.* the earth; 95. 5 his hands *f.* the dry land; Zec. 12. 1 and *f.* the spirit of man within him; Ro. 9. 20 shall the thing *f.* say to him that *f.* it; Gal. 4. 19 until Christ be *f.* in you + Dt. 32. 18; Is. 43. 1; 45. 7.
FORMER, Ps. 89. 49 where are thy *f.* lovingkindnesses; Is. 41. 22 let them shew the *f.* things, 43. 9; Jer. 5. 24 the *f.* and latter rain in his season, Hos. 6. 3; Joel 2. 23; Eph. 4. 22 your *f.* manner of life.
FORNICATION, Mt. 5. 32 saving for the cause of *f.*, 19. 9; Jn. 8. 41 we be not born of *f.*; Ac. 15. 20 that they abstain from *f.*, 29; 21. 25; 1 Cor. 5. 1 such *f.* as is not even among the Gentiles; 6. 13 the body is not for *f.* + Eph. 5. 3; Rev. 18. 3.
FORNICATOR, 1 Cor. 5. 11 if any that is called a brother be a *f.*; Heb. 12. 16 lest there be any *f.* or profane person + 1 Cor. 6. 9; Eph. 5. 5; Heb. 13. 4; Rev. 21. 8.
FORSAKE, Dt. 12. 19 *f.* not the Levite; 1 Ch. 28. 9 if thou *f.* him, he will cast thee off; Ps. 22. 1 my God, my God, why hast thou *f.* me, Mt. 27. 46; Mk. 15. 34; Ps. 119. 8 O *f.* me not utterly; Pro. 2. 17 which *f.* the guide of her youth; Is. 42. 16 these things will I do, and not *f.* them; 55. 7 let the wicked *f.* his way; Ez. 8. 12 the Lord hath *f.* the earth, 9. 9; Mt. 26. 56 disciples *f.* him and fled, Mk. 14. 50; Lk. 5. 11 they *f.* all, and followed him; 2 Cor. 4. 9 persecuted, but not *f.*; 2 Tim. 4. 10 Demas hath *f.* me + 1 K. 12. 8; Ps. 71. 11; Jer. 5. 19.
FORSWEAR, Mt. 5. 33 thou shalt not *f.* thyself.
FORT, 2 S. 5. 9 the *f.*, the city of David + Is. 25. 12; 32. 14; Dan. 11. 19.
FORTHWITH, Mk. 6. 25.
FORTRESS, 2 S. 22. 2 the Lord is my *f.*, Ps. 18. 2; Is. 25. 12 the *f.* of the high fort + Jer. 6. 27.
FORTY, Gen. 18. 29 I will not do it for *f.*'s sake; Nu. 14. 33 shall wander in the wilderness *f.* years, 32. 13; Am. 5. 25 ye offered sacrifices *f.* years, Ac. 7. 42 + Dt. 25. 3; Am. 2. 10; Jon. 3. 4; 2 Cor 11. 24.
FORWARD, 3 Jn. 6 whom thou wilt do well to set *f.* on their journey.
FOUL (*adj.*), Mt. 16. 3 it will be *f.* weather to day + Job 16. 16.
FOUL (*v.*), Ez. 34. 18 ye must *f.* the residue with your feet + Ez. 32. 2.
FOUNDATION, Jos. 6. 26 he shall lay the *f.* in his firstborn, 1 K. 16. 34; Job 38. 4 when I laid the *f.* of the earth; Ps. 102. 25 of old hast thou laid the *f.* of the earth, Heb. 1. 10; Is. 28. 16 I lay in Zion for a *f.*; 48. 13 my hand hath laid the *f.* of the earth; Mt. 25. 34 kingdom prepared from the *f.* of the world; Lk. 14. 29 after he hath laid the *f.*; 1 Cor. 3. 11 other *f.* can no man lay; Eph. 2. 20 built upon the *f.* of the prophets; Heb. 6. 1 the *f.* of repentance and faith; 11. 10 the city which hath the *f.*; Rev. 21. 14 the wall of the city had twelve *f.* + Ezr. 3. 10; Is. 44. 28; Hag. 2. 18; 2 Tim. 2. 19; Heb. 9. 26.
FOUNDED, Ps. 24. 2 he hath *f.* it upon the seas; Pro. 3. 19 the Lord by wisdom hath *f.* the earth; Mt. 7. 25 it was *f.* upon the rock + Ps. 104. 8.
FOUNTAIN, Gen. 7. 11 the *f.* of the great deep were broken up; Ps. 36. 9 with thee is the *f.* of life; Pro. 10. 11 the mouth of the righteous is a *f.* of life; 14. 27 the fear of the Lord is a *f.* of life; Jer. 2. 13 forsaken the *f.* of living waters, 17. 13; Joel 3. 18 a *f.* shall come forth of the house of the Lord; Zec. 13. 1 in that day a *f.* shall be opened; Jas. 3. 11 doth a *f.* send forth sweet water; Rev. 7. 17 he shall guide them unto *f.* of waters of life + Dt. 33. 28; Ps. 68. 26; Pro. 13. 14.
FOUR, Gen. 2. 10 a river parted, and became *f.* heads; Ez. 1. 6 and every one had *f.* faces, 15; Dan. 7. 17 these *f.* beasts are *f.* kings; Rev. 4. 6 round about the throne were *f.* living creatures + Jn. 19. 23.
FOURSCORE, Ps. 90. 10 even by reason of strength *f.* years; Lk. 2. 37 she was a widow of about *f.* and four years + Lk. 16. 7.
FOURSQUARE, Ex. 27. 1; Rev. 21. 16.
FOURTH, Mt. 14. 25 Jesus came in the *f.* watch of the night; Rev. 4. 7 the *f.* living creature was like a flying eagle + Rev. 6. 7.
FOWL, Gen. 1. 26 let them have dominion over the *f.*; Ps. 50. 11 I know all the *f.* of the mountains; 79. 2 bodies of thy servants meat to *f.* of heaven + Gen. 9. 10; Ps. 8. 8; Dan. 4. 14.
FOWLER, Ps. 91. 3 he shall deliver thee from the snare of the *f.* + Ps. 124. 7; Pro. 6. 5; Hos. 9. 8.
FOX, Ju. 15. 4; Neh. 4. 3; Ps. 63. 10; S. of S. 2. 15; Mt. 8. 20; Lk. 9. 58; 13. 32.
FRAIL, Ps. 39. 4.
FRAME (*n.*), Ps. 103. 14 he knoweth our *f.* + Ex. 40. 2.
FRAME (*v.*), Is. 29. 16 shall the thing *f.* say to him that *f.* it; Eph. 2. 21 each several building fitly *f.* together; Heb. 11. 3 the worlds were *f.* by the word of God + Ju. 12. 6; Jer. 18. 11; Eph. 4. 16.
FREE (*adj.*), Dt. 15. 12 in the seventh year thou shalt let him go *f.*, Jer. 34. 9, 14; Ps. 51. 12 and uphold me with a *f.* spirit; Mt. 17. 26 therefore the sons are *f.*; Jn. 8. 32 the truth shall make you *f.*; Ro. 6. 18 being made *f.* from sin, 22; 1 Cor. 7. 21 if thou canst become *f.*, use it rather; Gal. 3. 28 there can be neither bond nor *f.*; Gal. 4. 26 Jerusalem that is above is *f.*; 1 Pet. 2. 16 as *f.*, and not using your freedom + Eph. 6. 8; Rev. 13. 16.
FREEDMAN, 1 Cor. 7. 22.
FREEDOM, Gal. 5. 13 use not your *f.* for an occasion to the flesh + Gal. 5. 1; 1 Pet. 2. 16.
FREELY, Hos. 14. 4 I will love them *f.*; Mt. 10. 8 *f.* ye received, *f.* give; Ro. 3. 24 being justified *f.* by his grace; 8. 32 not also with him *f.* give us all things.
FREEMAN, Col. 3. 11; Rev. 6. 15.
FREEWILL, Lev. 22. 21 offereth a *f.* offering, it shall be perfect; Ps. 119. 108 accept the *f.* offerings of my mouth + Lev. 22. 18; Ezr. 3. 5; 7. 13; 8. 28.
FRET, Lev. 13. 51 the plague is a *f.* leprosy, 52; 14. 44; Ps. 37. 1 *f.* not thyself, 7, 8; Pro. 24. 19; 19. 3 and his heart *f.* against the Lord + 1 S. 1. 6; Is. 8. 21.
FRIEND, Ex. 33. 11 God spake to Moses as a man to his *f.*; Job 2. 11 when Job's three *f.* heard of this; Ps. 35. 14 as though he had been my *f.* or brother; Pro. 17. 17 a *f.* loveth at all times; 27. 6 faithful are the wounds of a *f.*; Is. 41. 8 the seed of Abraham my *f.*; Mic. 7. 5 trust ye not in a *f.*; Zec. 13. 6 I was wounded in the house of my *f.*; Mt. 22. 12 *f.*, how camest thou in hither; Lk. 11. 8 though he will not give him because he is his *f.*; 16. 9 make to yourselves *f.* by means of the mammon; 23. 12 the same day Pilate and Herod were made *f.*; Jn. 3. 29 the *f.* of the bridegroom rejoiceth; 15. 14 ye are my *f.*; Jas. 2. 23 Abraham was called the *f.* of God; 4. 4 a *f.* of the world + 2 S. 16. 17; 2 Ch. 20. 7; Ps. 88. 18; Pro. 27. 10; Mk. 3. 21; 3 Jn. 14.
FRIENDSHIP, Jas. 4. 4 the *f.* of the world is enmity with God + Pro. 22. 24.
FRINGE, Nu. 15. 38, 39; Dt. 22. 12.
FROG, Ex. 8. 2.
FRONTLET, Ex. 13. 16; Dt. 6. 8; 11. 18.
FROST, Gen. 31. 40 drought consumed me by day, *f.* by night; Ex. 16. 14 as small as the hoar *f.* + Job 37. 10.
FROWARD, Ps. 101. 4 a *f.* heart shall depart from me; 1 Pet. 2. 18 but also to the *f.* + Pro. 8. 13.
FROWARDNESS, Pro. 2. 14; 6. 14; 10. 32.
FRUIT, Ex. 22. 29 offer the first of thy ripe *f.*; Lev. 19. 24 in the fourth year the *f.* shall be holy; Nu. 13. 27 we came to the land, and this is the *f.* of it; Dt. 7. 13 he will also bless the *f.* of thy land; Ps. 132. 11 of the *f.* of thy body will I set upon thy throne; Pro. 11. 30 the *f.* of the righteous is a tree of life; Is. 3. 10 they shall eat the *f.* of their doings; Hab. 3. 17 neither shall *f.* be in the vines; Mt. 3. 8 bring forth *f.* worthy of repentance, Lk. 3. 8;

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Mt. 7. 16 by their *f.* ye shall know them, 20; 13. 23 sown upon the good ground, is he that bear-eth *f.*; 26. 29 I will not drink of this *f.* of the vine, until I drink it new in my Father's kingdom; Mk. 12. 2 might receive the *f.* of the vineyard; Lk. 13. 6 he sought *f.* thereon; Jn. 15. 8 that ye bear much *f.*; 16 I appointed you, that ye should bear *f.*; Ro. 1. 13 that I might have some *f.* in you also; 6. 21 what *f.* then had ye at that time in the things whereof ye are now ashamed; Gal. 5. 22 the *f.* of the Spirit is love, joy, peace, Eph. 5. 9; Col. 1. 6 even as it is also in all the world bearing *f.*; Rev. 22. 2 bare twelve manner of *f.* + Dt. 28. 4; Ps. 1. 3; 104. 13; Is. 65. 21; Mic. 7. 1, 13; Hag. 1. 10; Ph. 4. 17; Jas. 3. 17.

FRUITFUL, Gen. 1. 22 be *f.*, and multiply, 28; 8. 17; 9. 7; 35. 11; 28. 3 God Almighty bless thee, and make thee *f.*; Ps. 128. 3 thy wife shall be as a *f.* vine + Lev. 26. 9.

FRUSTRATE, Is. 44. 25 that *f.* the tokens of the liars + Esr. 4. 5; Job 5. 12.

FUEL, Is. 9. 5 this shall be with burning and *f.* of fire + Ez. 15. 4; 21. 32.

FUGITIVE, Gen. 4. 12 a *f.* and a vagabond shalt thou be + Ju. 12. 4; 2 K. 25. 11; Is. 15. 5; Ez. 17. 21.

FULFIL, Ex. 5. 13 *f.* your works; 2 Ch. 36. 21 to *f.* threescore and ten years; Mt. 1. 22 that it might be *f.*; Mt. 2. 17 then was *f.* that which was spoken, 27. 9; 3. 15 to *f.* all righteousness, 24. 34; Lk. 1. 20 my words, which shall be *f.* in their season; Jn. 15. 11 that your joy may be *f.*, 16. 24; Ac. 13. 29 when they had *f.* all that was written of him; Ro. 13. 8 he that loveth another hath *f.* the law; Gal. 6. 2 so *f.* the law of Christ; Ph. 2. 2 *f.* ye my joy, that ye be of the same mind + 2 Ch. 6. 4; Ps. 148. 8; Dan. 4. 33; Mk. 1. 15; Ac. 12. 25; 13. 25; 2 Tim. 4. 5; 1 Jn. 1. 4; 2 Jn. 12.

FULFILMENT, Ro. 13. 10.

FULL, Gen. 41. 7 devoured the seven *f.* ears, 22; Lev. 26. 5 ye shall eat your bread to the *f.*; Rt. 1. 21 I went out *f.*; 1 Ch. 23. 1 David was old and *f.* of days, 29. 28; Pro. 27. 20 hell and destruction are never *f.*; Ecc. 1. 7 yet the sea is not *f.*; 10. 14 a fool is *f.* of words; Is. 1. 15 your hands are *f.* of blood; 6. 3 earth is *f.* of his glory; Mt. 6. 22 thy whole body shall be *f.* of light, Lk. 11. 36; 4. 1 Jesus being *f.* of the Holy Ghost; 6. 25 woe unto you that are *f.*; Ac. 6. 3 look ye out men *f.* of the Holy Ghost; Ro. 1. 29 *f.* of envy, murder; 1 Cor. 4. 8 already are ye *f.*; Ph. 4. 12 have I learned the secret to be *f.* + Gen. 15. 16; Pro. 30. 9; Hab. 3. 3; Ph. 4. 18.

FULLY, Nu. 14. 24 Caleb hath followed me *f.*; 1 K. 11. 6 Solomon went not *f.* after the Lord; Ro. 15. 19.

FULNESS, Ps. 16. 11 in thy presence is *f.* of joy; 24. 1 the earth is the Lord's and the *f.*, 1 Cor. 10. 26; Jn. 1. 16 of his *f.* have we received, and grace for grace; Ro. 11. 12 how much more their *f.*; Gal. 4. 4 when the *f.* of the time came; Eph. 1. 23 the *f.* of him that filleth all in all; Col. 2. 9 in him dwelleth all the *f.* of the Godhead bodily + 1 Ch. 16. 32; Ps. 96. 11; 98. 7.

FURBISH, Jer. 46. 4; Ez. 21. 9, 10.

FURIOUS, Na. 1. 2 the Lord revengeth, and is *f.*

FURIOUSLY, 2 K. 9. 20; Ez. 23. 25.

FURLONGS, Lk. 24. 13 Emmaus was from Jerusalem threescore *f.*; Jn. 6. 19 rowed about five and twenty *f.*; 11. 18 Bethany nigh Jerusalem about fifteen *f.* + Rev. 14. 20; 21. 16.

FURNACE, Gen. 15. 17 a smoking *f.* and a burning lamp; Dt. 4. 20 hath taken you out of the iron *f.*, Jer. 11. 4; Ps. 12. 6 as silver tried in a *f.* of earth; Is. 48. 10 in the *f.* of affliction; Dan. 3. 6 into the midst of a burning fiery *f.*, 11; Mt. 13. 42 and shall cast them into a *f.* of fire, 50 + Neh. 12. 38; Is. 31. 9; Rev. 1. 15.

FURNISH, 2 Tim. 3. 17 *f.* completely unto every good work + Jer. 46. 19.

FURNITURE, Gen. 31. 34; Nu. 3. 8; 1 Ch. 9. 29.

FURROW, Ps. 65. 10 thou settlest the *f.* thereof + Job 39. 10; Hos. 12. 11.

FURTHER (*adv.*), Job 38. 11 hitherto shalt thou come, but no *f.*; Lk. 24. 28 he made as though he would go *f.* + Nu. 22. 26.

FURY, Is. 27. 4 *f.* is not in me, who would set briers; 63. 5 my *f.* it upheld me; Jer. 6. 11 full of the *f.* of the Lord; Ez. 38. 18 my *f.* shall come up in my face; Dan. 3. 19 then was Nebuchadnezzar full of *f.* + Gen. 27. 44; Is. 59. 18; Jer. 36. 7.

GAIN (*n.*), Pro. 3. 14 the *g.* thereof is better than fine gold; Ph. 3. 7 what things were *g.* to me; 1 Tim. 6. 5 supposing that godliness is a way of *g.* + Mic. 4. 13.

GAIN (*v.*), Mt. 16. 26 if he shall *g.* the whole world, and forfeit his life, Mk. 8. 36; Lk. 9. 25; Mt. 18. 15 thou hast *g.* thy brother; 1 Cor. 9. 19 that I might *g.* the more; Ph. 3. 8 that I may *g.* Christ; 1 Pet. 3. 1 they may be *g.* by the behaviour of their wives + Dan. 2. 8; Lk. 19. 15.

GAINSAY, Ac. 19. 36.

GALL, Ps. 69. 21; Mt. 27. 34; Ac. 8. 23.

GALLANT, Is. 33. 21.

GALLEY, Is. 33. 21 no *g.* with oars.

GALLOWS, Est. 6. 4 to hang Mordecai on the *g.*, 7. 10; 9. 13, 25.

GANGRENE, 2 Tim. 2. 17.

GAP, Ez. 22. 30 a man that should stand in the *g.* before me + Ez. 13. 5.

GAPE, Job 16. 10 they have *g.* upon me, Ps. 22. 13.

GARDEN, Gen. 2. 8 the Lord God planted a *g.* eastward; 15 God took the man, and put him in the *g.*; 13. 10 the plain of Jordan was as the *g.* of the Lord; Nu. 24. 6 as *g.* by the river side; Jn. 18. 1 where was a *g.* + 1 K. 21. 2; Is. 1. 29; 51. 3; Lk. 13. 19.

GARDENER, Jn. 20. 15 supposing him to be the *g.*

GARMENT, Gen. 39. 15 he left his *g.* with me, 18; Ex. 28. 2 thou shalt make holy *g.* for Aaron, 4; Jos. 7. 21 a goodly Babylonish *g.*; Ps. 22. 18 they part my *g.* among them, Jn. 19. 24; Ps. 102. 26 all of them shall wax old like a *g.*, Is. 50. 9; 51. 6; Heb. 1. 11; Ps. 104. 2 who coverest thyself with light as with a *g.*; Is. 9. 5 *g.* rolled in blood; 61. 3 *g.* of praise for the spirit of heaviness; 63. 1 with dyed *g.* from Bozrah; Joel 2. 13 rend your heart, and not your *g.*; Mt. 21. 8 spread their *g.* in the way, Mk. 11. 8; Mt. 27. 35 they parted his *g.*; Mk. 5. 28 if I touch but his *g.*; Lk. 19. 36 spread their *g.* in the way; 22. 36 let him sell his *g.*, and buy one; 24. 4 two men stood by them in shining *g.*; Ac. 7. 58 witnesses laid down their *g.*; Rev. 1. 13 Son of man clothed with a *g.* down to the foot + Lev. 13. 47; Ecc. 9. 8; Zec. 13. 4; Rev. 16. 15.

GARNER, Ps. 144. 13 our *g.* may be full; Mt. 3. 12 gather his wheat into the *g.*, Lk. 3. 17 + Joel 1. 17.

GARNISH, Job 26. 13 by his spirit he hath *g.* the heavens; Mt. 12. 44 findeth it swept and *g.*, Lk. 11. 25 + 2 Ch. 3. 6.

GARRISON, 1 S. 14. 1 let us go over to the Philistines' *g.*, 6; 2 S. 8. 6 David put *g.* in Syria, 1 Ch. 18. 6 + 1 S. 10. 5; Ez. 26. 11.

GATE, Gen. 22. 17 thy seed shall possess the *g.* of his enemies, 24. 60; 28. 17 this is the *g.* of heaven; Dt. 16. 5 not sacrifice the passover within any of thy *g.*; Jos. 6. 26 in his youngest son shall he set up the *g.*, 1 K. 16. 34; Ps. 24. 7 lift up your heads, O ye *g.*, 9; 87. 2 the Lord loveth the *g.* of Zion; 118. 19 open to me the *g.* of righteousness; 127. 5 they shall speak with the enemies in the *g.*; Is. 24. 12 the *g.* is smitten with destruction; 26. 2 open ye the *g.*, that the righteous nation; 60. 11 thy *g.* shall be open continually; Mt. 16. 18 the *g.* of hell shall not prevail; Lk. 7. 12 when he came nigh the *g.* of the city; 16. 20 a beggar Lazarus laid at his *g.*; Ac. 3. 2 laid daily at the *g.* of the temple; Heb. 13. 12 suffered without the *g.*; Rev. 21. 12 the city had twelve *g.* + Gen. 19. 1; 2 S. 18. 33; 2 K. 7. 17; 2 Ch. 26. 9; Neh. 1. 3; Ps. 69. 12; 100. 4; 107. 16; Is. 3. 26; Jer. 22. 19; Dan. 2. 49; Na. 3. 13.

GATHER, Gen. 25. 8 Abraham was *g.* to his people; 41. 35 let them *g.* all the food of these good years; Ex. 23. 16 when thou hast *g.* in thy labours; Neh. 1. 9 yet will I *g.* them from thence; Ps. 39. 6 knoweth not who shall *g.* them; 107. 3 and *g.* them out of the lands; Is. 54. 7 with great mercies will I *g.* thee; 62. 9 they that have *g.* it shall eat it; 66. 18 I will *g.* all nations, Joel 3. 2; Jer. 29. 14 I will *g.* you from all the nations; Hab. 1. 9 they shall *g.*

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the captivity; Mt. 6. 26 they sow not, nor do they *g.* into barns; 13. 30 but *g.* the wheat into my barn; 23. 37 how often would I have *g.* thy children together, Lk. 13. 34; Mt. 25. 24 *g.* where thou hast not strawed; Jn. 11. 52 he should *g.* together in one, Eph. 1. 10+Ps. 35. 15; 102. 22; Is. 27. 12; Mk. 1. 33; Lk. 24. 33; Rev. 16. 14.

GATHERING (*n.*), 2 Thes. 2. 1.

GAZE, Ex. 19. 21 lest they break thro' to the Lord to *g.*

GAZELLE, Dt. 12. 15.

GENEALOGY, 1 Ch. 5. 1 and the *g.* is not to be reckoned after the birthright; Ezr. 2. 62 these sought their *g.*, Neh. 7. 64+1 Ch. 9. 1; Neh. 7. 5; 1 Tim. 1. 4; Heb. 7. 3, 6.

GENERAL (*adj.*), Heb. 12. 23 the *g.* assembly and church of the firstborn.

GENERAL (*n.*), 1 Ch. 27. 34 the *g.* of the king's army was Joab.

GENERATION, Gen. 2. 4 these are the *g.* of the heavens and earth; Ex. 1. 6 Joseph died, and all that *g.*; Nu. 32. 13 till that *g.* was consumed; 1 Ch. 16. 15 the word which he commanded to a thousand *g.*, Ps. 105. 8; 145. 4 one *g.* shall praise thy works to another; Is. 41. 4 calling the *g.* from the beginning; 53. 8 who shall declare his *g.*, Ac. 8. 33; Mt. 1. 1 the book of the *g.* of Jesus Christ; 11. 16 whereunto shall I liken this *g.*, Lk. 7. 31; Mt. 12. 39 an evil and adulterous *g.*, 16. 4; Mk. 8. 12; Lk. 11. 29; Mt. 12. 41 shall rise in judgement with this *g.*, Lk. 11. 32; Mt. 23. 36 all these things shall come upon this *g.*; 24. 34 this *g.* shall not pass, Mk. 13. 30; Lk. 21. 32; 11. 50 the blood of the prophets required of this *g.*, 51; 16. 8 are in their *g.* wiser; Ac. 13. 36 David, after he had served his own *g.*+Ju. 2. 10; Ecc. 1. 4; Is. 51. 8; Lk. 11. 30; Col. 1. 26.

GENTILE, Is. 42. 1 he shall bring judgement to the *G.*, Mt. 12. 18; Mt. 4. 15 Galilee of the *G.*; 10. 5 go not into any way of the *G.*; 12. 21 in his name shall the *G.* hope, Ro. 15. 12; Ac. 9. 15 to bear my name before the *G.*; 18. 6 from henceforth I will go unto the *G.*; Ro. 9. 30 the *G.* which followed not after righteousness; 11. 13 an apostle of *G.*; 15. 10 rejoice, ye *G.*, with his people; 1 Tim. 2. 7 whereunto I was appointed a teacher of the *G.*+Ju. 4. 2; Mal. 1. 11; Ac. 13. 46; Ro. 2. 14; 15. 11; Gal. 2. 12; 3. 14; 1 Pet. 4. 3.

GENTLE, 1 Thes. 2. 7 we were *g.* in the midst of you; 2 Tim. 2. 24 the servant of the Lord must be *g.*; 1 Pet. 2. 18 not only to the good and *g.*+1 Tim. 3. 3; 2 Tim. 2. 24; Tit. 3. 2; Jas. 3. 17.

GENTLENESS, 2 Cor. 10. 1 I intreat you by the *g.* of Christ+2 S. 22. 36; Ps. 18. 35.

GENTLY, Is. 40. 11 and shall *g.* lead those that give suck+2 S. 18. 5.

GET, Gen. 4. 1 have *g.* a man from the Lord; Ecc. 3. 6 a time to *g.*, and a time to lose; Mt. 4. 10 *g.* thee hence, Satan; 16. 23 *g.* thee behind me, Satan, Mk. 8. 33; Lk. 4. 8+1 K. 17. 3; Pro. 4. 7; Jer. 5. 5.

GETTING (*n.*), Gen. 31. 18; Pro. 21. 6.

GHOST, Gen. 49. 33 Jacob yielded up the *g.*; Mk. 15. 37 Jesus gave up the *g.*+Job 14. 10; Ac. 5. 5, 10.

GIANT, 2 S. 21. 16; Job 16. 14.

GIFT, Ps. 68. 18 thou hast received *g.* for men, Eph. 4. 8; Is. 1. 23 every one loveth *g.*; Mt. 2. 11 they presented to him *g.*, gold, and frankincense, and myrrh; 8. 4 and offer the *g.* that Moses commanded; Jn. 4. 10 if thou knewest the *g.* of God; Ac. 2. 38 ye shall receive the *g.* of the Holy Ghost; 8. 20 thought to obtain the *g.* of God with money; Ro. 6. 23 the free *g.* of God is eternal life; 12. 6 having *g.* differing according to the grace; 1 Cor. 12. 31 desire earnestly the greater *g.*; Eph. 2. 8 it is the *g.* of God; 1 Tim. 4. 14 neglect not the *g.* that is in thee; Jas. 1. 17 every good *g.* and every perfect boon is from above+Ps. 45. 12; Pro. 18. 16; 29. 4; Dan. 5. 17; 1 Cor. 12. 4; Heb. 11. 4.

GIN, Job 18. 9 a *g.* shall take him by the heel.

GIRD, 2 S. 22. 40 thou hast *g.* me with strength, Ps. 18. 39; 30. 11 thou hast *g.* me with gladness; Lk. 12. 37 shall *g.* himself, and make them sit down; Jn. 21. 18 another shall *g.* thee; Eph. 6. 14 having *g.* your loins with truth+Ps. 45. 3; 93. 1; Rev. 1. 13.

GIRDLE, 2 K. 1. 8 was girt with a *g.* of leather; Is. 11. 5 righteousness shall be the *g.* of his loins; Jer. 13. 1 go, get thee a linen *g.*; Mt. 3. 4 John had a leathern *g.*, Mk. 1. 6; Ac. 21. 11 the man that owneth this *g.*+Rev. 15. 6.

GIRL, Zec. 8. 5 streets of the city shall be full of boys and *g.*+Joel 3. 3.

GIVE, Gen. 3. 12 she *g.* me, and I did eat; 23. 11 the field I *g.* thee; Dt. 16. 17 every man *g.* as he is able, Ex. 46. 5, 11; 1 S. 1. 11 I will *g.* him to the Lord; 2 Ch. 31. 2 Hezekiah appointed Levites to *g.* thanks; Job 1. 21 the Lord *g.*, and the Lord hath taken away; Ps. 92. 1 it is a good thing to *g.* thanks unto the Lord; Pro. 3. 28 to morrow I will *g.*, when thou hast it; Is. 8. 18 I and the children whom the Lord hath *g.*, Heb. 2. 13; Is. 49. 6 I will *g.* thee for a light to the Gentiles; Jer. 22. 13 woe to him that *g.* him not for his work; Dan. 4. 17 and *g.* it to whomsoever he will, 25, 32; Hos. 11. 8 how shall I *g.* thee up, Ephraim; Mt. 4. 9 all these things will I *g.* thee, Lk. 4. 6; Mt. 10. 42 whosoever shall *g.* to drink a cup of cold water; 20. 23 is not mine to *g.*, Mk. 10. 40; Mt. 26. 15 what will ye *g.* me, and I will deliver him; Mk. 4. 24 more shall be *g.* unto you; 15. 37 Jesus *g.* up the ghost; Lk. 4. 6 to whomsoever I will I *g.* it; Jn. 3. 16 he *g.* his only begotten Son; 6. 65 no man can come unto me, except it be *g.* unto him; 19. 11 except it were *g.* thee from above; Ac. 3. 6 such as I have *g.* I thee; 17. 25 he *g.* to all life; Ro. 12. 8 he that *g.*, let him do it with liberality; 1 Cor. 2. 12 things freely *g.* to us by God; 15. 38 God *g.* it a body; 2 Cor. 8. 5 first *g.* their own selves to the Lord; Gal. 1. 4 who *g.* himself for our sins; Eph. 4. 28 that he may have whereof to *g.* to him that hath need; 1 Thes. 5. 18 in every thing *g.* thanks; Jas. 2. 16 *g.* not the things needful; 1 Jn. 4. 13 because he hath *g.* us of his Spirit; Rev. 16. 6 blood hast thou *g.* them to drink+Gen. 30. 31; 33. 5; Nu. 18. 6; 2 S. 12. 8; 1 K. 3. 13; 1 Ch. 16. 18; Ps. 30. 12; 37. 21; Jn. 6. 37; 18. 9; Ro. 11. 35; Gal. 2. 20; 2 Tim. 4. 8.

GIVER, 2 Cor. 9. 7 God loveth a cheerful *g.*+Is. 24. 2.

GLAD, 1 Ch. 16. 31 let the heavens be *g.*, Ps. 96. 11; 16. 9 therefore my heart is *g.*; 67. 4 let the nations be *g.*, and sing for joy; 104. 15 wine that maketh *g.* the heart of man; 122. 1 I was *g.* when they said unto me, Let us go; Pro. 10. 1 a wise son maketh a *g.* father, 15. 20; Joel 2. 21 fear not, O land, be *g.* and rejoice+Ps. 45. 8; 107. 30; Dan. 6. 23; Mk. 14. 11; 2 Cor. 2. 2; Rev. 19. 7.

GLADLY, Mk. 6. 20 Herod feared John, and heard him *g.*; 2 Cor. 12. 9 most *g.* therefore will I rather glory.

GLADNESS, Ps. 4. 7 thou hast put *g.* in my heart; 51. 8 make me to hear joy and *g.*, that the bones+2 Ch. 30. 21; Ps. 106. 5; Lk. 1. 14; Ac. 2. 46.

GLASS, Rev. 21. 18, 21.

GLASSY, Rev. 4. 6; 15. 2.

GLEAN, Lev. 19. 10 thou shalt not *g.* thy vineyard, Dt. 24. 21; Rt. 2. 3 she came, and *g.* after the reapers+Jer. 6. 9.

GLITTER, Dt. 32. 41 I whet my *g.* sword; Hab. 3. 11 at the shining of thy *g.* spear+Job 20. 25; Na. 3. 3.

GLOOM, Is. 8. 22; 9. 1.

GLORIFY, Lev. 10. 3 before all the people I will be *g.*; Is. 60. 7 and I will *g.* the house of my glory; Mt. 5. 16 *g.* your Father which is in heaven; Jn. 7. 39 because Jesus was not yet *g.*; 13. 31 now is the Son of man *g.*; Ro. 1. 21 when they knew God, they *g.* him not as God; 8. 30 whom he justified, them he also *g.*; 1 Cor. 6. 20 *g.* God therefore in your body; 2 Thes. 1. 10 when he shall come to be *g.* in his saints; Heb. 5. 5 Christ *g.* not himself to be made a high priest+Ps. 50. 15; Is. 55. 5; Lk. 2. 20; 7. 16; Ac. 3. 13; Gal. 1. 24; 1 Pet. 4. 11.

GLORIOUS, 2 Sam. 6. 20 how *g.* was the king of Israel; Ps. 72. 19 and blessed be his *g.* name for ever; Is. 63. 1 who is this that is *g.* in his apparel+Ex. 15. 6; Lk. 13. 17.

GLORIOUSLY, Ex. 15. 1 he hath triumphed *g.*+Is. 24. 23.

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GLORY (*n.*), Ex. 33. 18 I beseech thee, shew me thy *g.*; 40. 34 the *g.* of the Lord filled the tabernacle, 35; Jos. 7. 19 my son, give *g.* to the God of Israel; 1 Ch. 22. 5 house for the Lord must be of fame and *g.*; Ps. 16. 9 my *g.* rejoiceth; 57. 8 awake up, my *g.*; Is. 35. 2 the *g.* of Lebanon shall be given to it; 60. 1 and the *g.* of the Lord is risen upon thee; Hag. 2. 9 *g.* of this latter house greater than of the former; Mt. 6. 2 that they may have *g.* of men; 29 Solomon in all his *g.*, Lk. 12. 27; Mt. 16. 27 shall come in the *g.* of his Father, Mk. 8. 38; Lk. 9. 26; 2. 14 *g.* to God in the highest; 17. 18 that returned to give *g.* to God; Jn. 1. 14 we beheld his *g.*, *g.* as of the only begotten; 12. 43 they loved the *g.* of men more than the *g.* of God; Ac. 7. 55 Stephen saw the *g.* of God; 12. 23 because he gave not God the *g.*; Ro. 6. 4 raised from the dead through the *g.* of the Father; 1 Cor. 15. 41 one *g.* of the sun; 2 Cor. 3. 18 transformed into the same image from *g.* to *g.*; Ph. 3. 19 whose *g.* is in their shame; 1 Thes. 2. 20 for ye are our *g.* and our joy; 1 Tim. 1. 11 the gospel of the *g.* of the blessed God; Tit. 2. 13 the blessed hope and appearing of the *g.* of our great God; Heb. 2. 10 in bringing many sons unto *g.*; 1 Pet. 1. 24 and all the *g.* thereof as the flower of grass + Ps. 8. 1; 49. 17; 104. 31; Is. 6. 3; Hag. 2. 3; Lk. 9. 31; Jn. 11. 4; 1 Cor. 2. 8; Eph. 3. 21; 1 Thes. 2. 6; 1 Pet. 1. 21; 5. 1; Jud. 24; Rev. 21. 11.

GLORY (*v.*), Is. 41. 16 and shalt *g.* in the Holy One of Israel; Ro. 4. 2 he hath whereof to *g.*, but not before God; 2 Cor. 10. 17 he that *g.*, let him *g.* in the Lord; 12. 1 I must needs *g.*, though it is not expedient; Gal. 6. 14 far be it from me to *g.*, save in the cross of; Jas. 2. 13 mercy *g.* against judgement + 1 Cor. 1. 29; 2 Cor. 11. 18; Eph. 2. 9.

GLORYING (*n.*), 1 Cor. 5. 6 your *g.* is not good; 9. 15 should make my *g.* void + Ro. 3. 27; 15. 17; 2 Cor. 1. 14; 7. 4, 14; 9. 3; 11. 17; Ph. 1. 26; Heb. 3. 6.

GLUTTON, Tit. 1. 12.

GLUTTONOUS, Mt. 11. 19 behold a *g.* man, Lk. 7. 34.

GNASH, Ps. 112. 10 he shall *g.* with his teeth; Ac. 7. 54 and they *g.* on him with their teeth + Lam. 2. 16.

GNASHING (*n.*), Mt. 8. 12 there shall be weeping and *g.* of teeth, 13. 42, 50; 22. 13; 24. 51; 25. 30; Lk. 13. 28.

GNAT, Mt. 23. 24.

GNAW, Zeph. 3. 3; Rev. 16. 10.

GO, Gen. 18. 21 I will *g.* down now, and see whether; Ex. 5. 1 let my people *g.*, 7. 16; 8. 1, 20; 9. 1, 13; 10. 3; 14. 15 speak to Israel that they *g.* forward; Lev. 27. 21 the field, when it *g.* out in the jubile; Dt. 3. 27 thou shalt not *g.* over this Jordan; Jos. 1. 9 the Lord is with thee whithersoever thou *g.*; 23. 14 I am *g.* the way of all the earth; Rt. 1. 16 whither thou *g.*, I will *g.*; 2 S. 12. 23 I shall *g.* to him, he shall not return; Ps. 39. 13 before I *g.* hence, and be no more; Is. 48. 17 leadeth thee by the way thou shouldest *g.*; 53. 6 all we like sheep have *g.* astray; Mt. 17. 21 this kind *g.* not out but by prayer; 26. 24 the Son of man *g.* as it is written of him, Mk. 14. 21; Lk. 22. 22; Mt. 26. 32 I will *g.* before you into Galilee, Mk. 14. 28; 5. 34 *g.* in peace, and be whole of thy plague; Lk. 1. 17 shall *g.* before him in the power of Elias; 2. 15 let us *g.* to Bethlehem; 15. 18 I will arise, and *g.* to my father; Jn. 6. 68 Lord, to whom shall we *g.*; 14. 5 Lord, we know not whither thou *g.*; Ac. 16. 35 magistrates sent, saying, Let those men *g.*; Ro. 3. 12 they are all *g.* out of the way + Gen. 24. 58; Ex. 21. 3; Nu. 10. 32; 22. 12; Dt. 28. 6; 34. 4; Jos. 23. 12; Ju. 1. 1; 4. 8, 14; Ps. 44. 9; 47. 5; 119. 176; Is. 52. 11; Jer. 22. 10; Ex. 14. 11; Mt. 28. 10; Ac. 4. 15; 1 Pet. 3. 22; 2 Pet. 2. 15.

GOAD, Ju. 3. 31 Shamgar slew 600 men with an ox *g.*; Ecc. 12. 11 the words of the wise are as *g.* and nails; Ac. 26. 14 it is hard for thee to kick against the *g.* + 1 S. 13. 21.

GOAL, Ph. 3. 14 I press on toward the *g.*

GOATS' HAIR, Ex. 26. 7 make curtains of *g. h.* + 1 S. 19. 13.

GOD, Gen. 3. 5 ye shall be as *g.*; 28. 21 then shall the Lord be my *G.*; Ex. 4. 16 thou shalt be to Aaron instead of *G.*; 20. 3 shalt have no other *g.* before me, Dt. 5. 7; Ex. 32. 4 these be thy *g.*, O Israel; Lev. 26. 12 I will be your *G.*, and ye shall be my people, Jer. 7. 23; 11. 4; 30. 22; 31. 33; Ez. 36. 28; Zec. 8. 8; Heb. 8. 10; Dt. 4. 7 what nation who hath *G.* so nigh; 33. 27 the eternal *G.* is thy refuge; 1 S. 4. 7 *G.* is come into the camp; 17. 46 all may know that there is a *G.* in Israel; 28. 13 I see a *g.* coming up out of the earth; 1 K. 20. 23 their *g.* are *g.* of the hills; 2 K. 1. 2 Baalzebub the *g.* of Ekron, 3, 6, 16; 5. 15 now I know there is no *G.* in all the earth; 19. 15 thou art the *G.*, even thou alone; Neh. 1. 4 I fasted and prayed before the *G.* of heaven; Ps. 14. 1 the fool hath said in his heart, There is no *G.*, 53. 1; 48. 14 this *G.* is our *G.* for ever and ever; 81. 9 no strange *g.* be in thee; 82. 6 I said, Ye are *g.*, Jn. 10. 34; Ps. 86. 10 thou art *G.* alone, Is. 37. 16; 44. 15 he maketh a *g.*, and worshippeth it, 17; Ez. 28. 2 hast said, I am a *g.*, I sit in the seat of *G.*; 37. 27 I will be their *G.*; Hos. 11. 9 for I am *G.*, and not man; Am. 5. 26 the star of your *g.*, Ac. 7. 43; Mt. 1. 23 which is, *G.* with us; 16. 16 the Christ, the Son of the living *G.*, Jn. 6. 69; Mt. 22. 21 render unto *G.* the things that are *G.'s*, Mk. 12. 17; Lk. 20. 25; Mk. 12. 32 there is one *G.*, and none other; Jn. 8. 47 he that is of *G.* heareth; Ac. 14. 11 the *g.* are come down to us; 17. 18 a setter forth of strange *g.*; Ro. 6. 10 he liveth unto *G.*; 8. 31 if *G.* is for us, who is against us; 1 Cor. 8. 4 there is none other *G.* but one; 2 Cor. 4. 4 the *g.* of this world; 2 Thes. 2. 4 above all that is called *G.*; Rev. 21. 3 *G.* himself shall be with them + Ex. 15. 2; 34. 14; Dt. 32. 21; Jos. 3. 10; 22. 24; 1 S. 26. 19; 1 K. 12. 28; 18. 27; 2 K. 19. 37; Ps. 44. 20; 50. 7; 86. 8; Is. 43. 10; Dan. 4. 8; 6. 26; Jn. 3. 2; 9. 16; Ac. 4. 19; Gal. 4. 8.

GODDESS, 1 K. 11. 33 they have worshipped Ashtoreth, the *g.*; Ac. 19. 27 the great *g.* Diana + 1 K. 11. 5.

GODHEAD, Ac. 17. 29 that the *G.* is like unto gold + Col. 2. 9.

GODLINESS, 1 Tim. 4. 8 *g.* is profitable for all things; 6. 6 *g.* with contentment is great gain; 2 Pet. 1. 6 and in your patience *g.* + 1 Tim. 2. 2, 10; 3. 16; 6. 11; 2 Tim. 3. 5; Tit. 1. 1; 2 Pet. 1. 3; 3. 11.

GODLY, 2 Tim. 3. 12 all that will live *g.* in Christ Jesus shall suffer persecution + Ps. 4. 3.

GOD-WARD, Ex. 18. 19; 2 Cor. 3. 4; 1 Thes. 1. 8.

GOING (*n.*), Ex. 17. 12 his hands were steady to the *g.* down of the sun; Dt. 33. 18 rejoice, Zebulun, in thy *g.* out; Hos. 6. 3 his *g.* forth is prepared as the morning; Mic. 5. 2 whose *g.* forth have been from of old + Ps. 19. 6; Pro. 5. 21; Dan. 6. 14.

GOLD, Gen. 2. 12 the *g.* of that land is good; Ex. 31. 4 to work in *g.*, 35. 32; 1 K. 9. 11 Hiram king of Tyre furnished Solomon with *g.*, 10. 11; 2 Ch. 9. 10; 1 K. 10. 14 in one year came to Solomon 666 talents of *g.*; 2 K. 18. 16 Hezekiah cut off the *g.* from the doors; 2 Ch. 1. 15 made silver and *g.* plenteous; Job 23. 10 I shall come forth as *g.*; Ps. 119. 72 thy law is better than *g.* and silver; Lam. 4. 1 how is the *g.* become dim; Dan. 2. 38 thou art this head of *g.*; Hag. 2. 8 the silver is mine, and the *g.* is mine; Zec. 13. 9 and I will try them as *g.* is tried; Mt. 10. 9 get you no *g.* nor silver; Ac. 3. 6 silver and *g.* have I none; 1 Cor. 3. 12 if any build on this foundation *g.*, silver; 1 Pet. 1. 18 not redeemed with silver and *g.*; Rev. 21. 18 city was pure *g.* + 2 Ch. 24. 14; Ps. 105. 37; Mt. 2. 11; Heb. 9. 4.

GOLDEN, 1 S. 6. 4 five *g.* tumours, 17, 18; Dan. 3. 5 fall down and worship the *g.* image, 12; Rev. 1. 12 I saw seven *g.* candlesticks + Is. 14. 4; Jer. 51. 7.

GOLDSMITH, Neh. 3. 8 Uzziel the son of Harhaiah, *g.*; Is. 41. 7 carpenter encouraged the *g.* + Is. 40. 19; 46. 6.

GOOD (*n.*), Gen. 32. 12 I will surely do thee *g.*; 50. 20 God meant it unto *g.*; Dt. 6. 24 to fear the Lord for our *g.* always; 1 S. 24. 17 thou hast rewarded me *g.* for evil; Job 2. 10 shall we receive *g.* at the hand of God; Ps. 4. 6 who will shew us any *g.*; 14. 1 there is none that doeth *g.*; Ecc. 7. 20 not a just man, that doeth

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g., and sinneth not; Ac. 10. 38 who went about doing *g.*; Ro. 2. 10 honour to every man that worketh *g.* + Neh. 5. 19; Ps. 104. 28; Ac. 14. 17.

GOOD (*adj.*), Gen. 1. 4 God saw that it was *g.*, 10, 12, 18, 21, 25; Ex. 3. 8 bring them unto a *g.* land, Dt. 8. 7; 2 S. 10. 12 the Lord do what seemeth him *g.*, 15. 26; 2 K. 7. 9 this day is a day of *g.* tidings; Ezr. 8. 18 by the *g.* hand of our God upon us; Ps. 84. 11 no *g.* thing will he withhold; Is. 61. 1 he hath anointed me to preach *g.* tidings; Mic. 6. 8 he hath shewed thee, O man, what is *g.*; Mt. 5. 16 that they may see your *g.* works; 7. 17 every *g.* tree bringeth forth *g.* fruit; Mt. 12. 35 *g.* man out of the *g.* treasure, Lk. 6. 45; Mt. 13. 8 fell upon the *g.* ground, 23; Mk. 4. 8, 20; Lk. 8. 8, 15; Mt. 19. 17 one there is who is *g.*, Mk. 10. 18; Lk. 18. 19; Mt. 26. 10 she hath wrought a *g.* work, Mk. 14. 6; Lk. 2. 10 I bring you *g.* tidings of great joy; 5. 39 the old is *g.*; Jn. 1. 46 can any *g.* thing come out of Nazareth; Ro. 7. 18 in my flesh dwelleth no *g.* thing; 10. 15 bring glad tidings of *g.* things; Ph. 1. 6 he which began a *g.* work; 2 Tim. 1. 14 that *g.* thing which was committed unto thee; 1 Pet. 2. 12 they may by your *g.* works + Nu. 14. 7; Jos. 23. 14; 1 S. 25. 15; 2 K. 20. 19; Neh. 2. 18; Ro. 12. 9; 1 Tim. 2. 3, 10; Phn. 6.

GOODLY, Ex. 2. 2 when she saw him that he was a *g.* child; Nu. 24. 5 how *g.* are thy tents, O Jacob + Gen. 49. 21; 1 K. 20. 3; Joel 3. 5; Lk. 21. 5.

GOODNESS, Ex. 33. 19 I will make all my *g.* pass before thee; Ro. 11. 22 behold the *g.* and severity of God; Gal. 5. 22 the fruit of the Spirit is *g.*, Eph. 5. 9 + Ps. 23. 6; 27. 13; 31. 19.

GOODS, Lk. 6. 30 of him that taketh away thy *g.*, ask them not again; 12. 19 thou hast much *g.* laid up + Nu. 16. 32; 1 Jn. 3. 17.

GOODWILL, Dt. 33. 16 the *g.* of him that dwelt in the bush + Mal. 2. 13.

GORGEOUS, Lk. 23. 11 Herod arraying Jesus in *g.* apparel.

GORGEOUSLY, Ex. 23. 12; Lk. 7. 25.

GOSPEL, Mt. 4. 23 Jesus went preaching the *g.*, 9. 35; Mk. 1. 14; Mt. 11. 5 the poor have the *g.* preached, Lk. 7. 22; Mk. 1. 1 the beginning of the *g.* of Jesus Christ; 13. 10 the *g.* must first be preached unto all the nations; 16. 15 preach the *g.* to the whole creation; Lk. 9. 6 preaching the *g.*, and healing; Ro. 2. 16 shall judge the secrets of men according to my *g.*; 1 Cor. 9. 14 which proclaim the *g.* should live of the *g.*; 2 Cor. 11. 4 if ye receive a different spirit or a different *g.*, Gal. 1. 6; 1. 8 though we or an angel preach any *g.* other than that which we preached unto you; Eph. 1. 13 the word of truth, the *g.* of your salvation; 1 Tim. 1. 11 the *g.* of the glory of the blessed God + Ac. 8. 25; Ro. 1. 1; 1 Cor. 1. 17; 4. 15; 15. 1.

GOVERN, Ps. 67. 4 thou shalt *g.* the nations + Job 34. 17.

GOVERNMENT, Is. 9. 6 and the *g.* shall be upon his shoulder; 1 Cor. 12. 28 helps, *g.* + Is. 22. 21.

GOVERNOR, Gen. 42. 6 Joseph was *g.* over the land; Ju. 5. 9 my heart is toward the *g.* of Israel; Neh. 2. 7 the *g.* beyond the river; Jer. 40. 5 Gedaliah whom the king of Babylon hath made *g.*; Hag. 1. 14 the Lord stirred up the spirit of Zerubbabel, *g.* of Judah; Mt. 10. 18 ye shall be brought before *g.* + Ps. 22. 28; Dan. 2. 48; Hag. 1. 21; Mt. 27. 2; 28. 14; 2 Cor. 11. 32; 1 Pet. 2. 14.

GRACE, Ps. 45. 2 *g.* is poured into thy lips; Pro. 3. 34 but he giveth *g.* to the lowly, Jas. 4. 6; Zec. 4. 7 with shoutings, crying, *G.*, *g.* unto it; Lk. 2. 40 and the *g.* of God was upon him; Jn. 1. 14 the Word became flesh and dwelt among us, full of *g.* and truth; Ac. 4. 33 and great *g.* was upon them all; Ro. 1. 5 through whom we received *g.* and apostleship; 11. 6 if it is by *g.*, it is no more of works; 16. 20 the *g.* of our Lord Jesus Christ be with you; 1 Cor. 16. 23; 2 Cor. 13. 14; Ph. 4. 23; 1 Thes. 5. 28; 2 Thes. 3. 18; 1 Cor. 15. 10 by the *g.* of God I am what I am; 2 Cor. 6. 1 receive not the *g.* of God in vain; 12. 9 my *g.* is sufficient for thee; Eph. 2. 5 by *g.* have ye been saved, 8; Tit. 3. 7 being justified by his *g.*; Jas. 1. 11 the *g.* of the fashion of it perisheth; 1 Pet. 5. 10 the God of all *g.*, who called you unto his eternal glory; 2 Pet. 3. 18 grow in *g.* + Ps. 84. 11; Ac. 11. 23; 20. 24; 2 Cor. 8. 1; Eph. 4. 29; Tit. 2. 11; Heb. 12. 28; Jas. 4. 6.

GRACIOUS, Gen. 43. 29 God be *g.* unto thee, my son; Ex. 22. 27 I will hear, for I am *g.*; 2 S. 12. 22 who can tell whether God will be *g.*; Ps. 86. 15 but thou, O Lord, art a G., *g.*, 111. 4; 112. 4; Is. 30. 19 he will be very *g.* unto thee; 1 Pet. 2. 3 if ye have tasted that the Lord is *g.* + Ps. 77. 9; Pro. 11. 16; Am. 5. 15.

GRACIOUSLY, Gen. 33. 5 the children which God hath *g.* given; Hos. 14. 2 receive us *g.* + Ps. 119. 29.

GRAFT, Ro. 11. 17, 23.

GRAIN, Mt. 13. 31 like a *g.* of mustard seed, Mk. 4. 31; Lk. 13. 19; Mt. 17. 20 if ye have faith as a *g.* of mustard seed, Lk. 17. 6; 1 Cor. 15. 37 a bare *g.*, it may chance of wheat, or of some other *g.* + Am. 9. 9.

GRANDCHILDREN, 1 Tim. 5. 4.

GRANDMOTHER, 2 Tim. 1. 5.

GRANT (*v.*), 1 S. 1. 17 the God of Israel *g.* thee thy petition; 2 Ch. 1. 12 wisdom and knowledge is *g.* unto thee; Ac. 4. 29 *g.* unto thy servants to speak thy word with all boldness; Ro. 15. 5 now God *g.* you to be of the same mind + 1 Ch. 4. 10; Ps. 20. 4.

GRAPE, Dt. 32. 14 thou didst drink the blood of the *g.*; Is. 5. 4 should bring forth *g.*, brought it forth wild *g.*; Hos. 9. 10 I found Israel like *g.*; Mt. 7. 16 do men gather *g.* of thorns + Lev. 25. 5; Ex. 18. 2; Mic. 7. 1; Rev. 14. 18.

GRASS, Gen. 1. 11 let the earth bring forth *g.*; Ps. 37. 2 they shall soon be cut down like the *g.*; 129. 6 let them be as the *g.* upon the housetops; Is. 40. 6 all flesh is *g.*, 1 Pet. 1. 24; Dan. 4. 25 shall make thee eat *g.* as oxen, 32, 33; 5. 21; Jas. 1. 10 as the flower of the *g.* he shall pass away + 1 K. 18. 5; Ps. 104. 14.

GRASSHOPPER, Lev. 11. 22; Na. 3. 17.

GRAVE (*adj.*), 1 Tim. 3. 8 deacons in like manner must be *g.*; Tit. 2. 2 that aged men be temperate, *g.*

GRAVE (*n.*), Gen. 35. 20 Jacob set a pillar upon her *g.*; 37. 35 I will go down to the *g.* to my son; Nu. 19. 16 whosoever toucheth a *g.* shall be unclean; 2 S. 19. 37 be buried by the *g.* of my father; 1 K. 13. 30 laid his carcase in his own *g.*; Ps. 88. 11 thy loving-kindness be declared in the *g.*; Ecc. 9. 10 no wisdom in the *g.*; Song 8. 6 jealousy is cruel as the *g.*; Is. 53. 9 he made his *g.* with the wicked; Ez. 37. 12 cause you to come up out of your *g.* + Na. 1. 14.

GRAVE (*v.*), Ex. 20. 4 thou shalt not make unto thee any *g.* image, Lev. 26. 1; Dt. 5. 8; Ez. 32. 16 was the writing of God *g.* on tables; 2 Ch. 2. 7 send me a man that can skill to *g.*; Job 19. 24 that they were *g.* with an iron pen + Ex. 28. 9; Hab. 2. 18; Ac. 17. 29.

GRAVECLOTHES, Jn. 11. 44 Lazarus came forth bound with *g.*

GRAVEL, Prov. 20. 17; Lam. 3. 16.

GRAVING (*n.*), 1 K. 7. 31; 2 Ch. 2. 14; Zec. 3. 9.

GRAVITY, 1 Tim. 3. 4 having his children in subjection with all *g.*; Tit. 2. 7 shewing *g.*, sound speech + 1 Tim. 2. 2.

GRAYHEADED, 1 S. 12. 2 I am old and *g.*; Ps. 71. 18 when I am old and *g.*, forsake me not + Job 15. 10.

GREAT, Gen. 12. 2 I will make of thee a *g.* nation, 18. 18; 46. 3; Ex. 32. 10; Dt. 4. 6 surely this *g.* nation is a wise people; Jos. 24. 26 Joshua took a *g.* stone, and set it up there; 1 S. 6. 14 cart came where there was a *g.* stone; 1 K. 3. 9 who is able to judge this *g.* people, 2 Ch. 1. 10; 2 K. 5. 13 if the prophet had bid thee do some *g.* thing; 1 Ch. 29. 13 and in thine hand it is to make *g.*; Neh. 9. 32 our God, the *g.*, the mighty God; Ps. 48. 2 the city of the *g.* King; 147. 5 *g.* is our Lord, and mighty in power; Mt. 5. 19 shall be called *g.* in the kingdom of heaven; 11. 11 hath not risen a *g.* than John the Baptist, Lk. 7. 28; Mt. 12. 42 a *g.* than Solomon is here, Lk. 11. 31; Mt. 18. 1 who is the *g.* in the kingdom of heaven, Mk. 9. 34; Lk. 9. 46; 22. 24; Mt. 20. 26 whosoever will be *g.* among you, Mk. 10. 43; Mt. 23. 11 he that is *g.* shall be your

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servant; Mk. 5. 19 tell how *g.* things the Lord hath done, Lk. 8. 39; Jn. 1. 50 thou shalt see *g.* things, 5. 20; 14. 12; 2 Tim. 2. 20 in a *g.* house not only vessels of gold; 1 Jn. 3. 20 God is *g.* than our heart; Rev. 7. 9 a *g.* multitude which no man could number + Gen. 41. 40; Dt. 2. 10; 2 S. 20. 8; Est. 9. 4; Ps. 47. 2; 77. 13; Jer. 5. 5; Mic. 5. 4; Mal. 1. 14; Mk. 3. 8; Jn. 4. 12; Ac. 19. 28; 2 Pet. 2. 11; Rev. 11. 18.

GREATLY, Gen. 3. 16; 2 S. 24. 10; 1 K. 18. 3; Ps. 21. 1; 28. 7; 47. 9; Is. 61. 10; Dan. 10. 11; Zech. 9. 9; Mk. 12. 27.

GREATNESS, 1 Ch. 29. 11 thine, O Lord, is the *g.*; Dan. 4. 22 thy *g.* is grown; Eph. 1. 19 the exceeding *g.* of his power + Dt. 11. 2; Ps. 150. 2; Is. 63. 1.

GREAVES, 1 S. 17. 6 *g.* of brass upon his legs.

GREEDILY, Pro. 21. 26; Ex. 22. 12.

GREEDINESS, Eph. 4. 19 to work all uncleanness with *g.*

GREEDY, Pro. 15. 27 he that is *g.* of gain troubleth his house + Pa. 17. 12; Is. 56. 11; 1 Tim. 3. 8.

GREEK, Lk. 23. 38 superscription written in *G.*, Jn. 19. 20; Ac. 21. 37 dost thou know *G.*; Ro. 2. 9 of the Jew first, and also of the *G.* + Rev. 9. 11.

GREEN, Gen. 1. 30 I have given every *g.* herb for meat; 1 K. 14. 23 images under every *g.* tree, 2 K. 17. 10; Ps. 23. 2 he maketh me lie down in *g.* pastures; Lk. 23. 31 if they do these things in a *g.* tree + Jer. 17. 8; Mk. 6. 39.

GREETING, Ac. 15. 23 apostles and the elder brethren, *g.* + Ac. 23. 26; Jas. 1. 1.

GRIEF, Is. 53. 3 a man of sorrows, and acquainted with *g.* + Gen. 26. 35; Heb. 13. 17; 1 Pet. 2. 19.

GRIEVE, Gen. 6. 6 and it *g.* him at his heart; Ps. 78. 40 how oft did they *g.* him in the desert; Lam. 3. 33 doth not *g.* the children of men; Mk. 3. 5 being *g.* at the hardening of their heart; 14. 9 the king was *g.*; Jn. 21. 17 Peter was *g.* because he said; Eph. 4. 30 *g.* not the holy Spirit of God + Gen. 45. 5; Ps. 73. 21; 139. 21.

GRIEVOUS, Gen. 18. 20 because their sin is very *g.*; 1 K. 12. 4 make the *g.* service lighter, 2 Ch. 10. 4; Pro. 15. 1 *g.* words stir up anger; 1 Jn. 5. 3 his commandments are not *g.* + Mt. 23. 4; Heb. 12. 11.

GRIEVOUSLY, Is. 9. 1 afterward did more *g.* afflict her; Mt. 8. 6 *g.* tormented + Lam. 1. 8.

GRIND, Nu. 11. 8 the people *g.* the manna in mills; Ju. 16. 21 Samson did *g.* in the prison house; Mt. 24. 41 two women *g.* at the mill, Lk. 17. 35; Mk. 9. 18 he foameth and *g.* his teeth + Lam. 5. 13.

GRINDERS, Ecc. 12. 3.

GRISLED, Gen. 31. 10; Zec. 6. 6.

GROAN, Ps. 6. 6 I am weary with *g.*; Jn. 11. 33 he *g.* in spirit; 2 Cor. 5. 2 in this we *g.*, longing to be clothed upon + Joel 1. 18; Ro. 8. 22. 23.

GROANING (*n.*), Ex. 6. 5 I have heard the *g.* of Israel, Ac. 7. 34 + Ps. 102. 5; Ro. 8. 26.

GROSS, Is. 60. 2 *g.* darkness shall cover the people; Mt. 13. 15 people's heart is waxed *g.*, Ac. 28. 27 + Jer. 13. 16.

GROUND (*n.*), Gen. 2. 19 out of the *g.* the Lord formed every beast; Ex. 3. 5 whereon thou standest is holy *g.*, Ac. 7. 33; Is. 3. 26 she being desolate shall sit on the *g.*; Mt. 10. 29 not one of them shall fall on the *g.*; Jn. 8. 6 he wrote on the *g.*, 8; 18. 6 they went backward, and fell to the *g.*; Ac. 22. 7 I fell to the *g.*, and heard a voice + Gen. 3. 19; Ps. 143. 3; Is. 29. 4; Mk. 4. 5.

GROUNDED, Eph. 3. 17 that ye, being rooted and *g.* in love; Col. 1. 23 if ye continue in the faith *g.* and stedfast.

GROW, Gen. 47. 27 Israel *g.* and multiplied, Ac. 7. 17; Lev. 25. 5 which *g.* of itself, 11; 2 K. 19. 29 eat such things as *g.* of themselves; Ps. 90. 5 like grass which *g.* up, 6; Is. 53. 2 he shall *g.* up before him as a tender plant; Mt. 13. 30 let both *g.* together; Lk. 1. 80 the child *g.* and waxed strong in spirit; Ac. 19. 20 so mightily *g.* the word of God; Eph. 4. 15 may *g.* up in all things into him + Ps. 144. 12; Ac. 12. 24; 2 Thes. 1. 3.

GRUDGE (*n.*), Lev. 19. 18 nor bear any *g.* against thy people.

GRUDGINGLY, 2 Cor. 9. 7 not *g.* or of necessity.

GUARD (*n.*), Gen. 37. 36 Potiphar, captain of the *g.*, 39. 1; 2 K. 25. 8 captain of the *g.* came to Jerusalem. Jer. 52. 12; Mt. 27. 65 ye have a *g.* + 2 S. 23. 23; Mk. 6. 27.

GUARD (*v.*), Eph. 4. 7 the peace of God shall *g.* your hearts + 1 Pet. 1. 5.

GUARD CHAMBER, 1 K. 14. 28; 2 Ch. 12. 11.

GUEST, Mt. 22. 11 the king came in to behold the *g.* + 1 K. 1. 41.

GUESTCHAMBER, Mk. 14. 14 where is my *g.*, Lk. 22. 11 + 1 S. 9. 22.

GUIDE (*n.*), Pa. 48. 14 he will be our *g.* even unto death + Mic. 7. 5; Mt. 23. 16; Ac. 1. 16.

GUIDE (*v.*), Ps. 25. 9 the meek will he *g.* in judgement; Is. 51. 18 there is none to *g.* her among all the sons; Lk. 1. 79 to *g.* our feet into the way of peace; Ac. 8. 31 except some one shall *g.* me + Gen. 48. 14; Ex. 15. 13; Pa. 73. 24.

GUIDE-POST, Jer. 31. 21.

GUILE, Pa. 32. 2 in whose spirit is no *g.*; 34. 13 keep thy lips from speaking *g.*, 1 Pet. 3. 10; Jn. 1. 47 an Israelite indeed, in whom is no *g.*; 1 Pet. 2. 22 who did no sin, neither was *g.* found in his mouth + Ac. 13. 10; 1 Pet. 2. 1.

GUILELESS, Heb. 7. 26.

GUILTINESS, Gen. 26. 10; Ezr. 9. 6.

GUILTLESS, Ex. 20. 7 the Lord will not hold him *g.*, Dt. 5. 11; Mt. 12. 7 ye would not have condemned the *g.* + 1 S. 26. 9; Mt. 12. 5.

GUILTY, Gen. 42. 21 *g.* concerning our brother; Ex. 34. 7 will by no means clear the *g.*, Nu. 14. 18; 1 Cor. 11. 27 *g.* of the body and the blood of the Lord + Lev. 5. 2; Zec. 11. 5.

GULF, Lk. 16. 26 between us and you there is a great *g.* fixed.

GUSH, Pa. 78. 20 the waters *g.* out; Jer. 9. 18 and our eyelids *g.* out + 1 K. 18. 28.

GUTTER, Gen. 30. 38, 41.

HABITATION, Dt. 26. 15 look down from thy holy *h.*; 2 Ch. 6. 2 I have built an house of *h.* for thee; Pa. 26. 8 I have loved the *h.* of thy house; 69. 25 let their *h.* be desolate, Ac. 1. 20; Pa. 107. 7 might go to a city of *h.*, 36; Is. 32. 18 shall dwell in a peaceable *h.*; Eph. 2. 22 for a *h.* of God in the Spirit + Pa. 33. 14; Is. 33. 20; Zec. 2. 13.

HAIL (*interj.*), Mt. 26. 49 *h.*, master; 27. 29 *h.*, King of the Jews, Mk. 15. 18; Jn. 19. 3; Lk. 1. 28 *h.*, thou that art highly favoured.

HAIL (*n.*), Ex. 9. 18 to rain a very grievous *h.*; Pa. 148. 8, fire, *h.*, snow and vapours; Is. 28. 17 the *h.* shall sweep away the refuge of lies + Pa. 105. 32; Rev. 8. 7.

HAIL (*v.*), Is. 32. 19 my people shall dwell when it shall *h.*

HAILSTONES, Jos. 10. 11 more which died with *h.*; Pa. 18. 12 *h.* and coals of fire, 13.

HAIR, Gen. 42. 38 shall ye bring down my gray *h.*, 44. 29, 31; Ju. 20. 16 could sling stones at an *h.* breadth; Pa. 40. 12 are more than the *h.* of mine head, 69. 4; Is. 46. 4 and even to hoar *h.* will I carry you; Mt. 5. 36 canst not make one *h.* white or black; 10. 30 the *h.* of your head are all numbered, Lk. 12. 7; 7. 38 wiped them with the *h.* of her head, 44; 1 Cor. 11. 14 if a man have long *h.*, it is a dishonour + Dt. 32. 25; Job 4. 15; Rev. 1. 14.

HAIRY, Gen. 27. 11 Esau is a *h.* man; 2 K. 1. 8 Elijah was an *h.* man + Pa. 68. 21.

HALE, Ac. 8. 3.

HALF, Ex. 24. 6 Moses took *h.* the blood; Jos. 8. 33 *h.* of them over against mount Gerizim + Lev. 6. 20; 2 S. 19. 40; 1 K. 10. 7; Pa. 55. 23; Zec. 14. 2; Mk. 6. 23; Lk. 10. 30.

HALF-SHEKEL, Mt. 17. 24 doth not your master pay the *h.*-*s.*

HALLOW, Ex. 20. 11 the Lord blessed the sabbath day, and *h.* it; Lev. 22. 32 I am the Lord which *h.* you; Nu. 3. 13 I *h.* unto me all the firstborn in Israel; 1 S. 21. 4 there is *h.* bread; 1 K. 8. 64 the same day did the king *h.* the court, 2 Ch. 7. 7; Mt. 6. 9 *h.* be thy name, Lk. 11. 2 + Nu. 6. 11; 18. 8; 2 Ch. 36. 14.

HALT (*adj.*), Mt. 18. 8 is better to enter into life *h.*, Mk. 9. 45 + Jn. 5. 3.

HALT (*v.*), Gen. 32. 31 he *h.* upon his thigh; 1 K. 18. 21 how long *h.* ye between two opinions; Mic. 4. 6 I will assemble her that *h.*, Zep. 3. 19 + Pa. 38. 17

HAMMER, Ju. 5. 26 with the *h.* she

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smote Sisera; Ps. 74. 6 break down the carved work with h. + Is. 44. 12; Jer. 10. 4; 50. 23.

HAND, Gen. 16. 12 his h. will be against every man, and every man's h. against him; 48. 13 Ephraim in his right h. toward Israel's left h.; Ex. 9. 3 the h. of the Lord is upon thy cattle; 17. 12 Aaron and Hur stayed up his h.; Lev. 16. 21 Aaron shall lay his h. upon the head of the live goat; Dt. 8. 17 the might of mine h. hath gotten; Ju. 2. 15 the h. of the Lord was against them for evil; 2 S. 2. 7 let your h. be strengthened; 6. 6 Uzzah put forth his h. to the ark; 2 K. 4. 34 put his h. upon his h.; Ps. 16. 8 he is at my right h., I shall not be moved, Ac. 2. 25; Ps. 24. 4 he that hath clean h.; 139. 10 even there shall thy h. lead me; Pro. 11. 21 though h. join in h.; Ecc. 11. 6 in the evening withhold not thine h.; Is. 11. 11 the Lord shall set his h. again the second time to recover; 13. 6 the day of the Lord is at h., Joel 1. 15; Zep. 1. 7; Is. 41. 13 I the Lord thy God will hold thy right h.; 59. 1 the Lord's h. is not shortened; Jer. 31. 32 in the day that I took them by the h., Heb. 8. 9; Mt. 6. 3 let not thy left h. know what thy right h. doeth; 18. 8 if thy h. or thy foot causeth thee to stumble, Mk. 9. 43; Mt. 19. 13 children, that he should put his h. on them; Mk. 3. 5 his h. was restored whole, Lk. 6. 10; Mk. 8. 23 he took the blind man by the h.; Lk. 1. 66 the h. of the Lord was with him; Jn. 3. 35 hath given all things into his h.; Ac. 20. 34 these h. have ministered unto my necessities; Ro. 8. 34 who is at the right h. of God; 1 Cor. 12. 15 because I am not the h.; 1 Tim. 2. 8 lifting up holy h.; 2 Tim. 1. 6 is in thee through the laying on of my h.; Heb. 1. 10 the heavens are the works of thy h. + Gen. 37. 27; Ex. 14. 8; Ju. 7. 2; 1 S. 5. 11; 2 K. 3. 15; Job 12. 10; Ps. 44. 20; 73. 23; 89. 13; 115. 4; Ez. 2. 9; Lk. 1. 1; Jn. 13. 9; Ac. 7. 25, 41; 17. 25; Ph. 4. 5.

HANDBREADTH, Ps. 39. 5 thou hast made my days as an h. + Ex. 25. 25; 37. 12.

HANDFUL, Ecc. 4. 6 an h. with quietness + Gen. 41. 47; Lev. 2. 2; 1 K. 17. 12.

HANDKERCHIEFS, Ac. 19. 12 from his body unto the sick were carried away h.

HANDLE, Ps. 115. 7 they have hands, but they h. not; Lk. 24. 39 h. me, and see; Col. 2. 21 taste not, h. not; 1 Jn. 1. 1 that which our hands h., concerning the Word of life + Pro. 16. 20; Jer. 2. 8; 2 Tim. 2. 15.

HANDMAID, Gen. 16. 1 an h. whose name was Hagar; Ps. 116. 16 I am thy servant, and the son of thine h.; Joel 2. 29 on the h. will I pour my spirit, Ac. 2. 18; Lk. 1. 38 behold the h. of the Lord + Gen. 29. 24; Gal. 4. 31.

HANDMAIDEN, Lk. 1. 48 he hath looked upon the low estate of his h.

HANDYWORK, Ps. 19. 1 and the firmament sheweth his h. + Ex. 27. 16.

HANG, Gen. 40. 22 but he h. the chief baker, 41. 13; Dt. 21. 23 he that is h. is accursed; Jos. 10. 26 slew them, and h. them on five trees; 2 S. 17. 23 Ahithophel h. himself; Mt. 22. 40 on these two commandments h. the whole law; 27. 5 Judas went and h. himself; Gal. 3. 13 cursed is every one that h. on a tree + Est. 7. 10; Job 26. 7; Mt. 18. 6.

HANGING (*n.*), Ex. 26. 36; 2 K. 23. 7.

HAPPEN, Mk. 10. 32 to tell them the things that were to h. unto him; Lk. 24. 14 they communed with each other of all these things which had h. + 2 S. 1. 6; Ecc. 2. 15; Ac. 3. 10.

HAPPY, Gen. 30. 13 h. am I, for the daughters will call me blessed; Ps. 144. 15 h. is the people that is in such a case + Dt. 33. 29; Ps. 128. 2.

HARD (*adj.*), Gen. 18. 14 is any thing too h. for the Lord; Dt. 17. 8 a matter too h. for thee in judgement; 2 S. 3. 39 the sons of Zeruiah be too h. for me; Mt. 19. 23 it is h. for a rich man to enter into the kingdom of heaven; 25. 24 thou art a h. man; Jn. 6. 60 this is an h. saying + Dt. 15. 18; Jud. 15.

HARD (*adv.* or *prep.*), Ps. 63. 8 my soul followeth h. after thee + 1 K. 21. 1; Ac. 18. 7.

HARDEN, Ex. 7. 13 he h. Pharaoh's heart, 9. 12; 10. 1, 20, 27; 11. 10; 14. 8; Jos. 11. 20 it was of the Lord to h. their hearts; Ps. 95. 8 h. not your hearts, Heb. 3. 8, 15; 4. 7; Is. 63. 17 why hast thou h. our heart; Mk. 6. 52 their heart was h., Ro. 1. 21; Mk. 8. 17 have ye your heart h.; Jn. 12. 40 he hath blinded their eyes, and he h. their heart; Ro. 9. 18 whom he will he h. + 1 S. 6. 6; Pro. 28. 14; Ac. 19. 9; Heb. 3. 13.

HARDLY, Gen. 16. 6 Sarai dealt h. with her; Mk. 10. 23 how h. shall they that have riches enter into the kingdom of God + Lk. 18. 24.

HARDNESS, Mt. 19. 8 because of the h. of your hearts, Mk. 10. 5; Ro. 2. 5 after thy h. and impenitent heart + Mk. 16. 14.

HARLOT, 1 Cor. 6. 15 make them members of a h.; Heb. 11. 31 by faith Rahab the h. perished not + Gen. 34. 31; Dt. 23. 17; 1 K. 3. 16; Is. 1. 21.

HARM, 1 Ch. 16. 22 do my prophets no h., Ps. 105. 15; Ac. 16. 28 do thyself no h.; 1 Pet. 3. 13 who is he that will h. you + Ac. 28. 5.

HARMLESS, Ph. 2. 15 may be h., children of God + Mt. 10. 16.

HARP, Gen. 4. 21 such as handle the h.; Ps. 33. 2 praise the Lord with h., 150. 3; 137. 2 we hanged our h. upon the willows + Ps. 57. 8; Rev. 5. 8.

HARPERS, Rev. 14. 2 h. harping with harps + Rev. 18. 22.

HARROW, 2 S. 12. 31; 1 Ch. 20. 3; Job 39. 10.

HART, Dt. 12. 15; Ps. 42. 1; Is. 35. 6.

HARVEST, Is. 9. 3 according to joy in h.; Jer. 5. 24 the appointed weeks of h.; 8. 20 the h. is past; Joel 3. 13 for the h. is ripe, Rev. 14. 15; Mt. 9. 37 the h. is plenteous, Lk. 10. 2; Mt. 13. 39 the h. is the end of the world; Mk. 4. 29 the h. is come + Pro. 25. 13; Is. 16. 9; Joel 1. 11.

HASTE (*n.*), Ex. 12. 11 ye shall eat it in h.; Ps. 31. 22 I said in my h., I am cut off + Dan. 3. 24.

HASTE (*v.*), Gen. 19. 22 h. thee, escape thither; Ps. 22. 19 h. thee to help me; 2 Pet. 3. 12 and h. unto the coming of the day of God + Ps. 48. 5; Pro. 19. 2; Is. 16. 5.

HASTEN, Gen. 19. 15 the angels h. Lot, saying, Arise, take thy wife; Is. 5. 19 let him h. his work; 60. 22 I the Lord will h. it in his time + 1 K. 22. 9; 2 Ch. 24. 5; Ac. 20. 16.

HASTILY, Gen. 41. 14.

HASTY, Pro. 29. 20 a man that is h. in his words; Ecc. 5. 2 let not thine heart be h. to utter + Pro. 14. 29; 21. 5.

HATE, Gen. 27. 41 Esau h. Jacob; Nu. 10. 35 let them that h. thee flee before thee, Ps. 68. 1; Dt. 4. 42 h. him not in times past, 19. 4, 6; Jos. 20. 5; 1 K. 22. 8 there is one man, but I h. him, 2 Ch. 18. 7; Ps. 55. 12 neither was it he that h. me, that did magnify; 69. 4 that h. me without a cause, Jn. 15. 25; Ps. 139. 21 do not I h. them, O Lord, that h. thee; Ecc. 3. 8 a time to love, and a time to h.; Is. 1. 14 your appointed feasts my soul h.; Mt. 5. 44 do good to them that h. you, Lk. 6. 27; Mt. 6. 24 either he will h. the one, Lk. 16. 13; Mt. 10. 22 ye shall be h. of all men for my name's sake, 24. 9; Mk. 13. 13; Lk. 21. 17; Mt. 24. 10 shall h. one another; Lk. 14. 26 and h. not his father and mother; Jn. 12. 25 he that h. his life in this world shall keep it; 15. 18 it h. me before it h. you; Ro. 7. 15 what I h., that do I; Eph. 5. 29 no man ever h. his own flesh + Gen. 50. 15; Lev. 26. 17; Dt. 7. 10; 30. 7; 2 S. 22. 18; Ps. 18. 17; 26. 5; 89. 23; Pro. 29. 24; Am. 5. 10; Jn. 17. 14.

HATEFUL, Tit. 3. 3 h., hating one another + Ro. 1. 30; Rev. 18. 2.

HATERS, Ps. 81. 15.

HATRED, Ps. 25. 19 and they hate me with cruel h.; 109. 5 they have rewarded me h. for my love + Ps. 139. 22.

HAUGHTINESS, Is. 2. 11 the h. of men shall be bowed down + Is. 13. 11; Jer. 48. 29.

HAUGHTY, Ps. 131. 1 my heart is not h.; Pro. 16. 18 an h. spirit goeth before a fall + 2 S. 22. 28; Pro. 18. 12; 21. 24; Zep. 3. 11.

HAUNT, 1 S. 23. 22 where his h. is + 1 S. 30. 31; Ez. 26. 17.

HAVEN, Ps. 107. 30 he bringeth them unto the h. where they would be; Ac. 27. 8 a place called Fair h.; 12 an h. of Crete + Gen. 49. 13.

HAVOCK, Gal. 1. 13 I persecuted

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the church of God and made h. of it.
HAY, 1 Cor. 3. 12 buildeth on the foundation h. + Pro. 27. 25.
HAZARD, Ac. 15. 26 men that have h. their lives.
HEAD, Gen. 40. 13 shall Pharaoh lift up thine h., 19; 49. 26 blessings shall be on the h. of Joseph, Dt. 33. 16; Ex. 18. 25 and made them h. over the people; Nu. 6. 7 the consecration of his God is on his h.; Ju. 5. 26 she smote off Sisera's h.; 2 S. 1. 16 thy blood be upon thy h., 1 K. 2. 37; 2 K. 4. 19 and he said unto his father, My h., my h.; Dan. 2. 38 thou art this h. of gold; Mt. 21. 42 was made the h. of the corner, Mk. 12. 10; Lk. 20. 17; Ac. 4. 11; 1 Pet. 2. 7; Lk. 21. 18 not a hair of your h. shall perish; Ac. 18. 6 your blood be upon your own h.; 1 Cor. 11. 3 the h. of every man is Christ, Eph. 4. 15; Col. 1. 18; 1 Cor. 12. 21 the h. to the feet, I have no need of you; Eph. 5. 23 the husband is the h. of the wife + Nu. 1. 16; Jos. 22. 14; 1 S. 28. 2; 2 S. 14. 26; 22. 44; 2 K. 19. 21; Ps. 27. 6; 66. 12; Pro. 10. 6; Is. 1. 5; 9. 15; 19. 15; Lk. 7. 46.
HEADLONG, Job 5. 13; Lk. 4. 29; Ac. 1. 18.
HEADSTONE, Zec. 4. 7 bring forth the h. with shoutings.
HEADTIRES, Ex. 28. 40; 39. 28; Jer. 13. 18.
HEAL, Ex. 15. 26 for I am the Lord that h. thee; Dt. 32. 39 I wound, I h.; Mt. 4. 23 h. all manner of sickness; Mk. 3. 2 whether he would h. on the sabbath, Lk. 6. 7; Jn. 4. 47 that he would come down and h. his son + Ps. 6. 2; 147. 3; Ex. 34. 4; Hos. 11. 3; Mt. 10. 1; 12. 15; Mk. 3. 15; Ac. 5. 16; Heb. 12. 13.
HEALING (n.), Mal. 4. 2 with h. in his wings; 1 Cor. 12. 9 gifts of h., 28 + Jer. 14. 19; Rev. 22. 2.
HEALTH, Ps. 67. 2 saving h. among all nations + Jer. 30. 17; 3 Jn. 2.
HEAP (n.), Gen. 31. 52 this h. be witness; Ex. 15. 8 the floods stood upright as an h., Jos. 3. 13, 16; Ps. 33. 7; 78. 13; Dt. 13. 16 shall be an h. for ever; Ps. 79. 1 they have laid Jerusalem on h. + Jos. 7. 26; Is. 17. 11.
HEAP (v.), Job 27. 16 though he h. up silver as the dust; 2 Tim. 4. 3 h. to themselves teachers + Ps. 39. 6; Pro. 25. 22; Ro. 12. 20.
HEAR, Gen. 3. 8 they h. the voice of the Lord God; Nu. 24. 4 which h. the words of God; Dt. 4. 33 did ever people h. the voice of God, 5. 26; 2 S. 22. 45 as soon as they h., they shall be obedient unto me, Ps. 18. 44; Pro. 20. 12 the h. ear, and the seeing eye; Ecc. 5. 1 to draw nigh to h. is better than to give the sacrifice of fools; Is. 6. 9 h. ye indeed, but understand not, Mt. 13. 14; Mk. 4. 12; Lk. 8. 10; Jn. 12. 40; Ac. 28. 26; Is. 52. 15 that which they had not h. shall they understand, Ro. 15. 21; Is. 65. 24 while they are yet speaking, I will h.; Jer. 31. 15 a voice was h. in Ramah; Mt. 13. 17 to h. those things which ye h., and have not h. them; Mk. 4. 24 take heed what ye h., Lk. 8. 18; 1. 13 thy prayer is h., Ac. 10. 31; Lk. 10. 16 he, that h. you, h. me; Jn. 5. 37 ye have neither h. his voice at any time; 8. 26 the things which I h. from him these speak I unto the world; 11. 41 Father, I thank thee that thou h. me; Ac. 26. 3 I beseech thee to h. me patiently; Ro. 10. 14 how shall they h. without a preacher; 1 Jn. 1. 1 that which we have h.; Rev. 1. 3 blessed are they that h. the words of the prophecy; 22. 17 he that h. let him say, Come + Gen. 21. 17; 2 K. 19. 4; 2 Ch. 7. 14; Ps. 6. 8; 20. 1; Is. 37. 26; 40. 21; Jer. 35. 17; Jon. 2. 2; Lk. 10. 39; 16. 2; Ac. 9. 7; 10. 22; 28. 28; 1 Tim. 4. 16.
HEARER, Ro. 2. 13 not the h. of the law are justified; Jas. 1. 22 be doers of the word, and not h. only + Jas. 1. 23, 25.
HEARING (n.), 2 K. 4. 31 there was neither voice nor h.; 1 Cor. 12. 17 if the whole were h.; Gal. 3. 2 by the h. of faith, 5 + Dt. 31. 11; Ro. 10. 17.
HEARKEN, Ex. 6. 12 the children of Israel have not h. to me; 7. 4 Pharaoh shall not h. to you, 22; 11. 9; 1 K. 12. 15 the king h. not unto the people, 16; 2 Ch. 10. 15; Ps. 81. 11 but my people h. not to my voice; Pro. 1. 33 whoso h. to me shall dwell safely; Is. 55. 2 h. diligently unto me; Mal. 3. 16 the Lord h., and heard; Ac. 4. 19 to h. unto you rather than unto God + Dt. 17. 12; Ps. 103. 20; Hos. 9. 17; Ac. 7. 2; 27. 21.
HEART, Ex. 28. 30 they shall be on Aaron's h.; Nu. 32. 9 they discouraged the h. of the children of Israel; Dt. 5. 29 O that there were such an h. in them; Ju. 16. 17 he told her all his h.; 1 S. 10. 9 God gave him another h.; 13. 14 sought him a man after his own h., Ac. 13. 22; 1 S. 16. 7 the Lord looketh on the h.; 1 K. 8. 39 thou only knowest the h. of the children of men, 2 Ch. 6. 30; 2 K. 5. 26 went not mine h. with thee; 10. 15 is thine h. right, as my h. is with thy h.; Ps. 22. 26 let your h. live for ever; 73. 13 surely in vain have I cleansed my h.; 119. 10 with my whole h. have I sought thee; Pro. 4. 23 keep thy h. with all diligence; Is. 6. 10 make the h. of this people fat, Mt. 13. 15; Ez. 18. 31 make you a new h.; 44. 7 uncircumcised in h., Ac. 7. 51; Mt. 12. 34 out of the abundance of the h. the mouth speaketh; 15. 19 out of the h. proceed evil thoughts, Mk. 7. 21; Lk. 1. 66 all they that heard them laid them up in their h.; 24. 32 was not our h. burning within us; Jn. 14. 1 let not your h. be troubled, 27; Ac. 4. 32 the multitude were of one h.; Ro. 2. 15 shew the work of the law written in their h.; 2 Cor. 6. 11 our h. is enlarged; Eph. 4. 18 because of the hardening of their h.; Ph. 1. 7 because I have you in my h. + 2 S. 14. 1; 2 Ch. 20. 33; Ezr. 7. 27; Job 29. 13; Ps. 26. 3; 84. 5; Jer. 32. 39; Dan. 6. 14.
HEARTILY, Col. 3. 23 work h., as unto the Lord.
HEAT (n.), Gen. 8. 22 cold and h. shall not cease; Ps. 19. 6 nothing hid from the h. thereof; Is. 4. 6 a shadow from the h., 25. 4; Lk. 12. 55 there will be a scorching h. + Gen. 18. 1; 2 S. 4. 5.
HEAT (v.), Dan. 3. 19 h. the furnace + Hos. 7. 4.
HEATH, Jer. 17. 6; 48. 6.
HEATHEN, Ps. 79. 1 the h. are come into thine inheritance + Lam. 1. 10.
HEAVEN, Gen. 1. 8 God called the firmament H.; Ex. 20. 11 in six days the Lord made h. and earth, 31. 17; Lev. 26. 19 I will make your h. as iron; Dt. 30. 12 it is not in h., that thou shouldest say; 1 K. 8. 27 the h. and the h. of h. cannot contain thee, 2 Ch. 2. 6; 6. 18; 2 K. 2. 11 Elijah went up by a whirlwind into h.; 1 Ch. 29. 11 all that is in h. and earth is thine; Ps. 73. 25 whom have I in h. but thee; 139. 8 if I ascend into h., thou art there; Pro. 30. 4 who hath ascended into h., Ro. 10. 6; Is. 51. 6 the h. shall vanish away like smoke; Ez. 1. 1 the h. were opened, Mt. 3. 16; Mk. 1. 10; Lk. 3. 21; Ac. 7. 56; Mt. 5. 18 till h. and earth pass away; Mt. 24. 35 h. and earth shall pass away, Mk. 13. 31; Lk. 21. 33; Mk. 16. 19 the Lord was received up into h., Ac. 1. 11; Jn. 1. 51 ye shall see the h. opened; Ac. 1. 10 while they were looking stedfastly into h.; 7. 42 gave them up to serve the host of h.; Heb. 4. 14 a high priest who hath passed through the h.; 2 Pet. 3. 5 there were h. from of old, by the word of God; Rev. 12. 7 there was war in h.; 21. 1 I saw a new h. and a new earth + Dt. 1. 10; 10. 14; 2 S. 22. 10; 1 K. 22. 19; Neh. 9. 6; Job 11. 8; Ps. 57. 5; 115. 16; 148. 4; Ecc. 5. 2; Joel 3. 16; Mt. 5. 45; Jas. 5. 12; Rev. 18. 20.
HEAVENLY, Lk. 2. 13 a multitude of the h. host praising God; Jn. 3. 12 how shall ye believe, if I tell you h. things; 1 Cor. 15. 48 as is the h., such are they also that are h.; Heb. 6. 4 tasted of the h. gift; 9. 23 but h. things with better sacrifices + Mt. 18. 35; Eph. 1. 20; 2 Tim. 4. 18.
HEAVILY, Is. 47. 6 upon the aged hast thou very h. laid thy yoke + Ex. 14. 25.
HEAVINESS, Ps. 69. 20 I am full of h. + Ps. 119. 28; Jas. 4. 9.
HEAVY, Ex. 17. 12 Moses' hands were h.; 1 K. 12. 4 thy father's h. yoke lighter, 2 Ch. 10. 4; Is. 6. 10 make their ears h.; Mt. 11. 28 come unto me, all ye that are h. laden + Ps. 32. 4; Mk. 14. 40.
HEDGE (n.), Lk. 14. 23 go out into the highways and h. + Ps. 89. 40; Pro. 15. 19.
HEDGE (v.), Mt. 21. 33 planted a vineyard, and h. it round about + Hos. 2. 6.
HEED, Ac. 8. 6 the people of Samaria gave h. unto the things

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that were spoken *oy* Philip; Heb. 2. 1 to give the more earnest *h.* to the things that were heard +Ac. 3. 5; 8. 10; 1 Tim. 4. 13.
HEEL, Gen. 3. 15 thou shalt bruise his *h.*; Ps. 41. 9 hath lifted up his *h.*, Jn. 13. 18+Ps. 49. 5.
HEIGHT, Ps. 148. 1 praise him in the *h.*; Ro. 8. 39 nor *h.* nor depth shall be able to separate +1 S. 16. 7; Dan. 4. 11; Eph. 3. 18.
HEIR, Gen. 21. 10 the son of this bondwoman shall not be *h.* with my son, Gal. 4. 30; Mt. 21. 38 this is the *h.*, Mk. 12. 7; Lk. 20. 14; Ro. 4. 13 that he should be *h.* of the world; 8. 17 *h.* of God, and joint-*h.* with Christ; Gal. 4. 1 so long as the *h.* is a child; Heb. 1. 2 whom he appointed *h.* of all things + Jer. 49. 1; Jas. 2. 5.
HELL, Mt. 5. 22 the *h.* of fire; 23. 15 twofold more a son of *h.*; Jas. 3. 6 is set on fire by *h.* + Is. 14. 9; 28. 15; Mt. 23. 33.
HELMET, Is. 59. 17 and an *h.* of salvation upon his head +1 S. 17. 5; Eph. 6. 17; 1 Thes. 5. 8.
HELP (*n.*), Gen. 2. 18 I will make him an *h.* meet for him; Ps. 20. 2 the Lord send thee *h.* from the sanctuary; Ac. 26. 22 having obtained *h.* of God + Ex. 18. 4; Ju. 5. 23; Ps. 27. 9; 46. 1; 60. 11.
HELP (*v.*), Gen. 49. 25 the God of thy father, who shall *h.* thee; Ps. 109. 26 *h.* me, O Lord my God; Is. 50. 7 the Lord God will *h.* me, 9; Mt. 15. 25 Lord, *h.* me; Lk. 1. 54 he hath *h.* his servant Israel; Ac. 16. 9 come over, and *h.* us; Ro. 8. 26 the Spirit also *h.* our infirmity + Lk. 10. 40; Ac. 18. 27; 21. 28.
HELPER, Ro. 16. 3 Priscilla and Aquila my *h.* in Christ; 2 Cor. 1. 24 but are *h.* of your joy; Heb. 13. 6 the Lord is my *h.*
HEMLOCK, Hos. 10. 4.
HEN, Mt. 23. 37, Lk. 13. 34.
HENCEFORTH, Mt. 26. 64; Lk. 22. 69.
HERB, Gen. 1. 29 given you every *h.* bearing seed; Ps. 104. 14 *h.* to grow for the service of man; Ro. 14. 2 another who is weak eateth *h.* + Mt. 13. 32.
HERD, Lev. 1. 2 ye shall bring your offering of the *h.* +2 S. 12. 4; Mk. 5. 11; Lk. 8. 32.
HERDMAN, Gen. 13. 7 a strife between the *h.* of Abram and Lot; Am. 1. 1 was among the *h.* of Tekoa + Gen. 26. 20; Am. 7. 14.
HEREAFTER, Dan. 2. 29 what should come to pass *h.*, 45; Jn. 13. 7 thou shalt understand *h.*; Rev. 1. 19 the things which shall come to pass *h.*, 4. 1 + Is. 41. 23.
HERESY, 1 Cor. 11. 19 there must be also *h.* among you + Gal. 5. 20; 2 Pet. 2. 1.
HERITAGE, Ex. 6. 8 I will give it you for an *h.*; Ps. 16. 6 I have a goodly *h.*; 119. 111 thy testimonies have I taken as an *h.* + Ps. 135. 12; Is. 49. 8; 58. 14.
HEW, 1 S. 15. 33 Samuel *h.* Agag in pieces in Gilgal; 1 K. 5. 17 *h.* out great stones to lay the foundation of the house; Is. 51. 1 look unto the rock whence ye were *h.*; Hos. 6. 5 therefore have I *h.* them by the prophets; Mt. 3. 10 *h.* down, and cast into the fire, 7. 19; Lk. 3. 9 + Is. 44. 14.
HEWERS, Jos. 9. 21 *h.* of wood and drawers of water, 23 +1 K. 5. 15; 2 K. 12. 12.
HIDE (*v.*), Gen. 3. 8 Adam and his wife *h.* themselves; 18. 17 shall I *h.* from Abraham that thing which I do; Jos. 6. 17 because she *h.* the messengers; Ps. 31. 20 in the covert of thy presence shalt thou *h.* them; 64. 2 *h.* me from the secret counsel of evil-doers; Is. 26. 20 *h.* thyself for a little moment; 45. 15 thou art a God that *h.* thyself; 59. 2 your sins have *h.* his face; Mt. 10. 26 there is nothing *h.* that shall not be known, Mk. 4. 22; Lk. 8. 17; 12. 2; Mt. 11. 25 thou didst *h.* these things from the wise and understanding, Lk. 10. 21; 18. 34 this saying was *h.* from them; 1 Cor. 2. 7 even the wisdom that hath been *h.*; 4. 5 will bring to light the *h.* things of darkness; Col. 3. 3 your life is *h.* with Christ; 1 Pet. 3. 4 the *h.* man of the heart + Ps. 32. 5; 51. 6; Is. 40. 27; Jer. 36. 19; Mk. 7. 24; Lk. 1. 24; Ac. 26. 26.
HIGH, Ex. 14. 8 Israel went out with an *h.* hand, Nu. 33. 3; Ps. 83. 18 thou, Lord, art the most *h.*; Is. 52. 13 my servant shall be very *h.*; 55. 9 as the heavens are *h.* than the earth, so are my ways *h.* than your ways; 57. 15 thus saith the *h.* and lofty One; Dan. 4. 25 that the most *H.* ruleth in the kingdom of men; Mt. 21. 9 Hosanna in the *h.*; Mk. 11. 10; Lk. 1. 32 shall be called the Son of the most *H.*; 14. 10 friend, go up *h.*; Jn. 19. 31 the day of that sabbath was a *h.* day; Ro. 12. 16 set not your mind on *h.* things; 13. 1 let every soul be in subjection to the *h.* powers; 2 Cor. 10. 5 casting down every *h.* thing + Ps. 87. 5; 97. 9; Is. 24. 21; 26. 5.
HIGHLY, Ro. 12. 3 not to think of himself more *h.* than.
HIGHMINDED, Ro. 11. 20 be not *h.*, but fear; 1 Tim. 6. 17 that they be not *h.*
HIGHWAY, Nu. 20. 17 we will go by the king's *h.*; Ju. 5. 6 the *h.* were unoccupied; Is. 35. 8 an *h.* shall be there + Pro. 16. 17; Is. 62. 10; Mt. 22. 9.
HILL, Ex. 17. 10 Moses, Aaron, and Hur, went up to the top of the *h.*; Nu. 23. 9 from the *h.* I behold him; 1 K. 20. 23 their gods are gods of the *h.*, 28; Ps. 2. 6 have I set my king upon my holy *h.*; 43. 3 bring me unto thy holy *h.*; 65. 12 the little *h.* rejoice on every side; Ex. 34. 26 places about my *h.* a blessing; Hab. 3. 6 the perpetual *h.* did bow; Mt. 5. 14 a city set on a *h.* cannot be hid; Lk. 23. 30 shall they begin to say to the *h.*, Cover us + Ex. 24. 4; 1 S. 10. 5; 23. 19; Ps. 98. 8; 104. 18; Mic. 4. 1.
HILL COUNTRY, Jos. 13. 6 inhabitants of *h. c.* will I drive out; Lk. 1. 39 Mary went into the *h. c.* + Jos. 21. 11.
HIND, Gen. 49. 21; Pro. 5. 19; Jer. 14. 5; Hab. 3. 19.
HINDER (*adj.*), Zec. 14. 8 half of them toward the *h.* sea; Mk. 4. 38 Jesus was in the *h.* part of the ship; Ac. 27. 41 the *h.* part was broken + Ps. 78. 66.
HINDER (*v.*), Nu. 22. 16 let nothing *h.* thee from coming + Ro. 1. 13; 15. 22; Gal. 5. 7; 1 Th. 2. 18.
HINDERMOST, or HINDMOST, Gen. 33. 2; Nu. 2. 31; Dt. 25. 18.
HINDRANCE, 1 Cor. 9. 12.
HINGES, 1 K. 7. 50; Pro. 26. 14.
HIRE (*n.*), Mic. 3. 11 the priests thereof teach for *h.*; Mt. 20. 8 give them their *h.*; Lk. 10. 7 for the labourer is worthy of his *h.*; Jas. 5. 4 the *h.* of the labourers which is kept back; 2 Pet. 2. 15 Balaam, who loved the *h.* of wrongdoing + Is. 23. 18.
HIRE (*v.*), Ex. 12. 45 an *h.* servant shall not eat thereof, Lev. 22. 10; Mt. 20. 7 because no man hath *h.* us; Lk. 15. 17 how many *h.* servants have bread enough; Ac. 28. 30 Paul dwelt two years in his own *h.* house + Mk. 1. 20.
HIRELING, Mal. 3. 5 that oppress the *h.* + Is. 16. 14; 21. 16; Jn. 10. 12.
HISS, Is. 5. 26 he will *h.* unto them from the end of the earth; Zep. 2. 15 every one that passeth by her shall *h.* + Job 27. 23.
HISSING (*n.*), Jer. 18. 16 their land a perpetual *h.* + 2 Ch. 29. 8; Mic. 6. 16.
HISTORY, 1 Ch. 29. 29; 2 Ch. 9. 29; 12. 15; 20. 34.
HOARY, Lev. 19. 32; Pro. 16. 31.
HOIST, Ac. 27. 40.
HOLD (*n.*), 1 S. 22. 4 David was in the *h.* + Rev. 18. 2.
HOLD (*v.*), Gen. 24. 21 the man wondering at her *h.* his peace; Job 27. 6 my righteousness I *h.* fast; Ps. 39. 2 I *h.* my peace even from good; 119. 117 *h.* thou me up, and I shall be safe; Mt. 6. 24 else he will *h.* to the one, Lk. 16. 13; Mt. 21. 26 for all *h.* John as a prophet; 26. 63 Jesus *h.* his peace; Mk. 3. 4 they *h.* their peace, 9. 34; Lk. 14. 4; 20. 26; Ac. 11. 18; Mk. 7. 4 other things they have received to *h.*; Ac. 2. 24 not possible that he should be *h.* of it; 14. 4 part *h.* with the Jews; 1 Thes. 5. 21 *h.* fast that which is good; 2 Tim. 1. 13 *h.* fast the form of sound words; Tit. 1. 9 *h.* fast the faithful word; Heb. 4. 14 let us *h.* fast our confession, 10. 23; Rev. 2. 13 thou *h.* fast my name + Ps. 71. 6; Is. 62. 1; Jer. 6. 11; Ac. 3. 11.
HOLE, Is. 51. 1 *h.* of the pit whence ye are digged; Mic. 7. 17 they shall move out of their *h.* +1 S. 14. 11.
HOLINESS, Ex. 28. 36 *h.* to the Lord, 39. 30; Zec. 14. 20, 21; Ps. 89. 35 once have I sworn by my *h.*; Lk. 1. 75 in *h.* and righteousness before him; Ro. 6. 22 ye have your fruit unto *h.*; 2 Cor. 7. 1 perfecting *h.* in the fear of God + Am. 4. 2.
HOLLOW, Gen. 32. 25 he touched the *h.* of his thigh, 32; Ju. 15. 19 an *h.* place in the jaw; Is. 40. 12 who hath measured the waters in

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the *h.* of his hand + Ex. 27. 8; Jer. 52. 21.
HOLY, Ex. 26. 33 between the *h.* place and the most *h.*; Lev. 11. 44 ye shall be *h.*, for I am *h.*, 19. 2; 1 Pet. 1. 16; Nu. 6. 5 the Nazirite shall be *h.*; 16. 5 the Lord will shew who are his, and who is *h.*; 1 S. 2. 2 for there is none *h.* as the Lord; Ps. 16. 10 neither suffer thine *H.* One, Ac. 2. 27; 13. 35; Ps. 42. 4 a multitude that kept *h.* day; Is. 6. 3 one cried *H.*, *h.*, *h.* is the Lord; 57. 15 the lofty One, whose name is *H.*; 65. 5 I am *h.* than thou; Hab. 2. 20 the Lord is in his *h.* temple; Mk. 1. 24 I know thee who thou art, the *H.* One of God, Lk. 4. 34; Ac. 4. 27 against thy *h.* child Jesus; Eph. 2. 21 groweth into a *h.* temple; Heb. 9. 12 Christ entered in once for all into the *h.* place; Rev. 4. 8 *H.*, *h.*, *h.*, Lord God Almighty + Lev. 22. 10; Nu. 18. 9; Ps. 24. 3; 43. 3; 103. 1; Is. 43. 3; Dan. 9. 24; Joel 2. 1; 2 Pet. 1. 18; Rev. 6. 10; 20. 6.
HOLY GHOST, Lk. 1. 35 the *H. G.* shall come upon thee; Jn. 20. 22 receive ye the *H. G.*, Ac. 2. 38; 4. 31 they were all filled with the *H. G.*; 19. 2 did ye receive the *H. G.*; 2 Pet. 1. 21 being moved by the *H. G.* + Ac. 1. 16; 20. 28; 28. 25.
HOLY SPIRIT, Ps. 51. 11 take not thy *h. s.* from me; Is. 6. 30 they grieved his *h. s.*; Lk. 4. 1 full of the *H. S.*; 11. 13 how much more shall your heavenly Father give the *H. S.*; Jn. 14. 26 the Comforter, even the *H. S.*; Eph. 4. 30 grieve not the *H. S.* of God.
HOME, 1 K. 13. 7 come *h.* with me, and refresh thyself, 15; 1 Ch. 13. 12 bring the ark of God *h.* to me; Ecc. 12. 5 man goeth to his long *h.*; Jn. 19. 27 the disciple took her unto his own *h.*; Ac. 2. 46 breaking bread at *h.*; 2 Cor. 5. 9 whether at *h.* or absent; Tit. 2. 5 workers at *h.* + 1 S. 18. 2; Ac. 21. 6.
HOMEBORN, Ex. 12. 49 one law shall be to him that is *h.* + Lev. 18. 9; Jer. 2. 14.
HONEST, Lk. 8. 13 in an *h.* and good heart.
HONESTLY, Ro. 13. 13 let us walk *h.*, as in the day.
HONEY, Gen. 43. 11 carry a little *h.*; Ju. 14. 18 what is sweeter than *h.*; Ex. 3. 8 it was in my mouth as *h.* for sweetness, Rev. 10. 9; Mt. 3. 4 his meat was locusts and wild *h.*, Mk. 1. 6 + Ps. 19. 10.
HONEYCOMB, Ps. 19. 10 sweeter also than honey and the *h.*; Pro. 16. 24 pleasant words are as an *h.* + Pro. 5. 3.
HONOUR (*n.*), Ex. 14. 17 and I will get me *h.* upon Pharaoh; Ju. 4. 9 the journey shall not be for thine *h.*; 2 S. 6. 22 of them shall I be had in *h.*; Ps. 96. 6 *h.* and majesty are before him; Pro. 15. 33 and before *h.* goeth humility, 18. 12; Ac. 28. 10 honoured us with many *h.*; Ro. 9. 21 to make one part a vessel unto *h.*; 13. 7 *h.* to whom *h.* is due; 2 Tim. 2. 20 some unto *h.*, and some unto dishonour, 21 + 1 Tim. 1. 17; 1 Pet. 1. 7.
HONOUR (*v.*), Ex. 14. 4 I will be *h.* on Pharaoh; 20. 12 *h.* thy father and thy mother, Dt. 5. 16; Mt. 15. 4; 19. 19; Mk. 7. 10; 10. 19; Lk. 18. 20; Eph. 6. 2; 1 S. 2. 30 them that *h.* me I will *h.*; Pro. 3. 9 *h.* the Lord with thy substance; Jn. 5. 23 he that *h.* not the Son *h.* not the Father; 1 Pet. 2. 17 *h.* all men, fear God, *h.* the king + Est. 6. 6; Jn. 12. 26; 1 Cor. 12. 26.
HONOURABLE, Lk. 14. 8 lest a more *h.* man be bidden of him; Ac. 13. 50 the devout women of *h.* estate, 17. 12 + Nu. 22. 15; 2 K. 5. 1; Ro. 12. 17; 2 Cor. 8. 21.
HOOF, Ex. 10. 26 there shall not an *h.* be left behind; Lev. 11. 3 whatsoever parteth the *h.*, and is clovenfooted; Ju. 5. 22 then were the horse *h.* broken + Ps. 69. 31; Jer. 47. 3; Mic. 4. 13.
HOOK, Ex. 26. 32 their *h.* shall be of gold, 37; 36. 36; 2 K. 19. 28 I will put my *h.* in thy nose, Is. 37. 29; Mt. 17. 27 cast a *h.*, and take up the fish + Job 41. 1; Am. 4. 2.
HOPE (*n.*), Ps. 71. 5 for thou art my *h.*, O Lord, Jer. 17. 17; Ps. 146. 5 happy is he whose *h.* is in the Lord; Zec. 9. 12 ye prisoners of *h.*; Ac. 24. 15 having *h.* toward God; Ro. 4. 18 who in *h.* believed against *h.*; 5. 5 *h.* putteth not to shame; 8. 24 by *h.* were we saved; 1 Cor. 13. 13 now abideth faith, *h.*, love; Eph. 1. 18 the *h.* of his calling; 2. 12 having no *h.*; Col. 1. 27 Christ in you, the *h.* of glory; 1 Thes. 2. 19 for what is our *h.*; Tit. 2. 13 looking for the blessed *h.*; 1 Jn. 3. 3 every one that hath this *h.* in him + Job 8. 13; Pro. 26. 12; Is. 57. 10; Jer. 50. 7; Joel 3. 16; Ac. 28. 20; Ro. 8. 20; 2 Cor. 3. 12; 1 Tim. 1. 1.
HOPE (*v.*), Ps. 42. 5 *h.* thou in God, 11; 43. 5; Lam. 3. 26 it is good that a man should both *h.* and wait; 1 Cor. 13. 7 love *h.* all things + Ps. 71. 14; 119. 74.
HORN, Ex. 27. 2 make the *h.* of it on the four corners; 1 S. 2. 1 Hannah said, Mine *h.* is exalted in the Lord; Ps. 89. 24 in my name shall his *h.* be exalted; Dan. 7. 8 among them a little *h.*; Zec. 1. 18 then I saw, and behold, four *h.*; Lk. 1. 69 a *h.* of salvation for us; Rev. 5. 6 a Lamb having seven *h.* + 2 S. 22. 3; Ps. 18. 2; 75. 4; 118. 27.
HORRIBLE, Ps. 40. 2 he brought me up also out of an *h.* pit; Jer. 5. 30 a *h.* thing is committed in the land + Hos. 6. 10.
HORROR, Ps. 55. 5 *h.* hath overwhelmed me + Gen. 15. 12.
HORSEBACK, 2 K. 9. 18 there went one on *h.* to meet Jehu + Est. 8. 10.
HORSEGATE, 2 Ch. 23. 15; Neh. 3. 28; Jer. 31. 40.
HORSELEACH, Pro. 30. 15.
HORSEMAN, Ex. 15. 19 Pharaoh went with his *h.* into the sea, Jos. 24. 6; 2 S. 1. 6 lo, the *h.* followed hard after him; 2 K. 2. 12 the chariot of Israel, and the *h.* thereof, 13. 14; Is. 36. 9 put trust on Egypt for *h.*; Hos. 1. 7 I will not save them by *h.* + Joel 2. 4; Ac. 23. 23.
HOSANNA, Mt. 21. 9; Mk. 11. 9; Jn. 12. 13.
HOSEN, Dan. 3. 27.
HOSPITALITY, Ro. 12. 13 given to *h.*, 1 Tim. 3. 2; 1 Pet. 4. 9 using *h.* one to another + Tit. 1. 8.
HOST (1), Lk. 10. 35 he took out two pence, and gave them to the *h.* + Ro. 16. 23.
HOST (2), Gen. 32. 2 this is God's *h.*; Ju. 4. 2 the captain of whose *h.* was Sisera; 2 S. 20. 23 Joab was over all the *h.*, 1 Ch. 18. 15; Ps. 33. 16 no king is saved by the multitude of an *h.*; 108. 11 wilt not thou, O God, go forth with our *h.*; Lk. 2. 13 multitude of the heavenly *h.* + Nu. 10. 14; 1 Ch. 12. 22; Ps. 103. 21; 136. 15.
HOSTAGES, 2 K. 14. 14 Jehoash took all the *h.*, 2 Ch. 25. 24.
HOSTS, Lord of, 1 S. 1. 11; 2 S. 6. 2; 7. 26; Ps. 24. 10; 46. 7; 59. 5; Is. 1. 24; 47. 4; Mal. 1. 14.
HOT, 1 S. 21. 6 put *h.* bread in the day when it was taken away; Pro. 6. 28 go upon *h.* coals, and not be burned + Jos. 9. 12; Ju. 2. 14; Rev. 3. 15.
HOUR, Mt. 10. 19 it shall be given you that same *h.*, Mk. 13. 11; Lk. 12. 12; Mt. 20. 3 he went out about the third *h.*; 24. 44 such an *h.* as ye think not, 50; Lk. 12. 40, 46; Mt. 26. 40 could ye not watch one *h.*, Mk. 14. 37; 14. 35 the *h.* might pass from him; Lk. 22. 14 when the *h.* was come, he sat down; Jn. 2. 4 mine *h.* is not yet come; 7. 30 because his *h.* was not yet come, 8. 20; 13. 1 when Jesus knew that his *h.* was come; Rev. 3. 3 not know what *h.* I will come upon thee + Mt. 26. 45; Mk. 14. 41; Jn. 16. 21; Ac. 3. 1; Rev. 18. 10.
HOUSE, Gen. 28. 17 this is none other but the *h.* of God; 45. 8 he hath made me lord of all his *h.*, Ac. 7. 10; Ex. 12. 23 will not suffer the destroyer to come in unto your *h.*; 20. 2 out of the *h.* of bondage, Dt. 5. 6; Ju. 18. 31 all the time that the *h.* of God was in Shiloh; 1 S. 1. 24 brought him unto the *h.* of the Lord in Shiloh; 5. 2 they brought it into the *h.* of Dagon; 2 S. 6. 10 carried it aside into the *h.* of Obed-edom, 1 Ch. 13. 13; 2 S. 6. 12 brought up the ark from the *h.* of Obed-edom; 1 K. 7. 1 Solomon was building his own *h.* thirteen years; 2 K. 5. 18 when my master goeth into the *h.* of Rimmon; 20. 1 set thine *h.* in order, Is. 38. 1; 2 K. 23. 27 I will remove out of my sight the *h.*; 25. 9 he burnt the *h.* of the Lord, Jer. 52. 13; 2 Ch. 7. 1 the glory of the Lord filled the *h.*, Ex. 43. 4, 5; Ezr. 2. 59 they could not shew their father's *h.*, Neh. 7. 61; Ezr. 6. 3 let the *h.* be builded; Ps. 5. 7 I will come into thy *h.* in the multitude of thy mercy; 122. 1 let us go into the *h.* of the Lord; Is. 2. 3 let us go up to the *h.* of the God of Jacob, Mic. 4. 2; Is. 5. 8 that join *h.* to *h.*; 56. 7 mine *h.* shall be called an *h.* of prayer, Mt. 21.

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13; Mk. 11. 17; Lk. 19. 46; Is. 64. 11 our holy and beautiful h.; Mt. 12. 25 every h. divided against itself shall not stand, Mk. 3. 25; Lk. 11. 17; Mt. 12. 44 I will return into my h., Lk. 11. 24; Mk. 10. 10 in the h. his disciples asked him again; Lk. 2. 49 that I must be in my Father's h.; 10. 7 in the same h. remain; 16. 4 they may receive me into their h.; 19. 5 to day I must abide at thy h.; Jn. 4. 53 himself believed, and his whole h.; Ac. 7. 48 the Most High dwelleth not in h. made with hands; 11. 14 words whereby thou and all thy h. shall be saved; 1 Tim. 3. 15 how thou oughtest to behave thyself in the h. of God; Heb. 3. 6 Christ as a Son over his own h., whose h. we are; 1 Pet. 4. 17 judgement must begin at the h. of God + Lev. 14. 38; Nu. 1. 45; 2 S. 9. 1; 2 K. 11. 3; 2 Ch. 26. 21; Job 30. 23; Ps. 27. 4; 42. 4; Pro. 24. 3; Jer. 7. 14; Mk. 9. 33; Lk. 8. 27; 16. 27; Ac. 2. 2.

HOUSEHOLD, Ex. 12. 4 if the h. be too little for the lamb; Jos. 7. 14 the family shall come by h.; 2 K. 18. 18 Eliakim, which was over the h., 19. 2; Is. 36. 22; 37. 2; Mt. 10. 25 much more shall they call them of his h.; Gal. 6. 10 that are of the h. of the faith; Eph. 2. 19 of the h. of God + 2 K. 7. 9; Lk. 12. 42; Ro. 16. 10; 1 Cor. 1. 11, 16; 1 Tim. 5. 8.

HOUSEHOLDER, Mt. 13. 27 the servants of the h. came; 52 is like unto a man that is a h., 20. 1; 20. 11 they murmured against the h.; 21. 33 h. which planted a vineyard.

HOUSEHOLD SERVANTS, Ac. 10. 7.

HOUSETOP, Ps. 129. 6 as the grass upon the h.; Mt. 10. 27 that preach ye upon the h., Lk. 12. 3; Mt. 24. 17 that is on the h. not come down, Mk. 13. 15; Lk. 17. 31.

HOWL, Dt. 32. 10 he found him in the waste h. wilderness; Is. 13. 6 h. ye, for the day of the Lord is at hand; Jas. 5. 1 ye rich men, weep and h.

HOWLING (*n.*), Zec. 11. 3 there is a voice of the h. of the shepherds + Am. 8. 3.

HUMBLE (*adj.*), Ps. 34. 2 the h. shall hear thereof, and be glad; Is. 57. 15 with him also that is of a contrite and h. spirit; Jas. 4. 6 but giveth grace to the h., 1 Pet. 5. 5 + Job 22. 29.

HUMBLE (*v.*), Dt. 8. 2 to h. thee, and to prove thee, 16; 1 K. 21. 29 how Ahab h. himself; 2 Ch. 33. 12 Manasseh h. himself greatly before God; Ps. 113. 6 that h. himself to behold the things that are in heaven; Mt. 18. 4 whosoever shall h. himself, 23. 12; Lk. 14. 11; 18. 14; Ph. 2. 8 he h. himself, and became obedient; Jas. 4. 10 h. yourselves in the sight of the Lord; 1 Pet. 5. 6 h. yourselves therefore under the mighty hand of God + 2 Ch. 12. 7; Dan. 5. 22; 2 Cor. 12. 21.

HUMBLY, Mic. 6. 8 to walk h. with thy God.

HUMILIATION, Ac. 8. 33 in his h. his judgement was taken away + Esr. 9. 5.

HUMILITY, Pro. 15. 33 and before honour is h., 18. 12; Col. 2. 18 in a voluntary h.; 1 Pet. 5. 5 clothed with h. + Col. 3. 12.

HUNGER (*n.*), Ex. 16. 3 to kill this whole assembly with h.; Dt. 32. 24 they shall be burnt with h.; Lk. 15. 17 perish with h.; 2 Cor. 11. 27 in h. and thirst + Rev. 6. 8.

HUNGER (*v.*), Dt. 8. 3 he suffered thee to h.; Is. 49. 10 they shall not h. nor thirst, Rev. 7. 16; Mt. 4. 2 he afterward h., Lk. 4. 2; Mt. 5. 6 blessed are they that h., Lk. 6. 21; Mt. 12. 3 what David did, when he was an h., Mk. 2. 25; Lk. 6. 3; Mt. 21. 18 as he returned into the city, he h.; 25. 35 for I was an h., and ye gave me meat + Mt. 12. 1; 1 Cor. 4. 11.

HUNGRY, Ps. 50. 12 if I were h., I would not tell thee; 107. 9 filleth the h. soul with goodness, Lk. 1. 53 + Is. 29. 8; 44. 12; 1 Cor. 11. 21; Ph. 4. 12.

HUNT, Gen. 27. 30 Esau his brother came in from h.; Ex. 13. 18 will ye h. the souls of my people + 1 S. 24. 11; Ps. 140. 11; Mic. 7. 2.

HUNTER, Gen. 10. 9 he was a mighty h.; 25. 27 Esau was a cunning h. + Pro. 6. 5.

HURL, Nu. 35. 20; 1 Ch. 12. 2; Job 27. 22.

HURT (*n.*), Jer. 6. 14 have healed the h. of my people slightly, 8. 11 + 1 S. 24. 9; Ps. 71. 13, 24.

HURT (*v.*), Lk. 10. 19 and nothing shall by any means h. you; Rev. 2. 11 shall not be h. of the second death; 7. 2 to h. the earth and sea, 3 + Is. 11. 9; 27. 3; Lk. 4. 35.

HURTFUL, 1 Tim. 6. 9 they that will be rich fall into h. lusts + Ezr. 4. 15; Ps. 144. 10.

HUSBAND, Gen. 30. 20 now will my h. dwell with me; Dt. 25. 5 and perform the duty of a h.'s brother to her; 2 K. 4. 26 is it well with thy h.; Is. 54. 5 thy Maker is thy h.; Mk. 10. 12 if a woman shall put away her h.; Jn. 4. 17 hast well said, I have no h.; Ro. 7. 2 is bound by the law to her h., 1 Cor. 7. 39; 7. 11 let not the h. put away his wife; Eph. 5. 23 the h. is the head of the wife; 25 h., love your wives, even as Christ also loved the church, Col. 3. 19 + 2 K. 4. 14; Jer. 31. 32; Hos. 2. 2; 1 Cor. 7. 14, 16; Eph. 5. 33; Tit. 2. 4; 1 Pet. 3. 7.

HUSBANDMAN, Gen. 9. 20 Noah began to be an h.; Mt. 21. 33 and let it out to h., Mk. 12. 1; Lk. 20. 9; 2 Tim. 2. 6 the h. that laboureth must be first partaker + Zec. 13. 5; Jas. 5. 7.

HUSBANDRY, 1 Cor. 3. 9 ye are God's h. + 2 Ch. 26. 10.

HUSK, Nu. 6. 4; 2 K. 4. 42; Lk. 15. 16.

HYACINTH, Rev. 9. 17.

HYMN, Mt. 26. 30 when they had sung a h., Mk. 14. 26; Eph. 5. 19 speaking to yourselves in psalms and h., Col. 3. 16.

HYPOCRISY, Is. 32. 6 his heart will work iniquity, to practise h.; Mt. 23. 28 within ye are full of h. and iniquity; Mk. 12. 15 he, knowing their h., said unto them; Ro. 12. 9 let love be without h.; 1 Pet. 2. 1 laying aside all malice and h. + 1 Tim. 4. 2.

HYPOCRITE, Job 8. 13 and the h.'s hope shall perish; Mt. 6. 16 when ye fast, be not as the h.; 7. 5 thou h., Lk. 6. 42; 13. 15; Mt. 15. 7 ye h., 16. 3; 22. 18; Mk. 7. 6; Lk. 12. 56; Mt. 23. 13 woe unto you, scribes and Pharisees, h., Lk. 11. 44; Mt. 24. 51 shall appoint him his portion with the h.

HYPOCRITICAL, Ps. 35. 16; Is. 10. 6.

HYSSOP, 1 K. 4. 33; Ps. 51. 7; Jn. 19. 29.

ICE, Job 38. 29 out of whose womb came the i. + Job 6. 16; Ps. 147. 17.

IDLE, Ex. 5. 8 for they be i., therefore they cry; Mt. 12. 36 that every i. word men shall speak; 20. 3 he saw others standing i.; 1 Tim. 5. 13 withal they learn to be i. + Lk. 24. 11.

IDLENESS, Ecc. 10. 18 through i. the house droppeth through + Pro. 31. 27.

IDOL (*n.*), Ex. 14. 3 these men set up their i. in their heart, 4, 7; Hos. 4. 17 Ephraim is joined to i.; 14. 8 what have I to do any more with i.; Ac. 15. 20 they abstain from pollutions of i.; 1 Cor. 8. 1 as touching things offered to i., 4, 10; 10. 19; Rev. 2. 14, 20; 1 Cor. 8. 4 an i. is nothing in the world, 10. 19; 1 Jn. 5. 21 children, keep yourselves from i. + 1 K. 21. 26; Ps. 96. 5; 106. 38; Is. 2. 20; Ez. 18. 6.

IDOLATER, 1 Cor. 5. 11 if any man that is called a brother be an i.; 10. 7 neither be ye i. + 1 Cor. 6. 9; Eph. 5. 5.

IDOLATROUS, 2 K. 23. 5.

IDOLATRY, 1 Cor. 10. 14 flee from i. + Gal. 5. 20; Col. 3. 5; 1 Pet. 4. 3.

IGNORANCE, Ac. 3. 17 I wot that through i. ye did it; 17. 30 the times of i. God overlooked; 1 Pet. 2. 15 put to silence the i. of foolish men + Ac. 17. 23; Eph. 4. 18.

IGNORANT, Ac. 4. 13 perceived that they were i. men; 1 Cor. 14. 38 if any man be i., let him be i.; Heb. 5. 2 who can have compassion on the i. + Pa. 73. 22; Is. 63. 16.

IGNORANTLY, 1 Tim. 1. 13 because I did it i. in unbelief.

ILL, Gen. 41. 3 kine came up i. favoured, 4, 19, 20, 21; Ps. 106. 32 it went i. with Moses for their sakes; Ro. 13. 10 love worketh no i. to his neighbour + Gen. 43. 6.

IMAGE, Gen. 1. 26 let us make man in our i., 27; 9. 6; 31. 19 Rachel had stolen her father's i., 34; 1 S. 19. 13 Michal took an i.; Ps. 106. 19 worshipped the molten i.; Dan. 2. 31 behold, a great i. stood before thee; 3. 1 the king made an i. of gold; Am. 5. 26 ye have borne the tabernacle of your i.; Mt. 22. 20 whose is this i., Mk. 12. 16; Lk. 20. 24; Ro. 8. 29 to be conformed to the i. of his Son; 1 Cor. 11. 7 he is the i. and glory

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of God; 2 Cor. 3. 18 transformed into the same i.; 4. 4 Christ, who is the i. of God, Col. 1. 15; Heb. 10. 1 not the very i. of the things + Gen. 5. 3; Ju. 17. 3; Job 4. 16; Hos. 3. 4; 10. 2; Heb. 1. 3.

IMAGINATION, Gen. 6. 5 every i. of his heart was evil continually, 8. 21; 1 Ch. 29. 18 keep this for ever in the i. of the heart; 2 Cor. 10. 5 casting down i. + Dt. 31. 21; 1 Ch. 28. 9.

IMAGINE, Ps. 2. 1 the people i. a vain thing, Ac. 4. 25 + Na. 1. 9.

IMITATOR, 1 Cor. 4. 16 be ye i. of me, 11. 1; 3. 17 be ye i. together of me; Eph. 5. 1 be ye therefore i. of God, as beloved children; Heb. 6. 12 that ye be i. of them who inherit the promises.

IMMANUEL. See *Emmanuel*.

IMMEDIATELY, Lk. 21. 9.

IMMORTALITY, 1 Cor. 15. 53 this mortal must put on i.; 1 Tim. 6. 16 who only hath i.

IMMUTABILITY, Heb. 6. 17 the i. of his counsel.

IMMUTABLE, Heb. 6. 18 by two i. things.

IMPART, Lk. 3. 11; Ro. 1. 11; 1 Thes. 2. 8.

IMPEDIMENT, Mk. 7. 32 one that had an i. in his speech.

IMPENITENT, Ro. 2. 5 after thy i. heart treasurest up wrath.

IMPLACABLE, 2 Tim. 3. 3.

IMPLANT, Jas. 1. 21 the i. word.

IMPORTUNITY, Lk. 11. 8 because of his i. he will rise and give.

IMPOSE, Ezr. 7. 24.

IMPOSSIBLE, Mt. 17. 20 and nothing shall be i. unto you; 19. 26 with men this is i., Mk. 10. 27; Lk. 18. 27 + Heb. 6. 6; 11. 6.

IMPOSTOR, 2 Tim. 3. 13.

IMPOTENT, Ac. 4. 9 the good deed done to the i. man; 14. 8 i. in his feet.

IMPOVERISH, Is. 40. 20; Mal. 1. 4.

IMPRISONED, Ac. 22. 19.

IMPRISONMENT, Heb. 11. 36 others had trial of mockings, bonds, i. + Exr. 7. 26; 2 Cor. 6. 5.

IMPUDENT, Ez. 2. 4 they are i. children + Pro. 7. 13; Ez. 3. 7.

IMPUTE, Ro. 5. 13 sin is not i. when there is no law + Lev. 7. 18.

INCENSE, Ex. 30. 8 shall burn a perpetual i.; Nu. 16. 7 put i. in them before the Lord, 17; Ps. 141. 2 let my prayer be set forth before thee as i.; Mal. 1. 11 in every place i. shall be offered; Lk. 1. 10 praying without at the time of i. + Nu. 16. 46; Is. 1. 13; Rev. 5. 8.

INCENSED, Is. 41. 11; 45. 24.

INCLINE, Ps. 119. 36 i. my heart unto thy testimonies + Jos. 24. 23; Pro. 2. 18; Jer. 25. 4.

INCLOSE, Ps. 22. 16; Lam. 3. 9.

INCONTINENCY, 1 Cor. 7. 5.

INCORRUPTIBLE, Ro. 1. 23 the i. God; 1 Cor. 15. 52 and the dead shall be raised i.; 1 Pet. 1. 4 unto an inheritance i. + 1 Tim. 1. 17; 1 Pet. 1. 23.

INCORRUPTION, Ro. 2. 7; 1 Cor. 15. 42, 54; 2 Tim. 1. 10.

INCREASE (*n.*), Ps. 67. 6 then shall the earth yield her i., Ex. 34. 27; 1 Cor. 3. 6 God gave the i., 7; Eph. 4. 16 maketh the i. of the body unto the building up of itself in love; Col. 2. 19 increaseth with the i. of God + Lev. 19. 25.

INCREASE (*v.*), Gen. 7. 17 the waters i., 18; Is. 9. 3 thou hast multiplied the nation, thou hast i. their joy; Lk. 2. 52 Jesus i. in wisdom and stature; Jn. 3. 30 he must i., but I must decrease; Ac. 6. 7 and the word of God i.; 16. 5 the churches i. in number daily; Col. 1. 10 i. in the knowledge of God + Ps. 115. 14; Is. 26. 15; Mk. 4. 8; Ac. 9. 22.

INCREDIBLE, Ac. 26. 8 why is it judged i. with you if God doth raise the dead.

INCURABLE, Mic. 1. 9 her wound is i. + Job 34. 6; Jer. 15. 18; 30. 12, 15.

INDEBTED, Lk. 11. 4 we forgive every one that is i. to us.

INDIGNATION, Ps. 69. 24 pour out thine i. upon them; Is. 26. 20 until the i. be overpast; Mt. 20. 24 were moved with i. against the two; Ro. 2. 8 but obey unrighteousness, i. and wrath; 2 Cor. 7. 11 yea what i. + Is. 10. 25; Zec. 1. 12; Mt. 26. 8.

INFAMOUS, Ez. 22. 5.

INFAMY, Pro. 25. 10.

INFANT, 1 S. 15. 3; Is. 65. 20; Hos. 13. 16.

INFERIOR, 2 Cor. 12. 13 wherein ye were made i. to the rest of the churches + Job 12. 3; Dan. 2. 39.

INFINITE, Ps. 147. 5 his understanding is i. + Na. 3. 9.

INFIRMITY, Mt. 8. 17 himself took our i., and bare our; Lk. 13. 11 a woman which had a spirit of i.; Jn. 5. 5 which had been thirty and eight years in his i.; Gal. 4. 13 because of an i. of the flesh I preached + Ps. 77. 10; Ro. 6. 19.

INFLAME, Is. 5. 11; 57. 5.

INFLAMMATION, Lev. 13. 28; Dt. 28. 22.

INFORM, Ac. 24. 1 i. the governor against Paul, 25. 2, 15.

INGATHERING, Ex. 23. 16 the feast of i. in the end of the year, Is. 32. 10.

INHABIT, Lev. 16. 22 the goat shall bear their iniquities unto a land not i.; Jer. 46. 26 it shall be i. as in the days of old + Ps. 22. 3; Is. 44. 26; Zep. 1. 13.

INHABITANT, Ex. 23. 31 I will deliver the i. of the land into your hand; Jos. 17. 12 could not drive out the i., Ju. 1. 19, 27; Is. 49. 19 land too narrow by reason of the i. + Ps. 75. 3; Is. 24. 6.

INHERIT, Mt. 25. 34 i. the kingdom prepared for you; 1 Cor. 6. 10 nor extortioners shall i. the kingdom of God; Heb. 12. 17 when he afterward desired to i. the blessing + 1 S. 2. 8; Ps. 37. 29; Is. 65. 9; 1 Pet. 3. 9.

INHERITANCE, Nu. 18. 20 have no i., I am thy part and thine i., Jos. 13. 33; Dt. 4. 20 a people of i.; 9. 26 destroy not thine i.; Jos. 19. 51 these are the i. Joshua divided by lot; 1 K. 8. 51 they be thy people and thine i., 53; 21. 3 give the i. of my fathers to thee, 4; Mt. 21. 38 let us seize on his i., Mk. 12. 7; Lk. 20. 14; Ac. 7. 5 he gave him none i.; 20. 32 to give you an i. among all them which are sanctified; Heb. 9. 15 the promise of eternal i. + Nu. 32. 19; Ps. 106. 40; Gal. 3. 18; Eph. 5. 5; Col. 3. 24.

INIQUITY, Gen. 15. 16 the i. of the Amorites is not yet full; Nu. 23. 21 he hath not beheld i. in Jacob; 1 S. 3. 14 the i. of Eli's house shall not be purged; Exr. 9. 6 our i. are increased over our head; Ps. 5. 5 thou hatest all workers of i.; 7. 3 O Lord, if there be i. in my hands; 32. 5 and mine i. have I not hid; 66. 18 if I regard i. in my heart, the Lord will not hear me; 103. 10 nor rewarded us according to our i.; Is. 1. 4 a people laden with i.; 53. 6 the Lord hath laid on him the i. of us all; Mt. 13. 41 they shall gather them that do i.; 24. 12 because i. shall be multiplied, the love of the many shall wax cold; Heb. 10. 17 their i. will I remember no more; Jas. 3. 6 a world of i. + Gen. 19. 15; Nu. 14. 34; Ps. 92. 7; Pro. 22. 8; Is. 5. 18; Ez. 14. 10; 18. 18.

INJURIOUS, 1 Tim. 1. 13.

INK, 2 Cor. 3. 3 written not with i., but with the Spirit; 2 Jn. 12 I would not write with i., 3 Jn. 13 + Jer. 36. 18.

INKHORN, Ez. 9. 2, 3, 11.

INN, Lk. 2. 7 no room for them in the i.; 10. 34 brought him to an i.

INNER, 1 K. 6. 27; Ez. 10. 3; Ac. 16. 24.

INNOCENCY, Dan. 6. 22 before him i. was found in me + Gen. 20. 5; Hos. 8. 5.

INNOCENT, Dt. 27. 25 taketh reward to slay the i.; Mt. 27. 24 I am i. of the blood of this just person + Ex. 23. 7; Ro. 16. 18.

INNUMERABLE, Heb. 12. 22 an i. company of angels + Ps. 40. 12; Heb. 11. 12.

INQUIRE, Gen. 25. 22 she went to i. of the Lord; 1 S. 28. 7 that I may go to her and i. of her; 1 Ch. 21. 30 David could not go before it to i. of God; Ps. 27. 4 to i. in his temple; Ez. 20. 3 I will not be i. of by you; 36. 37 for this moreover will I be i. of by the house of Israel; Jn. 16. 19 do ye i. among yourselves concerning this + 1 S. 9. 9; 23. 2; 1 K. 22. 5; 2 K. 3. 11; 16. 15; Zeph. 1. 6.

INQUIRY, Pro. 20. 25; Ac. 10. 17.

INQUISITION, Dt. 19. 18; Ps. 9. 12.

INSPIRE, 2 Tim. 3. 16 every scripture i. of God is also profitable for teaching.

INSTANT, Is. 29. 5; 2 Tim. 4. 2.

INSTRUCT, Ps. 32. 8 I will i. thee and teach thee; Is. 40. 14 who i. him, 1 Cor. 2. 16; Ro. 2. 18 being i. out of the law; 1 Cor. 14. 19 that I might i. others also + Dt. 4. 36; Lk. 1. 4; Ac. 18. 25.

INSTRUCTION, Pro. 1. 2 to know wisdom and i.; 9. 9 give i. to a wise man + Pro. 4. 13; 2 Tim. 3. 16.

INSTRUMENT, Ps. 92. 3 an i. of ten strings; Ro. 6. 13 members as i. of righteousness unto God.

INSURRECTION, Mk. 15. 7 that

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had made *i.* + Exr. 4. 19; Lk. 23. 19; Ac. 24. 5.
INTEGRITY, Job 2. 3 he still holdeth fast his *i.*; Ps. 78. 72 according to the *i.* of his heart + 1 K. 9. 4.
INTEND, Ac. 20. 13.
INTENT, Jn. 13. 28 for what *i.* he spake this unto him + Ac. 9. 21.
INTERCESSION, Is. 53. 12 and made *i.* for the transgressors; Ro. 8. 26 the Spirit maketh *i.* for us, 27, 34 + Jer. 27. 18; Heb. 7. 25.
INTERCESSOR, Is. 59. 16 he wondered that there was no *i.*
INTEREST, Mt. 25. 27.
INTERPRET, 1 Cor. 14. 5 except he *i.* + Gen. 41. 12; 1 Cor. 12. 30.
INTERPRETATION, 1 Cor. 12. 10 to another the *i.* of tongues; 2 Pet. 1. 20 no prophecy is of any private *i.* + Gen. 40. 12; Dan. 2. 4; 1 Cor. 14. 26.
INTERPRETER, Gen. 42. 23 Joseph spake to them by an *i.* + 1 Cor. 14. 28.
INTREAT, Ex. 5. 22 wherefore hast thou evil *i.* this people; 1 S. 2. 25 if a man sin, who shall *i.* for him + Gen. 23. 8; Ex. 8. 8; 2 S. 21. 14; Lk. 15. 28.
INTREATY, Pro. 18. 23; 2 Cor. 8. 4.
INTRUST, 1 Thes. 2. 4 to be *i.* with the gospel.
INVADE, Hab. 3. 16.
INVENT, 2 Ch. 26. 15.
INVENTIONS, Ecc. 7. 29 sought out many *i.*
INVENTORS, Ro. 1. 30 *i.* of evil things.
INVISIBLE, Ro. 1. 20 the *i.* things of him are clearly seen; Col. 1. 15 the image of the *i.* God + 1 Tim. 1. 17; Heb. 11. 27.
INVITED, 1 S. 9. 24; 2 S. 13. 23; Est. 5. 12.
INWARD, Ps. 51. 6 behold, thou desirest truth in the *i.* parts; Jer. 31. 33 I will put my law in their *i.* parts; 2 Cor. 4. 16 our *i.* man is renewed day by day + Ps. 5. 9; 2 Cor. 7. 15; Eph. 3. 16.
INWARDLY, Ro. 2. 29 but he is a Jew which is one *i.* + Ps. 62. 4.
IRKSOME, Ph. 3. 1 to me indeed is not *i.*
IRON (*adj.*), Is. 48. 4 thy neck is an *i.* sinew + Ac. 12. 10.
IRON (*n.*), Ju. 4. 3 chariots of *i.*, 13; 2 K. 6. 6 the *i.* did swim; Ps. 2. 9 break them with a rod of *i.*; Pro. 27. 17 *i.* sharpeneth *i.*, so a man his friend; Is. 45. 2 I will cut in sunder the bars of *i.*; Jer. 17. 1 the sin of Judah is written with a pen of *i.* + Dt. 28. 23; Dan. 2. 33; 1 Tim. 4. 2; Rev. 2. 27.
ISLAND, Is. 41. 1 keep silence before me, O *i.*; Ac. 27. 16 running under the lee of a small *i.*; 28. 1 the *i.* was called Melita; Rev. 16. 20 every *i.* fled away + Is. 42. 12.
ISLE, Ps. 72. 10 the kings of the *i.* shall bring presents; Is. 51. 5 the *i.* shall wait for me, 60. 9; Rev. 1. 9 I John was in the *i.* that is called Patmos + Gen. 10. 5; Ps. 97. 1; Is. 49. 1.
ISSUE (*n.*), Ps. 68. 20 unto Jehovah the Lord belong the *i.* from death.
ISSUE (*v.*), Ex. 47. 1 waters *i.* out from under the threshold + Dan. 7. 10.
ITCHING, 2 Tim. 4. 3 having *i.* ears will heap to themselves teachers.
IVORY, 1 K. 10. 18, 22; Ps. 45. 8; Am. 3. 15; Rev. 18. 12.

JAILOR, Ac. 16. 27.
JASPER, Ex. 28. 20; Ezek. 28. 13; Rev. 4. 3; 21. 11, 18, 19.
JAWBONE, Ju. 15. 15, 16, 17.
JAWS, Ps. 22. 15; Is. 30. 28.
JAW TEETH, Pro. 30. 14; Joel 1. 6.
JEALOUS, Ex. 20. 5 I the Lord thy God am a *j.* God, 34. 14; Dt. 4. 24; 5. 9; 6. 15; Jos. 24. 19; Nu. 25. 13 *j.* for his God; 1 K. 19. 10 I have been *j.* for the Lord of hosts, 14; 2 Cor. 11. 2 for I am *j.* over you with a godly jealousy + Ez. 39. 25.
JEALOUSY, Nu. 5. 15 for it is an offering of *j.*, 18; Dt. 32. 21 I will move them to *j.* with those which are not a people, Ro. 10. 19; Ps. 78. 58 they moved him to *j.*; 1 Cor. 10. 22 do we provoke the Lord to *j.* + Ps. 79. 5; Ez. 8. 3; Zec. 1. 14; Ro. 11. 11; 13. 13.
JEOPARDED, Ju. 5. 18 that *j.* their lives unto the death.
JEOPARDY, 2 S. 23. 17; Lk. 8. 23; 1 Cor. 15. 30.
JESTING, Eph. 5. 4 nor foolish talking, or *j.*
JEWEL, Ex. 3. 22 shall borrow *j.* of gold, 11. 2; 12. 35; Pro. 11. 22 as a *j.* of gold in a swine's snout + Gen. 24. 53; 2 Ch. 32. 27.
JOIN, Gen. 29. 34 this time will my husband be *j.* to me; Mt. 19. 6 what God hath *j.* together let not man put asunder, Mk. 10. 9 + Neh. 4. 6; Ps. 83. 8; Jer. 50. 5; Ac. 9. 26.
JOINT, Gen. 32. 25 hollow of Jacob's thigh was out of *j.*; Eph. 4. 16 by that which every *j.* supplieth; Col. 2. 19 all the body by *j.* knit together; Heb. 4. 12 to the dividing of both *j.* and marrow + Ps. 22. 14.
JOINT-HEIRS, Ro. 8. 17 *j.*-h. with Christ + 1 Pet. 3. 7.
JOURNEY (*n.*), Gen. 24. 21 the Lord had made his *j.* prosperous; 1 S. 15. 18 and the Lord sent thee on a *j.*; Mk. 6. 8 take nothing for their *j.*, Lk. 9. 3; 2. 44 went a day's *j.* among their acquaintance; 1 Cor. 16. 6 that ye may set me forward on my *j.* + Gen. 29. 1; 1 K. 19. 4; 3 Jn. 6.
JOURNEY (*v.*), Ex. 40. 37 cloud not taken up, they *j.* not + Gen. 12. 9; 20. 1; Ac. 9. 7.
JOURNEYING (*n.*), 2 Cor. 11. 26 in *j.* often + Nu. 10. 28.
JOY (*n.*), Neh. 8. 10 the *j.* of the Lord is your strength; Job 38. 7 and all the sons of God shouted for *j.*; Ps. 30. 5 *j.* cometh in the morning; 51. 12 restore unto me the *j.* of thy salvation; Is. 9. 3 thou hast multiplied the nation, thou hast increased their *j.*; 35. 10 with everlasting *j.* upon their heads, 51. 11; Mt. 13. 20 straightway with *j.* receiveth it, Lk. 8. 13; 15. 10 there is *j.* in the presence of the angels; Jn. 16. 22 your *j.* no man taketh from you; 2 Cor. 2. 3 my *j.* is the *j.* of you all; Heb. 12. 2 who for the *j.* that was set before him; Jas. 4. 9 and your *j.* be turned to heaviness; 1 Pet. 1. 8 with *j.* unspeakable + Ezr. 6. 16; Ps. 137. 6; Is. 52. 9; Ro. 15. 13; Gal. 5. 22; 3 Jn. 4.
JOY (*v.*), Hab. 3. 18 I will *j.* in the God of my salvation; 2 Cor. 7. 13 we *j.* the more exceedingly for the joy of Titus + Ps. 21. 1; 1 Thes. 3. 9.
JOYFUL, Ps. 35. 9 and my soul shall be *j.* in the Lord.
JOYFULLY, Ecc. 9. 9 live *j.* with the wife whom thou lovest + Lk. 19. 6; Heb. 10. 34.
JOYFULNESS, Dt. 28. 47.
JOYOUS, Heb. 12. 11 all chastening seemeth for the present to be not *j.* + Is. 23. 7; 32. 13.
JUDGE (*n.*), Gen. 18. 25 shall not the *J.* of all the earth do right; Ex. 2. 14 made thee a *j.* over us, Lk. 12. 14; Ac. 7. 27, 35; Mt. 5. 25 the adversary deliver thee to the *j.*, the *j.*, Lk. 12. 58; 18. 2 a *j.* which feared not God; Ac. 10. 42 of God to be the *J.* of quick and dead; 2 Tim. 4. 8 the Lord, the righteous *J.*; Heb. 12. 23 God the *J.* of all + Rt. 1. 1; 1 S. 8. 1; 2 Ch. 19. 5; Ps. 94. 2; 148. 11; Am. 2. 3.
JUDGE (*v.*), Gen. 15. 14 nation whom they shall serve will I *j.*, Ac. 7. 7; Gen. 30. 6 God hath *j.* me; Ex. 5. 21 the Lord look upon you, and *j.*; 1 Ch. 16. 33 cometh to *j.* the earth, Ps. 96. 13; 98. 9; Lam. 3. 59; Ac. 17. 31; Mt. 7. 1 *j.* not, that ye be not *j.*; 19. 28 *j.* the twelve tribes, Lk. 22. 30; Jn. 5. 22 the Father *j.* no man; 12. 47 I came not to *j.* the world, but to save; Ro. 2. 3 O man, who *j.* them that practise such things; 14. 4 who art thou that *j.* the servant of another; 1 Cor. 2. 15 he that is spiritual *j.* all things; 6. 2 the saints shall *j.* the world; 2 Thes. 2. 12 that they all might be *j.* who believed not the truth; 2 Tim. 4. 1 who shall *j.* the quick and the dead, 1 Pet. 4. 5; Rev. 20. 12 the dead were *j.* out of the things + Gen. 16. 5; Dt. 32. 36; 1 S. 2. 10; 24. 12, 15; Ps. 9. 4; Is. 1. 17; Mic. 3. 11; Lk. 12. 57; Jn. 8. 50; 1 Pet. 4. 6.
JUDGEMENT, Gen. 18. 19 to do justice and *j.*, 1 K. 10. 9; Pro. 21. 3; Jer. 22. 15; Ex. 28. 15 make the breastplate of *j.*; Nu. 27. 21 after the *j.* of Urim; Ps. 9. 16 the Lord is known by the *j.* he executeth; Is. 28. 17 *j.* I will lay to the line; 51. 4 I will make my *j.* to rest for a light; Jer. 10. 24 correct me, but with *j.*; Ez. 14. 21 my four sore *j.*; Am. 5. 24 let *j.* run down as waters; Mt. 5. 21 shall be in danger of the *j.*, 22; 23. 23 and have omitted *j.*, mercy and faith, Lk. 11. 42; Jn. 9. 39 for *j.* came I into this world; Ro. 2. 2 the *j.* of God is according to truth; 1 Cor. 7. 25 but I give my *j.*; 11. 29 eateth and drinketh *j.* unto himself; Jas. 2. 13 *j.* is without mercy + Ps. 72. 1; 119. 175; Pro. 29. 26; Is. 5. 7; 32. 16; 40. 27; Ro. 5. 18.
JUDGEMENT-SEAT, Mt. 27. 19 he was sitting on the *j.*-s., Jn.

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19. 13; Ro. 14. 10 stand before the *j.*-*s.* of God, 2 Cor. 5. 10.
JURISDICTION, Lk. 23. 7 knew that he belonged to Herod's *j.*
JUST, Is. 45. 21 I the Lord, a *j.* God and a Saviour; Ex. 18. 5 but if a man be *j.*, and do that which is right; Heb. 12. 23 the spirits of *j.* men made perfect + Job 34. 17; Am. 5. 12; Ph. 4. 8.
JUSTICE, Gen. 18. 19 to do *j.* and judgement; Job 36. 17 judgement and *j.* take hold on thee; Jer. 23. 5 shall execute judgement and *j.* in the land; Ac. 28. 4 *J.* hath not suffered to live + Pro. 8. 15.
JUSTIFICATION, Ro. 4. 25 raised for our *j.*; 5. 16 the free gift came of many trespasses unto *j.*, 18.
JUSTIFY, Ps. 51. 4 thou mayest be *j.* when thou speakest, Ro. 3. 4; Ps. 143. 2 in thy sight shall no man living be *j.*; Lk. 10. 29 he, desiring to *j.* himself; 18. 14 went down *j.* rather than the other; Ro. 8. 33 it is God that *j.*; Gal. 2. 16 a man is not *j.* by the works of the law, 3. 11 + 1 Cor. 6. 11; Gal. 5. 4; 1 Tim. 3. 16.
JUSTLY, Mic. 6. 8 what doth the Lord require but to do *j.*; Lk. 23. 41 we indeed *j.*, for we receive the due reward.

KEEP, Gen. 28. 15 I am with thee, and will *k.* thee, 20; Ex. 23. 20 I send an Angel to *k.* thee in the way; Nu. 9. 2 let the children of Israel *k.* the passover in its season, 4; Dt. 16. 1; 2 K. 23. 21; Dt. 5. 29 O that they would fear me and *k.* my commandments; Ps. 19. 11 in *k.* of them there is great reward; Is. 41. 1 *k.* silence before me, O islands; Mk. 9. 10 they *k.* the saying; Lk. 2. 19 Mary *k.* all these sayings, 51; Jn. 15. 20 if they *k.* my word, they will *k.* yours also; 17. 6 thine they were, and they have *k.* thy word; 1 Cor. 14. 28 let him *k.* silence in the church; Rev. 3. 10 I will *k.* thee from the hour of trial; 22. 7 blessed is he that *k.* the words of the prophecy of this book + 1 S. 17. 34; Neh. 8. 18; Is. 27. 3; 42. 6; Jn. 8. 55; 14. 23; 18. 16; Ac. 7. 53; 1 Jn. 2. 3.
KEEPER, Ps. 121. 5 the Lord is thy *k.*; Ecc. 12. 3 when the *k.* of the house shall tremble + Gen. 39. 21; Jer. 35. 4.
KERCHIEF, Ez. 13. 18, 21.
KERNELS, Nu. 6. 4.
KEY, Mt. 16. 19 I will give unto thee the *k.* of the kingdom of heaven; Lk. 11. 52 ye took away the *k.* of knowledge; Rev. 1. 18 and I have the *k.* of death and of Hades; 3. 7 he that hath the *k.* of David + Is. 22. 22; Rev. 9. 1.
KICK, Dt. 32. 15 Jeshurun waxed fat and *k.*; 1 S. 2. 29 wherefore *k.* ye at my sacrifice; Ac. 26. 14 it is hard for thee to *k.* against the goad.
KID, Gen. 27. 9; 1 S. 10. 3; 1 K. 20. 27; S. of S. 1. 8; Is. 11. 6; Lk. 15. 29.
KIDNEYS, Dt. 32. 14 the fat of *k.* of wheat + Ex. 29. 13; Is. 34. 6.
KILL, Gen. 37. 21 Reuben heard, and said, Let us not *k.* him; Ex. 2. 14 intendest thou to *k.* me, Ac. 7. 28; Dt. 32. 39 I *k.*, and I make alive; 1 S. 2. 6 the Lord *k.* and maketh alive; Ps. 44. 22 for thy sake are we *k.* all the day long, Ro. 8. 36; Mt. 16. 21 *k.* and raised again, Mk. 9. 31; 10. 34; Mt. 23. 34 and some of them ye shall *k.* and crucify; Mk. 12. 8 *k.* him and cast him out of the vineyard; Lk. 13. 34 which *k.* the prophets; Jn. 7. 19 why seek ye to *k.* me; Ac. 23. 12 neither eat nor drink till they had *k.* Paul; Ro. 11. 3 they have *k.* thy prophets; 2 Cor. 3. 6 for the letter *k.*, the spirit giveth life; Jas. 2. 11 if thou dost not commit adultery, but *k.* + Gen. 27. 42; 1 K. 21. 19; Ecc. 3. 3; Mt. 21. 38; Lk. 13. 31; 1 Thes. 2. 15; Jas. 4. 2; Rev. 13. 10.
KIN, Rt. 2. 20 the man is near of *k.* to us; Mk. 6. 4 a prophet is not without honour, save among his own *k.*
KIND (*adj.*), Lk. 6. 35 God is *k.* toward the unthankful and evil + 2 Ch. 10. 7; 1 Cor. 13. 4; Eph. 4. 32.
KIND (*n.*), Gen. 1. 11 bearing fruit after its *k.*, 12; 1 Cor. 14. 10 so many *k.* of voices.
KINDLE, Ps. 2. 12 for his wrath will soon be *k.*; Lk. 12. 49 what will I, if it is already *k.* + Is. 30. 33; Hos. 11. 8.
KINDLY, Rt. 1. 8 the Lord deal *k.* with you + Gen. 24. 49; 50. 21; Jos. 2. 14.
KINDNESS, Gen. 40. 14 think on me, and shew *k.*, I pray thee; Is. 54. 8 with everlasting *k.* will I have mercy; 2 Cor. 6. 6 in longsuffering, in *k.*; Eph. 2. 7 in *k.* toward us in Christ Jesus + 1 K. 3. 6; Col. 3. 12; Tit. 3. 4.
KINDRED, Gen. 12. 1 get thee from thy *k.*, Ac. 7. 3; Lk. 1. 61 there is none of thy *k.* that is called by this name + Ps. 22. 27; Ac. 7. 14.
KINE, Gen. 41. 2 seven wellfavoured *k.*, 18; Am. 4. 1 hear ye this word, ye *k.* of Bashan + 2 S. 17. 29.
KING, Gen. 14. 18 Melchizedek *k.* of Salem, Heb. 7. 1; 1 S. 8. 5 now make us a *k.* to judge us; 16. 1 I have provided me a *k.* among his sons; Ps. 2. 2 the *k.* of the earth set themselves, Ac. 4. 26; Ps. 44. 4 thou art my *K.*, O God; 72. 1 give the *k.* thy judgements, O God; 74. 12 God is my *K.* of old; Pro. 8. 15 by me *k.* reign; Is. 32. 1 a *k.* shall reign in righteousness; 43. 15 the Creator of Israel, your *K.*; Jer. 23. 5 a *K.* shall reign and prosper; Dan. 11. 2 stand up three *k.*; Hos. 3. 4 Israel shall abide many days without a *k.*; Zec. 9. 9 behold thy *K.* cometh unto thee, Mt. 21. 5; 18. 23 likened unto a certain *k.*, 22. 2; 27. 42 he is the *K.* of Israel: let him now come down from the cross, Mk. 15. 32; Jn. 1. 49 thou art the *K.* of Israel; 18. 37 art thou a *k.* then; 19. 14 behold your *K.*; 1 Tim. 2. 2 that prayers be made for *k.*; 1 Pet. 2. 13 whether it be to the *k.* as supreme + Gen. 17. 6; Ju. 17. 6; 2 K. 4. 13; Job 12. 18; Ps. 10. 16; 45. 9; Pro. 30. 27; Jer. 10. 7; Dan. 2. 21; 4. 37; Ac. 13. 21; Rev. 1. 5.
KINGDOM, Ex. 19. 6 ye shall be to me a *k.* of priests, Rev. 1. 6; 1 Ch. 29. 11 thine is the *k.*, O Lord, Ps. 22. 28; Mt. 6. 13; 2 Ch. 36. 23 all the *k.* hath the Lord given me, Ezr. 1. 2; Dan. 7. 27 whose *k.* is an everlasting *k.*; Mt. 3. 2 the *k.* of heaven is at hand, 4. 17; 10. 7; 4. 8 sheweth him all the *k.* of the world, Lk. 4. 5; Mt. 6. 10 thy *k.* come, Lk. 11. 2; Mt. 13. 38 the good seed are the children of the *k.*; Mk. 1. 15 the *k.* of God is at hand, repent and believe; 9. 1 till they have seen the *k.* of God come with power, Lk. 9. 27; Mk. 10. 14 for of such is the *k.* of God, Lk. 18. 16; 17. 21 the *k.* of God is within you; 19. 11 they supposed that the *k.* of God was immediately to appear; 21. 31 know ye that the *k.* of God is nigh; 22. 29 I appoint unto you a *k.*; 23. 42 remember me when thou comest into thy *k.*; Jn. 18. 36 my *k.* is not of this world; Jas. 2. 5 heirs of the *k.* which he promised; Rev. 11. 15 *k.* of the world is become the *k.* of our Lord + 1 S. 13. 14; Am. 9. 8; Zep. 3. 8; Mt. 13. 41; Lk. 13. 28; Heb. 11. 33; Rev. 1. 9.
KINSFOLK, Lk. 2. 44 sought Jesus among their *k.* and acquaintance; 21. 16 ye shall be betrayed by *k.* and friends.
KINSMAN, Nu. 5. 8 if the man have no *k.* to recompense; Rt. 3. 9 thou art a near *k.*; Jn. 18. 26 being a *k.* of him whose ear Peter cut off; Ro. 9. 3 anathema, for my *k.* according to the flesh + Ps. 38. 11; Ro. 16. 11.
KINSWOMAN, Lev. 18. 12; Pro. 7. 4.
KISS (*n.*), Pro. 27. 6 the *k.* of an enemy are profuse; Lk. 7. 45 thou gavest me no *k.*; Ro. 16. 16 salute one another with a holy *k.*, 1 Cor. 16. 20; 2 Cor. 13. 12; 1 Thes. 5. 26 + 1 Pet. 5. 14.
KISS (*v.*), Gen. 27. 26 come near now and *k.* me; 45. 15 moreover Joseph *k.* all his brethren; Ps. 2. 12 *k.* the Son, lest he be angry; Mt. 26. 48 whomsoever I shall *k.*, that is he, Mk. 14. 44; Lk. 7. 38 *k.* his feet and anointed them; 15. 20 his father fell on his neck and *k.* him, Ac. 20. 37 + 1 K. 19. 18, 20.
KITE, Dt. 14. 13; Is. 34. 15.
KNEAD, Gen. 18. 6; Hos. 7. 4.
KNEADINGTROUGHS, Ex. 8. 3; 12. 34.
KNEE, 1 K. 18. 42 Elijah put his face between his *k.*; 2 K. 4. 20 he sat on his mother's *k.* till noon; Ph. 2. 10 in the name of Jesus every *k.* should bow + Gen. 50. 23; Dan. 5. 6.
KNEEL, Ps. 95. 6 let us *k.* before the Lord our maker; Dan. 6. 10 Daniel *k.* on his knees three times a day; Lk. 22. 41 and Jesus *k.* down and prayed + Mt. 17. 14; Mk. 10. 17.
KNIFE, Gen. 22. 6 Abraham took

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a *k.* in his hand, 10; Jos. 5. 2 make thee sharp *k.*+1 K. 18. 28.
KNIT, Ju. 20. 11 Israel were *k.* together as one man; 1 S. 18. 1 the soul of Jonathan was *k.* with David; Eph. 4. 15 all the body, fitly framed and *k.* together; Col. 2. 2 they being *k.* together in love +1 Ch. 12. 17.
KNOCK, Mt. 7. 7 *k.*, and it shall be opened, Lk. 11. 9; 13. 25 ye begin to *k.* at the door; Rev. 3. 20 I stand at the door, and *k.*+Ac. 12. 13.
KNOW, Gen. 45. 1 Joseph made himself *k.* to his brethren; Ex. 33. 13 shew me now thy way, that I may *k.* thee; Ju. 2. 10 a generation after them which *k.* not the Lord; 1 S. 3. 7 Samuel did not yet *k.* the Lord; 1 K. 18. 36 let it be *k.* this day that thou art God; Job 23. 10 he *k.* the way that I take; Ps. 18. 43 a people whom I have not *k.* shall serve me; 95. 10 they have not *k.* my ways, Heb. 3. 10; Jer. 31. 34 they shall all *k.* me; Mt. 7. 23 I never *k.* you; 9. 30 see that no man *k.* it, Mk. 5. 43; 7. 24; 9. 30; Mt. 25. 12 I *k.* you not, Lk. 13. 25; Mt. 26. 72 I do not *k.* the man, 74; Mk. 14. 68, 71; 10. 19 thou *k.* the commandments; Lk. 2. 15 this thing, which the Lord hath made *k.* to us; Jn. 1. 10 the world *k.* him not; 2. 25 for he *k.* what was in man; 7. 27 we *k.* this man, whence he is; 8. 19 ye *k.* neither me, nor my Father; 10. 15 as the Father *k.* me, and I *k.* the Father; 13. 17 if ye *k.* these things, happy are ye if ye do them; 16. 30 now are we sure that thou *k.* all things, 21. 17; 17. 3 that they might *k.* thee the only true God; Ac. 15. 8 God, which *k.* the heart; 19. 15 Jesus I *k.*, and Paul I *k.*; 26. 26 for the king *k.* of these things; 1 Cor. 2. 11 for who among men *k.* the things of a man; 4. 4 I *k.* nothing against myself; 8. 2 if any man thinketh that he *k.* any thing, he *k.* not yet as he ought to *k.*; Gal. 4. 9 to *k.* God, or rather to be *k.* of God; Eph. 3. 5 which in other generations was not made *k.*; Ph. 3. 10 that I may *k.* him, and the power of his resurrection; 2 Tim. 2. 19 the Lord *k.* them that are his; 2 Pet. 2. 21 better for them not to have *k.* the way of righteousness; 1 Jn. 2. 20 ye *k.* all things; 3. 20 God is greater than our heart, and *k.* all things+Ex. 1. 8; 2. 14; Jos. 22. 22; 1 S. 2. 12; Job 18. 21; Ps. 9. 10; 94. 11; Ecc. 8. 7; Jer. 5. 5; Dan. 8. 19; Mt. 17. 12; 26. 70; Mk. 6. 54; Jn. 14. 7; 18. 4; 1 Cor. 14. 9; 1 Thes. 5. 12; 1 Jn. 2. 13; Rev. 3. 3.
KNOWLEDGE, 1 S. 2. 3 the Lord is a God of *k.*; 2 Ch. 1. 10 give me *k.*, that I may go out; Job 21. 14 we desire not the *k.* of thy ways; Ps. 14. 4 have the workers of iniquity no *k.*, 53. 4; Pro. 12. 23 a prudent man concealeth *k.*; Is. 11. 2 the spirit of *k.* and of the fear of the Lord; Is. 53. 11 by his *k.* shall my righteous servant justify many; Ac. 4. 13 they marvelled and they took *k.* of them; Ro. 3. 20 by the law is the *k.* of sin; 1 Cor. 12. 8 to another the word of *k.*; Eph. 3. 19 the love of Christ which passeth *k.*; Col. 1. 9 filled with the *k.* of his will; 1 Tim. 2. 4 come to the *k.* of the truth, 2 Tim. 3. 7; 2 Pet. 1. 5 add to virtue *k.*+Nu. 24. 16; Ps. 73. 11; Ecc. 1. 18; 2 Cor. 6. 6; 8. 7.

LABOUR (*n.*), Gen. 31. 42 God hath seen the *l.* of my hands; Ps. 90. 10 yet is their pride but *l.* and sorrow; 1 Cor. 15. 58 that your *l.* is not in vain; 2 Cor. 10. 15 not glorying in other men's *l.*; Gal. 4. 11 lest I have bestowed *l.* in vain+Ecc. 5. 15; Hab. 3. 17; 1 Thes. 1. 3; Heb. 6. 10.
LABOUR (*v.*), Ex. 20. 9 six days shalt thou *l.*, Dt. 5. 13; Is. 49. 4 I said, I have *l.* in vain; Jn. 4. 38 others have *l.*, and ye are entered into their labour+Dan. 6. 14; Ph. 4. 3.
LABOURER, Mt. 20. 1 to hire *l.* into his vineyard; Lk. 10. 7 the *l.* is worthy of his hire, Mt. 10. 10; 1 Tim. 5. 18.
LACE, Ex. 28. 28.
LACK (*n.*), Ex. 16. 18 that gathered little had no *l.*, 2 Cor. 8. 15 +Gen. 18. 28.
LACK (*v.*), Mt. 19. 20 what *l.* I yet; Mk. 10. 21 one thing thou *l.*, Lk. 18. 22; Ac. 4. 34 neither was there any among them that *l.*; 1 Cor. 16. 17 that which was *l.* they supplied, Ph. 2. 30+Dt. 8. 9.
LAD, Gen. 21. 17 and God heard the voice of the *l.*; 48. 16 the Angel, which redeemed me, bless the *l.*+Gen. 22. 5.
LADDER, Gen. 28. 12 behold a *l.* set up.
LADING (*n.*), Ac. 27. 10.
LADY, 2 Jn. 1 the elder unto the elect *l.*+Ju. 5. 29; Is. 47. 5.
LAKE, Lk. 5. 1 Jesus stood by the *l.* of Gennesaret; Rev. 19. 20 were cast into a *l.* of fire.
LAMB, Gen. 22. 7 where is the *l.* for a burnt offering; Ex. 12. 3 take to them every man a *l.*, 21; Is. 40. 11 he shall gather the *l.* with his arm; 53. 7 as a *l.* to the slaughter, Jer. 11. 19; Lk. 10. 3 as *l.* in the midst of wolves; Jn. 1. 29 behold the *L.* of God, 36; Rev. 5. 6 a *L.* standing, as though it had been slain; 21. 23 the *L.* is the light thereof+Dt. 32. 14; Is. 5. 17; 16. 1; 65. 25.
LAME, Lev. 21. 18 a blind man, or a *l.*, shall not approach; 2 S. 4. 4 Jonathan had a son *l.* of his feet, 9. 3, 13; Is. 33. 23 the *l.* take the prey; Mt. 11. 5 the *l.* walk, 15. 31; 21. 14; Lk. 7. 22; Heb. 12. 13 lest the *l.* be turned out of the way+2 S. 5. 6; Mal. 1. 8.
LAMENT, 2 S. 1. 17 David *l.* over Saul and Jonathan; Jer. 22. 18 they shall not *l.* for him; Jn. 16. 20 ye shall weep and *l.*+Joel 1. 13; Lk. 23. 27.
LAMENTATION, Jer. 31. 15 in Ramah *l.* and weeping; Ex. 2. 10 there was written therein *l.*; Ac. 8. 2 made great *l.* over Stephen +2 S. 1. 17; Ps. 78. 64; Am. 5. 1.
LAMP, Ex. 25. 37 seven *l.*, Zec. 4. 2; Rev. 4. 5; Ju. 7. 16 he put *l.* within the pitchers; 1 S. 3. 3 ere the *l.* went out; 1 K. 15. 4 God gave him a *l.* in Jerusalem; Job 29. 3 when his *l.* shined upon my head; Ps. 132. 17 I have ordained a *l.* for mine anointed+2 S. 22. 29; Is. 62. 1; Mt. 12. 35; 25. 1.
LANCE, 1 K. 18. 28.
LAND (*n.*), Gen. 1. 9 let dry *l.* appear; 13. 6 the *l.* was not able to bear them; Ex. 14. 21 the Lord made the sea dry *l.*; Lev. 25. 23 the *l.* shall not be sold; Nu. 13. 18 see the *l.*, what it is; 21. 22 let me pass through thy *l.*, Dt. 2. 27; Ju. 11. 17, 19; Dt. 4. 38 bring thee in, to give thee their *l.*, Ju. 6. 9; Dt. 34. 1 the Lord shewed him all the *l.*; Jos. 4. 22 Israel came over this Jordan on dry *l.*; Is. 9. 1 *l.* of Zebulun, *l.* of Naphtali, Mt. 4. 15; Is. 38. 11 I shall not see the Lord in the *l.* of the living; Jer. 16. 15 that brought up Israel from all the *l.* whither; Ex. 34. 13 I will bring them to their own *l.*, 36. 24; 37. 14, 21; 39. 28; Ac. 7. 4 God removed him into this *l.*; Heb. 11. 29 they passed through the Red sea as by dry *l.*+Gen. 47. 20; 1 K. 9. 13; 2 K. 18. 32; Is. 5. 30; Ez. 14. 13; Hag. 2. 6; Mt. 19. 29.
LAND (*v.*), Ac. 18. 22; 21. 3.
LANDMARK, Dt. 19. 14 thou shalt not remove thy neighbour's *l.*, Pro. 22. 28; 23. 10+Dt. 27. 17.
LANES, Lk. 14. 21 go out quickly into the *l.* of the city.
LANGUAGE, Gen. 11. 1 the whole earth was of one *l.*; Neh. 13. 24 their children could not speak in the Jews' *l.*; Ps. 19. 3 there is no speech nor *l.*; Jer. 5. 15 a nation, whose *l.* thou knowest not; Ac. 2. 6 every man heard them speaking in his own *l.*+2 K. 18. 26; Ps. 81. 5; Dan. 3. 4; Zep. 3. 9.
LANGUISH, Is. 24. 4 the world *l.* and fadeth away+Is. 33. 9; Jer. 14. 2.
LANGUISHING (*n.*), Ps. 41. 3 will support him upon the couch of *l.*
LANTERNS, Jn. 18. 3.
LAP (*n.*), Pro. 16. 33 the lot is cast into the *l.*+2 K. 4. 39; Neh. 5. 13.
LAP (*v.*), Ju. 7. 5 every one that *l.* of the water as a dog, 6, 7.
LARGE, 2 S. 22. 20 he brought me into a *l.* place, Ps. 18. 19; 118. 5; Mt. 28. 12 they gave *l.* money unto the soldiers; Gal. 6. 11 see with how *l.* letters I have written unto you with mine own hand+ Ex. 3. 8.
LARGENESS, 1 K. 4. 29.
LASCIVIOUS, 2 Pet. 2. 2.
LASCIVIOUSNESS, Eph. 4. 19 gave themselves up to *l.*; Jud. 4 turning the grace of our God into *l.*+Mk. 7. 22; Gal. 5. 19.
LAST, Mt. 12. 45 *l.* state of that man is worse, Lk. 11. 26; Mt. 19. 30 first shall be *l.*, and the *l.* first, 20. 16; Mk. 10. 31; Lk. 13. 30; 1 Cor. 4. 9 set forth us the apostles *l.*; 1 Jn. 2. 18 it is the *l.* time+ 1 Ch. 23. 27; Mt. 20. 8; Jud. 18.
LATCHET, Is. 5. 27; Mk. 1. 7; Lk. 3. 16.
LATE, Ps. 127. 2; Mic. 2. 8; Jn. 11. 8.
LATIN, Lk. 23. 38; Jn. 19. 20.

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LATTER, Dt. 11. 14 will give you the *l.* rain; Job 19. 25 *l.* day + Hos. 6. 3; Am. 7. 1.
LATTICE, Ju. 5. 28; 2 K. 1. 2.
LAUGH, Gen. 18. 13 wherefore did Sarah *l.*; Ps. 2. 4 he that sitteth in the heavens shall *l.*; 22. 7 all they that see me *l.* me to scorn, Mt. 9. 24; Mk. 5. 40; Lk. 8. 53 + Ps. 52. 6.
LAUGHINGSTOCK, Job 12. 4; Jer. 20. 7.
LAUGHTER, Ps. 126. 2 then was our mouth filled with *l.*; Jas. 4. 9 let your *l.* be turned to mourning + Pro. 14. 13.
LAW, 2 Ch. 34. 19 when Josiah heard the words of the *l.*; Neh. 8. 2 and Ezra the priest brought the *l.* before; Ps. 19. 7 the *l.* of the Lord is perfect; Jer. 31. 33 put my *l.* in their inward parts, Heb. 8. 10; 10. 16; Lk. 10. 26 what is written in the *l.*; Jn. 1. 17 for the *l.* was given by Moses; 19. 7 by our *l.* he ought to die; Ac. 13. 39 ye could not be justified by the *l.* of Moses; Ro. 2. 12 sinned without *l.* perish without *l.*; 3. 20 by the works of the *l.* shall no flesh be justified, 28; Gal. 2. 16; Ro. 6. 14 not under the *l.*; 7. 7 is the *l.* sin; 1 Cor. 9. 20 to them that are under the *l.* as under the *l.*; Gal. 3. 19 what then is the *l.*; 5. 14 the whole *l.* is fulfilled in one word; 1 Tim. 1. 9 *l.* is not made for a righteous man; Heb. 7. 19 the *l.* made nothing perfect; Jas. 2. 10 shall keep the whole *l.* + Est. 3. 8; Ps. 40. 8; Is. 2. 3; Mal. 4. 4; Jn. 7. 19; Ac. 21. 28; 24. 14; Gal. 5. 18; 1 Jn. 3. 4.
LAWFUL, Ex. 18. 5 do that which is *l.*, 21. 27; 33. 14, 19; Mt. 12. 4 was not *l.* for him to eat, Mk. 2. 26; Lk. 6. 4; Mt. 14. 4 it is not *l.* for thee to have her, Mk. 6. 18; 1 Cor. 6. 12 all things are *l.* for me + Mt. 12. 10; Ac. 16. 21.
LAWFULLY, 2 Tim. 2. 5 not crowned, except he have contended *l.* + 1 Tim. 1. 8.
LAWGIVER, Dt. 33. 21 there was the *l.*'s portion reserved; Jas. 4. 12 one only is the *l.*
LAWLESS, 1 Tim. 1. 9; 2 Pet. 2. 8.
LAWLESSNESS, 1 Jn. 3. 4 sin is *l.*
LAWYER, Mt. 22. 35 a *l.* asked him, Lk. 10. 25; 11. 46 woe unto you, *l.*, 52 + Lk. 7. 30.
LAY, Nu. 27. 23 *l.* his hands on Joshua, Dt. 34. 9; Ps. 3. 5 I *l.* me down and slept; Is. 53. 6 the Lord hath *l.* on him the iniquity of us all; Mt. 8. 20 hath not where to *l.* his head, Lk. 9. 58; Mt. 19. 15 he *l.* his hands on them; 21. 46 sought to *l.* hands on him, Mk. 12. 12; Lk. 20. 19; Mt. 26. 50 came and *l.* hands on Jesus, Mk. 14. 46; 16. 18 *l.* hands on the sick, and they shall recover; Jn. 11. 34 where have ye *l.* him; 20. 2 we know not where they have *l.* him; Ac. 6. 6 they *l.* hands on the deacons; 19. 6 Paul had *l.* his hands upon them; 20. 3 the Jews *l.* wait for him, 23. 30; 1 Cor. 16. 2 let each one of you *l.* by him in store; 2 Cor. 12. 14 children ought not to *l.* up for the parents; Col. 1. 5 the hope which is *l.* up for you; 1 Tim. 5. 22 *l.* hands hastily on no man; 6. 12 *l.* hold on the life eternal; Heb. 6. 18 to *l.* hold of the hope set before us + 1 K. 13. 4; 17. 19; 2 K. 4. 21; Ps. 139. 5; Ecc. 7. 2; Mal. 2. 2; Mt. 9. 18; 28. 6; Lk. 23. 26; Jn. 20. 12; Ac. 28. 8; Ro. 9. 33.
LAYING (*n.*), Ac. 8. 18 through *l.* on of the apostles' hands; Heb. 6. 2 of the teaching of *l.* on of hands.
LEAD (*n.*), Ex. 15. 10; Zec. 5. 7.
LEAD (*v.*), Dt. 8. 2 all the way which the Lord thy God *l.* thee; Ps. 5. 8 *l.* me, O Lord, in thy righteousness; Mt. 4. 1 *l.* up of the Spirit into the wilderness; Ro. 8. 14 as many as are *l.* by the Spirit; 1 Cor. 12. 2 howsoever ye might be *l.* + Ps. 80. 1; 139. 24; Is. 48. 17; Mk. 14. 44.
LEADER, Is. 55. 4 given him a *l.* to the people.
LEAF, Ps. 1. 3 his *l.* also shall not wither; Mt. 21. 19 nothing thereon but *l.*, Mk. 11. 13 + 1 K. 6. 34; Dan. 4. 12; Mt. 24. 32.
LEAGUE, Job 5. 23 thou shalt be in *l.* with the stones of the field + 1 K. 5. 12; Dan. 11. 23.
LEAN (*adj.*), Gen. 41. 3 kine out of the river *l.* fleshed, 19 + Nu. 13. 20.
LEAN (*v.*), Ju. 16. 26 that I may *l.* on the pillars; 2 K. 5. 18 *l.* on my hand in the house of Rimmon + 2 K. 18. 21; Jn. 21. 20; Heb. 11. 21.
LEANNESS, Ps. 106. 15 sent *l.* into their soul + Job 16. 8; Is. 10. 16.
LEAP, 1 K. 18. 26 they *l.* upon the altar; Lk. 6. 23 rejoice and *l.* for joy + 2 S. 6. 16; Ac. 3. 8; 14. 10; 19. 16.
LEARN, Is. 50. 4 God hath given me the tongue of the *l.*; Mt. 11. 29 *l.* of me; 1 Cor. 14. 31 that all may *l.*; Eph. 4. 20 ye did not so *l.* Christ; 2 Tim. 3. 7 ever *l.* + Is. 1. 17; 29. 11; Ph. 4. 9.
LEARNING (*n.*), Ac. 26. 24 thy much *l.* doth turn thee to madness + Ro. 15. 4.
LEAST, Mt. 2. 6 art in no wise *l.* among the princes of Judah; 11. 11 he that is *l.* in the kingdom of heaven, Lk. 7. 28; Mt. 25. 40 inasmuch as ye did it unto one of these my brethren, even these *l.*, 45; Lk. 9. 48 he that is *l.* among you; 12. 26 if ye are not able to do even that which is *l.*; 1 Cor. 15. 9 I am the *l.* of the apostles; Eph. 3. 8 who am less than the *l.* of all saints.
LEATHER, 2 K. 1. 8.
LEATHERN, Mt. 3. 4.
LEAVE (*n.*), Ac. 18. 18 took his *l.* of the brethren + Nu. 22. 13; 1 S. 20. 6.
LEAVE (*v.*), Rt. 1. 16 intreat me not to *l.* thee; 2 K. 2. 2 I will not *l.* thee, 4. 30; Ps. 27. 9 *l.* me not, 119. 121; Mt. 4. 20 *l.* their nets; 5. 24 *l.* there thy gift; Mt. 23. 23 and not to have *l.* the other undone; Mk. 10. 28 we have *l.* all; Jn. 16. 28 I *l.* the world + 1 Ch. 13. 2; Ps. 106. 11; Am. 5. 7; Tit. 1. 5.
LEAVEN (*n.*), Lev. 2. 11 no meat offering shall be made with *l.*; Mt. 13. 33 kingdom of heaven is like *l.*, Lk. 13. 21; Mt. 16. 6 beware of the *l.* of the Pharisees, 11; Mk. 8. 15; Lk. 12. 1 + Am. 4. 5; 1 Cor. 5. 8.
LEAVEN (*v.*), 1 Cor. 5. 6 a little leaven *l.* the whole lump, Gal. 5. 9 + Hos. 7. 4.
LEES, Is. 25. 6; Jer. 48. 11; Zep. 1. 12.
LEFTHANDED, Ju. 3. 15; 20. 16.
LEG, Ps. 147. 10 he taketh not pleasure in the *l.* of a man; Dan. 2. 33 his *l.* of iron, his feet part of iron + Lev. 11. 21; Jn. 19. 31.
LEGION, Mt. 26. 53; Mk. 5. 9; Lk. 8. 30.
LEISURE, Mk. 6. 31 no *l.* so much as to eat.
LEND, Dt. 23. 19 thou shalt not *l.* upon usury; 1 S. 1. 28 I *l.* him to the Lord; Lk. 6. 34 sinners also *l.* to sinners; 11. 5 friend, *l.* me three loaves + Lev. 25. 37; Dt. 28. 12; Ps. 37. 26.
LENDER, Is. 24. 2 as with the *l.*, so with the borrower + Pro. 22. 7; Lk. 7. 41.
LENGTH, Dt. 30. 20 thy life, and the *l.* of thy days; Ps. 21. 4 *l.* of days for ever and ever, Pro. 3. 16 + Eph. 3. 18; Rev. 21. 16.
LENGTHEN, Dt. 25. 15; 1 K. 3. 14; Is. 54. 2.
LENGTHENING (*n.*), Dan. 4. 27.
LEOPARD, S. of S. 4. 8; Is. 11. 6; Jer. 5. 6; 13. 23; Hos. 13. 7; Hab. 1. 8.
LEPER, Lev. 14. 2 the law of the *l.*; 2 K. 5. 1 Naaman was a *l.*; 7. 8 when the *l.* came to the uttermost part; 2 Ch. 26. 21 Uzziah the king was a *l.*; Mt. 8. 2 there came a *l.*, Mk. 1. 40; Lk. 4. 27 there were many *l.* in Israel + Mt. 26. 6.
LEPROSY, Lev. 13. 2 like the plague of *l.*; Lk. 5. 12 behold, a man full of *l.*
LEPROUS, Nu. 12. 10 Miriam became *l.* + Ex. 4. 6.
LESS, Mk. 4. 31 *l.* than all the seeds; 15. 40 Mary the mother of James the *l.*; 2 Cor. 12. 15 am I loved the *l.*; Eph. 3. 8 who am *l.* than the least of all saints; Heb. 7. 7 the *l.* is blessed of the better.
LET, Mt. 21. 33 planted a vineyard and *l.* it out, Mk. 12. 1; Lk. 20. 9.
LETTER, 2 K. 5. 5 I will send a *l.* to the king of Israel; 19. 14 Hezekiah received the *l.*, Is. 37. 14; Est. 9. 20 Mordecai sent *l.* to all the Jews, 30; Jn. 7. 15 how knoweth this man *l.*; Ac. 9. 2 asked of him *l.* to Damascus; Ro. 2. 29 not in the *l.*, 2 Cor. 3. 6; 10. 10 for his *l.* are weighty; Gal. 6. 11 see with how large *l.* I have written + 2 S. 11. 14; 1 K. 21. 8; Est. 9. 29.
LEVIATHAN, Ps. 104. 26 there is that *l.* + Job 41. 1; Ps. 74. 14; Is. 27. 1.
LEVITE, Nu. 3. 12 I have taken the *L.*, 18. 6; 8. 11 Aaron shall offer the *L.* before the Lord; Jos. 21. 3 gave these cities to the *L.*, 8; Ju. 17. 7 a young man a *L.*, 9; 2 Ch. 35. 3 the *L.* which taught

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Israel; Neh. 8. 7 the *L.* caused the people to understand the law; Lk. 10. 32 a *L.* also passed by on the other side + 1 Ch. 24. 6; Neh. 13. 10; Is. 66. 21; Jn. 1. 19; Ac. 4. 36.
LEVY (*n.*), 1 K. 5. 13, 14; 9. 15.
LEVY (*v.*), Nu. 31. 28; 1 K. 9. 21.
LEWDNESS, Ju. 20. 6 they have committed *l.* in Israel + Hos. 6. 9.
LIAR, Jn. 8. 44 for he is a *l.*, and the father of it; Tit. 1. 12 Cretans are alway *l.*; 1 Jn. 1. 10 we have not sinned, we make him a *l.* + Dt. 33. 29; Jn. 8. 55.
LIBERAL, Pro. 11. 25 the *l.* soul shall be made fat; Is. 32. 8 the *l.* deviseth *l.* things and in *l.* things shall he continue.
LIBERALITY, Ro. 12. 8; 2 Cor. 8. 2; 9. 13.
LIBERALLY, Jas. 1. 5 who giveth to all *l.* + Dt. 15. 14.
LIBERTINES, Ac. 6. 9 called the synagogue of the *L.*
LIBERTY, Is. 61. 1 to proclaim *l.* to the captives; Ro. 8. 21 the *l.* of the glory; 1 Cor. 8. 9 lest this *l.* of yours become a stumbling-block; 2 Cor. 3. 17 where the Spirit of the Lord is, there is *l.*; Jas. 1. 25 the perfect law of *l.* + Ps. 119. 45; Ac. 26. 32; 2 Pet. 2. 19.
LICK, 1 K. 21. 19 shall dogs *l.* thy blood, 22. 38; Lk. 16. 21 the dogs came and *l.* his sores + Nu. 22. 4.
LID, 2 K. 12. 9.
LIE (*n.*), Ps. 101. 7 that telleth *l.* shall not tarry in my sight; Is. 28. 15 we have made *l.* our refuge; 44. 20 is there not a *l.* in my right hand; Ro. 1. 25 they exchanged the truth of God for a *l.*; 2 Thes. 2. 11 that they should believe a *l.* + Ps. 62. 4; 1 Tim. 4. 2; 1 Jn. 2. 27.
LIE (*v.* 1), Nu. 23. 19 God is not a man, that he should *l.*; 1 K. 22. 22 I will be a *l.* spirit; Pro. 12. 22 *l.* lips are an abomination to the Lord; Ac. 5. 4 thou hast not *l.* unto men, but unto God; Tit. 1. 2 God who cannot *l.*, Heb. 6. 18 + Lev. 6. 2; Ps. 31. 18; 2 Cor. 11. 31.
LIE (*v.* 2), Gen. 47. 30 I will *l.* with my fathers; Dt. 19. 11 if a man hate his neighbour and *l.* in wait; 1 S. 3. 5 I called not; *l.* down again, 6, 9; Neh. 2. 3 the place of my fathers' sepulchres *l.* waste; Ps. 59. 3 they *l.* in wait for my soul; Hos. 2. 18 I will make them to *l.* down safely; Hag. 1. 4 and this house *l.* waste + Rt. 3. 4; Ps. 57. 4.
LIERS (in wait), Ju. 20. 39.
LIFE, Gen. 2. 9 the tree of *l.* in the midst of the garden, 3. 22; Ex. 21. 23 shalt give *l.* for *l.*; 2 S. 1. 9 because my *l.* is yet whole in me; Job 2. 4 all that a man hath will he give for his *l.*; Ps. 21. 4 he asked *l.* of thee; Mt. 6. 25 the *l.* more than meat, Lk. 12. 23; Mt. 10. 39 he that findeth his *l.* shall lose it, 16. 25; Mk. 8. 35; Lk. 9. 24; 17. 33; Jn. 12. 25; Mk. 3. 4 to save *l.* or to kill, Lk. 6. 9; 16. 25 thou in thy *l.* time receivedst thy good things; Jn. 1. 4 in him was *l.*, and the *l.* was the light of men; 10. 15 I lay down my *l.* for the sheep; 20. 31 ye may have *l.* in his name; Ac. 3. 15 killed the Prince of *l.*; 5. 20 speak all the words of this *l.*; 17. 25 he giveth to all *l.* and breath; Ro. 5. 10 much more shall we be saved by his *l.*; 8. 38 neither death nor *l.*; 1 Cor. 15. 19 if in this *l.* only we have hoped in Christ; Gal. 2. 20 that *l.* which I now live in the flesh; Ph. 1. 20 whether by *l.* or by death; 1 Tim. 4. 8 promise of the *l.* which now is; 2 Tim. 1. 10 brought *l.* to light through the gospel; 1 Jn. 3. 16 lay down our *l.* for the brethren; 5. 12 he that hath the son hath the *l.*; Rev. 12. 11 loved not their *l.* even unto death + Gen. 45. 7; 1 K. 2. 23; 19. 2; 2 K. 10. 24; Ps. 42. 8; Jn. 5. 40; Ro. 8. 2; 1 Cor. 3. 22.
LIFT, Gen. 27. 38 Esau *l.* up his voice; 1 S. 2. 7 the Lord bringeth low, and *l.* up, 8; Ps. 63. 4 I will *l.* up my hands in thy name; Ex. 3. 14 the spirit *l.* me up; Lk. 13. 11 could in no wise *l.* herself up; Jn. 3. 14 so must the Son of man be *l.* up + Ps. 7. 6; 9. 13; 106. 26; Is. 6. 1; 37. 23.
LIFTER, Ps. 3. 3 my glory, and the *l.* up of mine head.
LIFTING (*n.*), Ps. 141. 2 *l.* up of my hands as the evening sacrifice.
LIGHT (*adj.* 1), Ps. 139. 11 the night shall be *l.* about me; Zec. 14. 7 at evening time it shall be *l.* + Gen. 44. 3.
LIGHT (*adj.* 2), Dt. 27. 16 that setteth *l.* by his father; Is. 49. 6 a *l.* thing that thou shouldest be my servant; Mt. 22. 5 made *l.* of it + 1 K. 16. 31; 2 K. 3. 18.
LIGHT (*n.*), Gen. 1. 3 God said, Let there be *l.*; Ex. 10. 23 Israel had *l.* in their dwellings; Ps. 27. 1 the Lord is my *l.* and my salvation; 37. 6 he shall bring forth thy righteousness as the *l.*; Ecc. 11. 7 truly the *l.* is sweet; Is. 30. 26 the *l.* of the moon shall be as the *l.* of the sun; 60. 1 thy *l.* is come; 19 the Lord shall be unto thee an everlasting *l.*; Mt. 5. 14 ye are the *l.* of the world; Lk. 16. 8 wiser than the children of *l.*; Jn. 3. 20 every one that doeth evil hateth the *l.*; 8. 12 I am the *l.* of the world, 9. 5; 12. 36 while ye have *l.* believe in the *l.*; Ac. 9. 3 there shone round about him a *l.* from heaven, 22. 6; 26. 13; 2 Cor. 4. 4 that the *l.* of the gospel should not dawn upon them; Eph. 5. 8 walk as children of *l.*; Col. 1. 12 the saints in *l.*; 1 Jn. 1. 5 God is *l.* + Job 38. 19; Ps. 36. 9; 97. 11; Is. 2. 5; 5. 30; 59. 9; Ac. 16. 29.
LIGHT (*v.* 1), Jn. 1. 9 there was the true Light which *l.* every man + Lk. 15. 8.
LIGHT (*v.* 2), 2 S. 17. 12 we will *l.* on him as the dew + Gen. 28. 11; 2 K. 5. 21.
LIGHTEN (1), Ps. 13. 3 *l.* mine eyes, lest I sleep; 34. 5 they looked unto him, and were *l.*; Rev. 21. 23 the glory of God did *l.* it + 2 S. 22. 29.
LIGHTEN (2), Ac. 27. 38 they *l.* the ship + 1 S. 6. 5.
LIGHTLY, Jer. 6. 14.
LIGHTNING, Mt. 24. 27 as the *l.* cometh forth from the east, Lk. 17. 24; 10. 18 I beheld Satan fallen as *l.* from heaven + Ex. 19. 16; Ps. 144. 6; Rev. 4. 5.
LIKE (*adj.*), Ex. 15. 11 who is *l.* unto thee, Dt. 33. 29; 1 K. 8. 23; 2 Ch. 6. 14; Ps. 35. 10; 71. 19; Joel 2. 2 there hath not been ever the *l.*; Mt. 6. 8 be not therefore *l.* unto them; 22. 39 and a second *l.* unto it is this, Mk. 12. 31; 2 Pet. 1. 1 have obtained a *l.* precious faith with us + 1 Jn. 3. 2.
LIKE (*v.*), Dt. 25. 7, 8; Am. 4. 5.
LIKEMINDED, Ph. 2. 20 I have no man *l.*
LIKEN, Is. 40. 18 to whom then will ye *l.* God, 25; 46. 5; Mt. 11. 16 whereunto shall I *l.* this generation, Lk. 7. 31; Mk. 4. 30 how shall we *l.* the kingdom, Lk. 13. 20 + Mt. 7. 24.
LIKENESS, Gen. 1. 26 let us make man after our *l.*, 5. 1; Ex. 20. 4 not make the *l.* of any thing; Ps. 17. 15 I shall be satisfied with thy *l.*; Ro. 6. 5 united with him by the *l.* of his death; Ph. 2. 7 made in the *l.* of men + Dt. 4. 16; 5. 8; Ro. 5. 14; 8. 3; Heb. 7. 15; Jas. 3. 9.
LILY, S. of S. 2. 2; Hos. 14. 5; Mt. 6. 28; Lk. 12. 27.
LIME, Is. 33. 12; Am. 2. 1.
LINE, Ps. 16. 6 the *l.* are fallen in pleasant places; 19. 4 their *l.* is gone through all the earth; Is. 28. 10 precept upon precept, *l.* upon *l.*, 13; 17 judgement also will I lay to the *l.*; 44. 13 he marketh it out with a *l.* + Ps. 78. 55; Is. 34. 11.
LINEN, Mk. 14. 51 a *l.* cloth cast about him + 1 K. 10. 28; Lk. 24. 12.
LINGER, 2 Pet. 2. 3 whose sentence now from of old *l.* not + Gen. 19. 16; 43. 10.
LINTEL, Ex. 12. 22 strike the *l.* and two side posts + 1 K. 6. 31; Am. 9. 1; Zep. 2. 14.
LION, Ju. 14. 5; Job 4. 10; Ps. 7. 2; Pro. 22. 13; Ec. 9. 4; Is. 11. 7; Ex. 1. 10; Na. 2. 11, 12; 2 Tim. 4. 17; 1 Pet. 5. 8; Rev. 4. 7; 5. 5.
LIONESS, Gen. 49. 9; Dt. 33. 20; Job 38. 39; Na. 2. 11, 12.
LIP, 1 S. 1. 13 only her *l.* moved; Ps. 40. 9 lo, I have not refrained my *l.*, O Lord; Is. 6. 5 a man of unclean *l.*; 29. 13 this people with their *l.* do honour me, Mt. 15. 8; Mk. 7. 6; Mic. 3. 7 they shall cover their *l.*; 1 Cor. 14. 21 by the *l.* of strangers will I speak; 1 Pet. 3. 10 and his *l.* that they speak no guile + Pro. 27. 2; Is. 11. 4; 57. 19; Hos. 14. 2; Heb. 13. 15.
LIQUOR, Ex. 22. 29; Nu. 6. 3.
LISTEN, Is. 49. 1 *l.*, O isles, unto me, and hearken from far.
LITTLE, Gen. 19. 20 is it not a *l.* one; 30. 30 it was but *l.* thou hadst before I came; Ex. 23. 30 by *l.* and *l.* I will drive them out, Dt. 7. 22; Nu. 14. 31 but your *l.* ones, them will I bring; 1 S. 15. 17 when thou wast *l.* in

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thine own sight; Ps. 37. 16 a *l.* that a righteous man hath is better; Pro. 15. 16 better is a *l.* with the fear of the Lord; Is. 28. 10 here a *l.* and there a *l.*, 13; Mic. 5. 2 though thou be *l.* among the thousands of Judah; Mt. 10. 42 give to drink unto one of these *l.* ones; Jn. 6. 7 that every one of them may take a *l.*; 7. 33 yet a *l.* while, and I am with you, 13. 33; 16. 16 again a *l.* while, and ye shall see me, 17, 19; Heb. 10. 37 for yet a very *l.* while, he that cometh shall come; Rev. 3. 8 thou hast a *l.* power + 2 S. 12. 8; 2 K. 10. 18; Ps. 37. 10.

LIVE (*adj.*), Ex. 21. 35; Is. 6. 6.

LIVE (*v.*), Gen. 3. 20 Eve, mother of all *l.*; 17. 18 O that Ishmael might *l.* before thee; Lev. 18. 5 which if a man do, he shall *l.* in them, Neh. 9. 29; Ez. 20. 11; 1 K. 17. 23 see, thy son *l.*; Job 19. 25 I know that my redeemer *l.*; Is. 38. 19 the *l.*, the *l.*, he shall praise thee; Ez. 3. 21 he shall surely *l.*, 18. 9, 17; 33. 13, 15, 16; 18. 32 turn yourselves and *l.*, 33. 11; Lk. 10. 28 this do, and thou shalt *l.*; 24. 5 why seek ye the *l.* among the dead; Jn. 4. 10 would have given thee *l.* water, 7. 38; 11. 26 whosoever *l.* and believeth; 14. 19 because I *l.* ye shall *l.* also; Ro. 6. 8 we shall also *l.* with him; 10 the life that he *l.*, he *l.* unto God; 10. 5 the man that doeth the righteousness which is of the law shall *l.* thereby, Gal. 3. 12; Ro. 14. 8 for whether we *l.*, we *l.* unto the Lord; 1 Cor. 15. 45 the first man Adam became a *l.* soul; Gal. 2. 20 I *l.*, yet not I, but Christ *l.* in me; Eph. 6. 3 mayest *l.* long on the earth; Ph. 1. 21 for to me to *l.* is Christ; 1 Thes. 5. 10 died, that we should *l.*; Rev. 3. 1 a name that thou *l.* + Gen. 1. 28; 1 S. 17. 55; 1 K. 3. 22; Ps. 56. 13; 69. 32; Jer. 16. 14; Gal. 5. 25.

LIVELY, Ex. 1. 19; Ps. 38. 19.

LIVER, Ex. 29. 13; Pro. 7. 23; Lam. 2. 11.

LIZARD, Pro. 30. 28.

LOAD, Is. 46. 1.

LOAF, Lev. 23. 17 shall bring two wave *l.*; Mt. 14. 17 we have here but five *l.*, Mk. 6. 38; Lk. 9. 13; Jn. 6. 9; Mt. 15. 36 he took the seven *l.* and the fishes, Mk. 8. 6; Mt. 16. 9 neither remember the five *l.* of the 5000 + Ex. 29. 23; 2 K. 4. 42; Mt. 7. 9; Lk. 11. 11; Jn. 6. 26.

LOAN, 1 S. 2. 20 for the *l.* which is lent to the Lord.

LOATHE, Ex. 29. 23 our soul *l.* this light bread; Jer. 14. 19 hath thy soul *l.* Zion; Ez. 6. 9 they shall *l.* themselves; 20. 43 ye shall *l.* yourselves, 36. 31; Zec. 11. 8 their soul also *l.* me.

LOATHSOME, Pro. 13. 5.

LOCK (*n.*), Nu. 6. 5; Ju. 16. 19.

LOCK (*v.*), Ju. 3. 23, 24.

LOCUST, Ex. 10. 4; Ps. 105. 34; Na. 3. 15, 17; Mt. 3. 4; Mk. 1. 6; Rev. 9. 3.

LODGE (*n.*), Is. 1. 8.

LODGE (*v.*), Gen. 32. 13 Jacob *l.* there that same night; Jos. 4. 8 carried them over to the place where they *l.*; Mt. 21. 17 went to Bethany, and *l.* there; Ac. 10. 18 asked whether Simon were *l.* there + Gen. 24. 25; Rt. 1. 16; Ac. 21. 16.

LODGING (*n.*), Ac. 28. 23 they came to him into his *l.*; Phn. 22 prepare me also a *l.* + 2 K. 19. 23.

LOFTINESS, Is. 2. 17 the *l.* of man shall be bowed down + Jer. 48. 29.

LOFTY, Ps. 131. 1 my heart is not haughty, nor mine eyes *l.*; Is. 57. 15 thus saith the high and *l.* One + Is. 26. 5.

LOINS, Ex. 12. 11 eat it, with your *l.* girded; Lk. 12. 35 let your *l.* be girded about; Eph. 6. 14 having girded your *l.* with truth; Heb. 7. 5 though these have come out of the *l.* of Abraham; 1 Pet. 1. 13 girding up the *l.* of your mind + Gen. 35. 11; Ps. 66. 11; Ez. 1. 27.

LONG (*adj.*), 1 K. 3. 11 hast not asked *l.* life, 2 Ch. 1. 11; Ps. 91. 16 with *l.* life will I satisfy him; Mt. 25. 19 after a *l.* time the lord of those servants cometh; Jn. 14. 9 have I been so *l.* time with you; Heb. 4. 7 saying in David, after so *l.* a time + Ac. 20. 9.

LONG (*v.*), Ps. 63. 1 my flesh *l.* for thee; Ro. 1. 11 I *l.* to see you; Ph. 1. 8 how I *l.* after you all + 2 Cor. 9. 14.

LONGING (*n.*), Ps. 119. 20 my soul breaketh for the *l.* that it hath.

LONGSUFFERING, 2 Pet. 3. 9 *l.* to youward; Gal. 5. 22 fruit of the Spirit is *l.*; 1 Tim. 1. 16 that in me might Jesus Christ shew forth all his *l.*; 1 Pet. 3. 20 the *l.* of God waited + 2 Cor. 6. 6; Col. 3. 12; 2 Tim. 4. 2; 2 Pet. 3. 15.

LOOK (*n.*), Ps. 18. 27 thou wilt bring down high *l.* + Ez. 2. 6.

LOOK (*v.*), Gen. 19. 17 *l.* not behind thee; Ex. 3. 6 Moses was afraid to *l.* upon God; Nu. 21. 9 when he *l.* unto the serpent; 1 S. 6. 19 they had *l.* into the ark; Is. 45. 22 *l.* unto me, and be saved; 66. 2 but to this man will I *l.*; Mt. 5. 28 whosoever *l.* on a woman; 11. 3 or do we *l.* for another, Lk. 7. 19, 20; Mk. 15. 43 who also himself was *l.* for the kingdom of God, Lk. 23. 51; 12. 36 like unto men *l.* for their lord; Ac. 3. 4 Peter and John said, *L.* on us; 1 Pet. 1. 12 which the angels desire to *l.* into; 2 Pet. 3. 14 seeing that ye *l.* for these things; Rev. 5. 3 no one was able to *l.* thereon + Gen. 42. 1; Ex. 2. 12; 2 S. 16. 12; Ps. 40. 12; Is. 51. 2; Lk. 1. 25; Jud. 21.

LOOM, Is. 38. 12.

LOOSE (*a.*), Lev. 14. 7 let the living bird *l.*; Dan. 3. 25 lo, I see four men *l.*

LOOSE (*v.*), Mt. 16. 19 whatsoever thou shalt *l.* on earth, 18. 18; Lk. 13. 12 thou art *l.* from thine infirmity; Jn. 11. 44 *l.* him, and let him go; Ac. 2. 24 having *l.* the pains of death; 1 Cor. 7. 27 art thou *l.* from a wife; Rev. 1. 5 that *l.* us from our sins by his blood; 5. 2 who is worthy to *l.* the seals thereof; 20. 3 after that he must be *l.* a little season, 7 + Is. 52. 2; Mt. 21. 2.

LORD (God), Gen. 2. 4 in the day that the *L.* God made earth and heaven; Ps. 16. 8 I have set the *L.* always before me; Jer. 23. 6 the *L.* is our righteousness; Zec. 14. 20 Holy unto the *L.*; Mt. 7. 21 not every one that saith unto me, *L.*, *L.*; Lk. 2. 11 a Saviour, which is Christ the *L.*; 1 Cor. 10. 21 the cup of the *L.*; Eph. 4. 5 one Lord, one faith, one baptism; Jas. 5. 4 the *L.* of Sabaoth.

LORD (*man*), Jos. 13. 3 five *l.* of the Philistines, Ju. 3. 3; 1 S. 6. 4; 1 K. 18. 14 go tell thy *l.*, behold, Elijah is here; 2 K. 7. 2 then a *l.* on whose hand the king leaned, 17; Ps. 12. 4 who is *l.* over us; Mt. 18. 31 told unto their *l.* all that was done + Gen. 39. 16; Gal. 4. 1.

LORD (*v.*), Mk. 10. 42 they which are accounted to rule over the Gentiles *l.* it over them.

LORDSHIP, Lk. 22. 25 the kings of the Gentiles have *l.* over them.

LOSE, Mt. 10. 42 shall in no wise *l.* his reward, Mk. 9. 41; Mt. 18. 11 come to save that which was *l.*, Lk. 19. 10; 15. 6 for I have found my sheep which was *l.*; 9 I have found the piece which I had *l.*; Jn. 6. 39 of all that which he hath given me I should *l.* nothing; 18. 9 of those whom thou hast given me I *l.* not one; 2 Jn. 8 that we *l.* not those things + Ps. 119. 176; Jer. 50. 6.

LOSS, 1 Cor. 3. 15 he shall suffer *l.*; Ph. 3. 8 I count all things to be *l.* + Gen. 31. 39; Ex. 21. 19.

LOT, Nu. 26. 55 land shall be divided by *l.*, Ez. 48. 29; Est. 3. 7 cast Pur, that is *l.*; Mk. 15. 24 casting *l.* upon them, Lk. 23. 34; Jn. 19. 24; Ac. 1. 26 the *l.* fell upon Matthias + 1 S. 14. 41; Ac. 8. 21; 13. 19.

LOTUS, Job 40. 21.

LOUD, 2 Ch. 20. 19 to praise the Lord with a *l.* voice, Lk. 19. 37; Rev. 12. 10 I heard a *l.* voice saying in heaven + Lk. 1. 42.

LOVE (*n.*), Gen. 29. 20 for the *l.* he had to her; 2 S. 1. 26 passing the *l.* of women; Song 8. 6 *l.* is strong as death; Jer. 31. 3 I have loved thee with an everlasting *l.*; Jn. 13. 35 if ye have *l.* one to another; 17. 26 the *l.* wherewith thou lovedst me; 1 Cor. 13. 1 if I have not *l.*; 2 Cor. 2. 4 might know the *l.* which I have unto you; 13. 11 the God of *l.* shall be with you; Eph. 3. 19 the *l.* of Christ, which passeth knowledge; Col. 1. 13 the Son of his *l.*; 3. 14 above all these things put on *l.*; 1 Jn. 3. 1 what manner of *l.* the Father hath bestowed upon us + Jn. 5. 42; Gal. 5. 22; 1 Jn. 4. 16.

LOVE (*v.*), Gen. 29. 18 Jacob *l.* Rachel; Lev. 19. 18 thou shalt *l.* thy neighbour as thyself, 34; Mt. 19. 19; 22. 39; Mk. 12. 31; Lk. 10. 27; Ro. 13. 9; Gal. 5. 14; Jas. 2. 8; Dt. 6. 5 thou shalt *l.* the Lord thy God with all thine heart, Mt. 22. 37; Mk. 12. 30, 33; Lk. 10. 27; Ps. 31. 23 O *l.* the Lord, all ye his saints, for the

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Lord preserveth; Mt. 5. 46 if ye *l.* them that *l.* you, Lk. 6. 32; Mk. 10. 21 Jesus beholding him, *l.* him; Lk. 7. 42 which of them will *l.* him most; Jn. 3. 16 God so *l.* the world; 10. 17 therefore doth my Father *l.* me; 13. 1 he *l.* them unto the end; 13. 34 *l.* one another, 15. 12, 17; Ro. 13. 8; 1 Thes. 4. 9; 1 Pet. 1. 22; 1 Jn. 3. 11; 4. 7; 2 Jn. 5; Jn. 14. 15 if ye *l.* me, ye will keep my commandments, 1 Jn. 5. 3; 2 Jn. 6; Jn. 15. 9 as the Father *l.* me, so have I *l.* you; 17. 24 thou *l.* me before the foundation of the world; Ro. 9. 13 Jacob I *l.*, but Esau, Mal. 1. 2; 1 Pet. 3. 8 *l.* as brethren; 1 Jn. 3. 14 *l.* not his brother abideth in death + Dt. 4. 37; Ps. 18. 1; Jn. 14. 23; 2 Cor. 12. 15; Rev. 1. 5; 3. 9.

LOVE-FEAST, 2 Pet. 2. 13; Jude 12.

LOVELY, 2 S. 1. 23 Saul and Jonathan were *l.* in their lives; Song 5. 16 he is altogether *l.*; Ph. 4. 8 whatsoever things are *l.*

LOVER, Ps. 88. 18 *l.* and friend hast thou put far from me; 2 Tim. 3. 2 *l.* of self + 1 K. 5. 1.

LOVINGKINDNESS, Ps. 36. 10 O continue thy *l.* unto them that know thee; 63. 3 thy *l.* is better than life; 144. 2 my *l.* and my fortress; Is. 63. 7 I will make mention of the *l.* of the Lord + Ps. 103. 4.

LOW (*adj.*), 1 K. 12. 31 made priests of the *l.*, 13. 33; 2 K. 17. 32; Ps. 8. 5 made him but little *l.* than God, Heb. 2. 7, 9; Ps. 63. 9 *l.* parts of the earth, 139. 15; Is. 44. 23; Eph. 4. 9; Is. 26. 5 the lofty city he layeth it *l.*; Lk. 14. 9 with shame to take the *l.* place + Dt. 32. 22; Ez. 21. 26.

LOW (*v.*), 1 S. 6. 12; Job 6. 5.

LOWING (*n.*), 1 S. 15. 14 what meaneth then the *l.* of the oxen.

LOWLAND, Jos. 10. 40 Joshua smote the *l.* + 1 K. 10. 27; Jer. 33. 13.

LOWLINESS, Eph. 4. 2 with all *l.* and meekness + Ac. 20. 19; Ph. 2. 3.

LOWLY, Pro. 3. 34 he giveth grace unto the *l.*; Mt. 11. 29 I am meek and *l.* + Ps. 138. 6; Pro. 11. 2; 16. 19.

LOWRING, Mt. 16. 3 the heaven is red and *l.*

LUMP, Ro. 11. 16 if the firstfruit is holy, so is the *l.* + Ro. 9. 21.

LUST (*n.*), Ps. 78. 18 tempted God by asking meat for their *l.*; Ro. 6. 12 obey the *l.* thereof; Tit. 3. 3 serving divers *l.*; Jas. 1. 14 is drawn away by his own *l.*; 1 Pet. 1. 14 not fashioning yourselves according to your former *l.*; 1 Jn. 2. 16 the *l.* of the flesh, the *l.* of the eyes + Ro. 1. 27; 2 Tim. 2. 22.

LUST (*v.*), Nu. 11. 4 multitude fell a *l.*; 1 Cor. 10. 6 not *l.* after evil things; Gal. 5. 17 the flesh *l.* against the Spirit + Ps. 106. 14; Jas. 4. 2.

LUXURIANT, Hos. 10. 1.

LYING (*n.*), Pro. 13. 5 a righteous man hateth *l.*

MAD, 1 S. 21. 13 and David feigned himself *m.*; Jn. 10. 20 hath a devil, and is *m.*; Ac. 26. 25 but he said, I am not *m.*, most excellent Festus; 1 Cor. 14. 23 will they not say that ye are *m.* + 2 K. 9. 11; Ac. 12. 15.

MAD MAN, 1 S. 21. 15; Pro. 26. 18.

MADNESS, Lk. 6. 11 and they were filled with *m.* + Dt. 28. 28; Ec. 2. 12; 10. 13; 2 Pet. 2. 16.

MAGICIAN, Gen. 41. 8 Pharaoh sent and called for the *m.*; Ex. 9. 11 the *m.* could not stand before Moses; Dan. 2. 2 then the king commanded to call the *m.* + Dan. 4. 7.

MAGISTRATE, Lk. 12. 58 as thou art going before the *m.*; Ac. 16. 20 brought Paul and Silas unto the *m.*

MAGNIFY, Jos. 3. 7 this day will I begin to *m.* thee; Ps. 34. 3 O *m.* the Lord with me; Lk. 1. 46 Mary said, My soul doth *m.* the Lord; Ph. 1. 20 Christ shall be *m.* in my body + Ps. 69. 30; Ac. 10. 46.

MAID, 2 K. 5. 2 had brought away captive a little *m.*; Mt. 26. 71 another *m.* saw him, Mk. 14. 69; Lk. 22. 56 + Is. 24. 2.

MAIDEN, 1 S. 9. 11 *m.* going to draw water; Ps. 148. 12 young men and *m.* praise the Lord.

MAIDSERVANT, Ex. 20. 10 thy *m.* shall do no work, Dt. 5. 14 + 1 S. 8. 16; Lk. 12. 45.

MAIL, 1 S. 17. 5 armed with a coat of *m.*, 38.

MAIMED, Lev. 22. 22 blind or *m.* ye shall not offer to the Lord; Mt. 15. 30 lame, blind, dumb, *m.* + Lk. 14. 21.

MAINTAIN, 1 K. 8. 45 *m.* their cause, 49, 59; 2 Ch. 6. 35, 39; Ps. 140. 12 the Lord will *m.* the cause of the afflicted + Ps. 9. 4; Tit. 3. 8.

MAINTENANCE, Pro. 27. 27.

MAJESTY, 1 Ch. 29. 11 thine, O Lord, is the power and *m.*; Is. 2. 10 for the glory of his *m.*, 19. 21; Heb. 1. 3 he sat down on the right hand of the *M.*, 8. 1 + Ps. 96. 6; Jud. 25.

MAKE, Gen. 1. 26 let us *m.* man; Jos. 11. 19 there was not a city that *m.* peace; 2 K. 19. 15 thou hast *m.* heaven and earth, Is. 37. 16; Jer. 32. 17; Ps. 115. 8 they that *m.* them are like unto them, 135. 18; 139. 14 I am fearfully and wonderfully *m.*; Is. 29. 16 say of him that *m.* it, He *m.* me not; 66. 2 all those things hath mine hand *m.*, Ac. 7. 50; Mt. 26. 19 they *m.* ready the passover, Mk. 14. 16; Lk. 22. 13; 1. 17 to *m.* ready for the Lord a people prepared for him; 19. 5 *m.* haste, and come down; Jn. 1. 3 all things were *m.* by him; 3. 21 that his deeds may be *m.* manifest; Ac. 17. 24 God that *m.* the world; Ro. 1. 20 being perceived through the things that are *m.*; 9. 20 why hast thou *m.* me thus; 1 Cor. 15. 22 in Christ shall all be *m.* alive; 2 Cor. 5. 1 a house not *m.* with hands; Heb. 9. 24 entered not into a holy place *m.* with hands + Dt. 32. 35; Hos. 7. 6; Lk. 17. 8; Jn. 1. 31; Ac. 22. 18; 23. 23; Eph. 5. 13; Jas. 1. 10.

MAKER, Job 4. 17 shall a man be more pure than his *M.*; Ps. 95. 6 let us kneel before the Lord our *M.*; Is. 45. 9 woe unto him that striveth with his *M.*; 54. 5 thy *M.* is thine husband + Is. 17. 7.

MALE, Ex. 23. 17 three times in the year shall all thy *m.* appear before the Lord, Dt. 16. 16 + Nu. 31. 17; Ez. 8. 3.

MALEFACTOR, Lk. 23. 32 two others, *m.*, led with him; 2 Tim. 2. 9.

MALICE, 1 Cor. 5. 8 the leaven of *m.* and wickedness; 14. 20 howbeit in *m.* be ye babes; Tit. 3. 3 living in *m.* and envy + Eph. 4. 31; Col. 3. 8.

MALICIOUSNESS, Ro. 1. 29 filled with all *m.*

MAN, Gen. 9. 5 at the hand of every *m.*'s brother will I require the life of *m.*; Ex. 10. 11 go now ye that are *m.*; Jos. 3. 12 out of every tribe a *m.*; 5. 13 there stood a *m.* over against him; Ju. 6. 12 the Lord is with thee, thou mighty *m.*; 1 S. 9. 6 there is in this city a *m.* of God; 16. 7 the Lord seeth not as *m.* seeth; 2 S. 12. 7 thou art the *m.*; 1 K. 13. 1 there came a *m.* of God out of Judah; 17. 24 by this I know that thou art a *m.* of God; 2 K. 4. 9 this is an holy *m.* of God; Job 4. 17 shall mortal *m.* be more just than God; Ps. 9. 20 may know themselves to be but *m.*; 22. 6 a worm and no *m.*; Is. 32. 2 a *m.* shall be as an hiding place; 43. 4 will I give *m.* for thee; Ez. 14. 14 though these three *m.* were in it; Mt. 12. 12 is a *m.* better than a sheep; Lk. 22. 56 this *m.* also was with him; Jn. 10. 33 thou, being a *m.*, makest thyself God; 18. 40 not this *m.*, but Barabbas; 19. 5 behold, the *m.*; Ac. 10. 19 three *m.* seek thee; Ro. 5. 12 through one *m.* sin entered; 1 Cor. 2. 11 who among *m.* knoweth the things of a *m.*, save the spirit of the *m.*; 15. 21 by *m.* came death; 16. 13 quit you like *m.*; Gal. 1. 1 an apostle, not of *m.*; 11 the gospel which was preached by me is not after *m.*; 1 Thes. 2. 6 nor seeking glory of *m.*; 2 Tim. 3. 17 that the *m.* of God may be perfect + 2 S. 19. 14; 1 K. 2. 2; 12. 22; 20. 28; Job 10. 5; Ps. 49. 12; 60. 11; Is. 38. 11; 42. 13; Ez. 28. 2; Dan. 8. 15; Ac. 5. 23; 7. 56; Rev. 13. 18.

MANGER, Lk. 2. 7 laid him in a *m.*, 12, 16.

MANIFEST (*adj.*), Col. 4. 4 that I may make it *m.*; Heb. 4. 13 no creature that is not *m.* + Rom. 10. 20.

MANIFEST (*v.*), Jn. 2. 11 *m.* forth his glory; 14. 21 love him, and *m.* myself to him; 1 Tim. 3. 16 He who was *m.* in the flesh; 1 Jn. 1. 2 the life was *m.*; 3. 5 he was *m.* to take away sins + Mk. 4. 22; Col. 1. 26; 1 Pet. 1. 20.

MANIFESTATION, 1 Cor. 12. 7 to each one is given the *m.* of the Spirit to profit withal; 2 Cor. 4. 2.

MANIFOLD, Ps. 104. 24 O Lord, how *m.* are thy works; Eph. 3.

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10 the *m.* wisdom of God + Am. 5. 12; 1 Pet. 1. 6; 4. 10.
MANKIND, Job 12. 10; Jas. 3. 7.
MANNA, Dt. 8. 3 he suffered thee to hunger, and fed thee with *m.*, 16; Neh. 9. 20; Ps. 78. 24; Jos. 5. 12 the *m.* ceased; Rev. 2. 17 to eat of the hidden *m.* + Nu. 11. 6; Jn. 6. 31; Heb. 9. 4.
MANNER, 2 K. 17. 26 the *m.* of the God of the land; Mt. 8. 27 what *m.* of man is this; Ro. 6. 19 after the *m.* of men, 1 Cor. 15. 32; Gal. 3. 15; 1 Cor. 7. 7 one after this *m.*, and another after that; 2 Pet. 3. 11 what *m.* of persons ought ye to be + 1 K. 22. 20; Ac. 20. 18; 1 Pet. 1. 15.
MANSERVANT, Ex. 20. 10 not do any work, thy *m.*, Dt. 5. 14 + Dt. 16. 11.
MANSION, Jn. 14. 2.
MANSLAYER, Nu. 35. 6 six cities ye shall appoint for the *m.* + Nu. 35. 11; Dt. 4. 42; 19. 3, 4; Jos. 20. 3; 1 Tim. 1. 9.
MANTLE, 1 S. 28. 14 covered with a *m.*; 1 K. 19. 19 Elijah cast his *m.* upon Elisha; 2 K. 2. 8 Elijah took his *m.*, and smote the waters + Dan. 3. 21; Heb. 1. 12.
MANY, 1 S. 14. 6 no restraint to the Lord to save by *m.* or by few, 2 Ch. 14. 11; Ecc. 11. 8 if a man live *m.* years, and rejoice in them all; Zec. 8. 22 *m.* people shall come and seek the Lord; Mk. 5. 9 Legion, for we are *m.*, Lk. 8. 30; 10. 41 thou art troubled about *m.* things; Jn. 6. 9 what are they among so *m.*; Ro. 5. 15 by the trespass of one the *m.* died; 12. 5 we, who are *m.*, are one body, 1 Cor. 10. 17; 12. 14 the body is not one member, but *m.*; 2 Jn. 12 having *m.* things to write unto you, 3 Jn. 13 + Ps. 40. 3; Jer. 42. 2; Mk. 6. 20; Ac. 12. 12; 2 Cor. 2. 6; Heb. 9. 28.
MAR, Is. 52. 14 his visage was so *m.* more than any man + Na. 2. 2.
MARAN-ATHA, 1 Cor. 16. 22.
MARBLE, 1 Ch. 29. 2; Est. 1. 6; S. of S. 5. 15; Rev. 18. 12.
MARCH, Ex. 14. 10 the Egyptians *m.* after them; Ju. 5. 4 when thou *m.* the earth trembled + Ps. 68. 7; Hab. 3. 12.
MARINERS, Ez. 27. 9; Jon. 1. 5.
MARISH, Ez. 47. 11.
MARK (*n.*), Gal. 6. 17 I bear branded on my body the *m.* of the Lord + 1 S. 20. 20; Rev. 13. 16; 20. 4.
MARK (*v.*), Ps. 37. 37 *m.* the perfect man; 130. 3 if thou, Lord, shouldest *m.* iniquities; Ph. 3. 17 *m.* them which walk so, as ye have us + 1 S. 1. 12.
MARKET, Mt. 11. 16 like children sitting in the *m.*-places, Lk. 7. 32; Mk. 7. 4 when they come from the *m.*-place; Ac. 16. 19 drew them into the *m.*-place + Mt. 20. 3; Mk. 12. 38.
MARRIAGE, Mt. 22. 3 a king who made a *m.* for his son; 25. 10 went in with him to the *m.*; Jn. 2. 1 there was a *m.* in Cana; 1 Cor. 7. 38 he that giveth her not in *m.* shall do better; Heb. 13. 4 let *m.* be had in honour among all; Rev. 19. 7 the *m.* of the Lamb is come + Dt. 7. 3; Ps. 78. 63.
MARROW, Ps. 63. 5 satisfied as with *m.* + Pro. 3. 8; Heb. 4. 12.
MARRY, Is. 62. 4 thy land shall be *m.*; Mt. 22. 24 his brother shall *m.* his wife; 30 they neither *m.* nor are given in marriage, Mk. 12. 25; Lk. 20. 35; Mt. 24. 38 they were *m.* and giving in marriage, Lk. 17. 27; 1 Tim. 4. 3 forbidding to *m.* + Lk. 14. 20.
MARSHAL, Ju. 5. 14 they that handle the *m.*'s staff.
MARTYR, Rev. 17. 6.
MARVEL (*n.*), Ex. 34. 10.
MARVEL (*v.*), Mt. 8. 10 when Jesus heard it, he *m.*; 22. 22 they *m.* and left him, Mk. 12. 17; Lk. 20. 26; Mk. 5. 20 all men did *m.*; 6. 6 he *m.* because of their unbelief; Ac. 3. 12 men of Israel, why *m.* ye at this; 1 Jn. 3. 13 *m.* not if the world hateth you + Mt. 27. 14; Jn. 9. 30; Gal. 1. 6.
MARVELLOUS, Ps. 98. 1 he hath done *m.* things; 118. 23 the Lord's doing, it is *m.* in our eyes, Mt. 21. 42; Mk. 12. 11; Rev. 15. 3; Is. 29. 14 I will proceed to do a *m.* work + Ps. 31. 21.
MASONS, 2 S. 5. 11; 2 K. 12. 12; 2 Ch. 24. 12.
MAST, Pro. 23. 34; Is. 33. 23; Ez. 27. 5.
MASTER, 1 K. 22. 17 these have no *m.*, 2 Ch. 18. 16; 2 K. 2. 3 the Lord will take away thy *m.* from thy head to day, 5; Mt. 6. 24 no man can serve two *m.*, Lk. 16. 13; Mt. 10. 25 called the *m.* Beelzebub; 23. 10 one is your *m.*, even the Christ; Mk. 10. 17 good *M.*, what shall I do, Lk. 10. 25; Jn. 11. 28 the *M.* is come, and calleth for thee; Ac. 27. 11 the *m.* of the ship; Eph. 6. 9 ye *m.*, do the same things unto them, Col. 4. 1; 1 Tim. 6. 1 count their own *m.* worthy of all honour + Gen. 24. 12; Ex. 21. 5; 2 K. 18. 27; Lk. 13. 35.
MASTERBUILDER, 1 Cor. 3. 10 as a wise *m.* I laid a foundation.
MATTER, Ex. 18. 16 when they have a *m.*, they come to me; 2 S. 1. 4 how went the *m.*; Ac. 18. 15 I will be no judge of such *m.*; 19. 38 have a *m.* against any; Gal. 2. 6 it maketh no *m.* + 2 S. 19. 29.
MATTOCK, 1 S. 13. 20; Is. 7. 25.
MAY, Jn. 14. 3 where I am, there ye *m.* be also.
MAZZAROTH, Job 38. 32.
MEAL, 2 K. 4. 41 bring *m.* and cast it into the pot + Nu. 5. 15; Hos. 8. 7.
MEAL OFFERING, Ex. 29. 41 according to the *m. o.* of the morning; Lev. 6. 14 this is the law of the *m. o.*, 7. 37 + 1 K. 8. 64; 2 Ch. 7. 7; Neh. 10. 33; Am. 5. 22.
MEAN (*adj.*), Is. 2. 9 the *m.* man is bowed down, the great man is brought low; Ac. 21. 39 a citizen of no *m.* city; Pro. 22. 29.
MEAN (*v.*), Ex. 12. 26 what *m.* ye by this service; Jos. 4. 6 ask, What *m.* ye by these stones, 21; Mt. 12. 7 if ye had known what this *m.*; Ac. 17. 20 we would know what these things *m.* + Dt. 6. 20; Ac. 2. 12.
MEANING (*n.*), 1 Cor. 14. 11 if I know not the *m.* of the voice + Dan. 8. 15.
MEANS, Ac. 4. 9 by what *m.* this man is made whole; 1 Cor. 9. 22 that I may by all *m.* save some + Jer. 5. 31.
MEASURE (*n.*), Dt. 25. 14 thou shalt not have divers *m.*; Ps. 39. 4 to know the *m.* of my days; Lk. 6. 38 good *m.* pressed down; 16. 6 a hundred *m.* of oil; Jn. 3. 34 God giveth not the Spirit by *m.*; 2 Cor. 10. 13 not glory beyond our *m.*; Eph. 4. 7 the *m.* of the gift of Christ; 13 unto the *m.* of the stature of the fulness of Christ + Is. 40. 12; Rev. 6. 6; 21. 17.
MEASURE (*v.*), Is. 65. 7 I will *m.* their former work into their bosom; Rev. 21. 16 he *m.* the city + Is. 40. 12; Ez. 40. 5; Zec. 2. 2; Rev. 11. 1.
MEAT, 2 S. 12. 3 it did eat of his own *m.*; 1 K. 19. 8 he went in the strength of that *m.* forty days; Ps. 78. 30 while their *m.* was yet in their mouths; Jn. 6. 55 my flesh is *m.* indeed; 1 Cor. 8. 8 *m.* will not commend us to God; Col. 2. 16 let no man judge you in *m.* or in drink; Heb. 9. 10 with *m.* and drinks and divers washings + Ps. 74. 14; Heb. 13. 9.
MEDDLE, Pro. 20. 19 *m.* not with him that openeth wide his lips + 2 Ch. 35. 21.
MEDDLER, 1 Pet. 4. 15 let none of you suffer as a *m.* in other men's matters.
MEDIATOR, Gal. 3. 20 a *m.* is not a *m.* of one; 1 Tim. 2. 5 one *m.* between God and men; Heb. 9. 15 he is the *m.* of a new covenant, 12. 24 + Heb. 8. 6.
MEDICINE, Pro. 17. 22 a merry heart is a good *m.* + Jer. 30. 13; 46. 11.
MEDITATE, Gen. 24. 63 Isaac went out to *m.*; Jos. 1. 8 *m.* therein day and night; Ps. 1. 2 in his law doth he *m.* day and night; Lk. 21. 14 not to *m.* beforehand how to answer + Ps. 63. 6; 119. 27.
MEDITATION, Ps. 5. 1 consider my *m.*; 19. 14 let the *m.* of my heart be acceptable + 104. 34.
MEEK, Nu. 12. 3 now the man Moses was very *m.*; Ps. 37. 11 the *m.* shall inherit the earth; 147. 6 the Lord lifteth up the *m.*; Mt. 5. 5 blessed are the *m.*; 11. 29 for I am *m.* and lowly in heart + Ps. 25. 9; Is. 11. 4; Mt. 21. 5.
MEEKNESS, 1 Cor. 4. 21 in the spirit of *m.*, Gal. 6. 1; 2 Cor. 10. 1 intreat you by the *m.* of Christ; Eph. 4. 2 with all lowliness and *m.*; Tit. 3. 2 shewing all *m.* + Gal. 5. 23; 6. 1; Col. 3. 12; 1 Tim. 6. 11.
MEET (*adj.*), Gen. 2. 18 I will make an help *m.* for him; Col. 1. 12 made us *m.* to be partakers + 2 K. 10. 3; 2 Thes. 1. 3.
MEET (*v.*), Ex. 3. 18 the God of the Hebrews hath *m.* with us; Ps. 85. 10 mercy and truth are *m.* together; Am. 4. 12 prepare to *m.* thy God; Jn. 11. 20 Martha went and *m.* him; 12. 13 a great multitude went forth to *m.* him, and cried; Heb. 7. 1 who *m.* Abraham returning + Gen. 18. 2; 32. 6; Ju. 11. 34; Ac. 27. 41.

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MEETING (*n.*), Is. 1. 13 I cannot away with iniquity and the solemn *m.*

MELODY, Eph. 5. 19 making *m.* with your heart + Is. 23. 16.

MELT, Ex. 16. 21 when the sun waxed hot it *m.*; 34. 17 make thee no *m.* gods, Lev. 19. 4; Jos. 14. 8 my brethren made the heart of the people *m.*; Ps. 97. 5 the hills *m.* like wax; 119. 28 my soul *m.* for heaviness + Ex. 15. 15; Mic. 1. 4.

MEMBER, Ps. 139. 16 in thy book were all my *m.* written; Ro. 12. 5 severally *m.* one of another; 1 Cor. 6. 15 your bodies are *m.* of Christ; 12. 26 whether one *m.* suffereth, all the *m.* suffer with it; Eph. 5. 30 we are *m.* of his body + Ro. 7. 5.

MEMORIAL, Ex. 3. 15 this is my *m.* unto all generations; 12. 14 this day shall be to you for a *m.*; Mt. 26. 13 be told for a *m.* of her, Mk. 14. 9 + Ps. 9. 6; 135. 13.

MEMORY, Pro. 10. 7 the *m.* of the just is blessed + Ps. 109. 15; 145. 7.

MEND, Mt. 4. 21 *m.* their nets, Mk. 1. 19.

MENPLEASERS, Eph. 6. 6; Col. 3. 22.

MENTION (*n.*), Ps. 71. 16 I will make *m.* of thy righteousness; Is. 26. 13 by thee only will we make *m.* of thy name; Ro. 1. 9 I make *m.* of you always in my prayers, Eph. 1. 16; 1 Thes. 1. 2 + Is. 63. 7; Heb. 11. 22.

MERCHANDISE, Mt. 22. 5 another to his *m.*; Jn. 2. 16 make not my Father's house a house of *m.*; 2 Pet. 2. 3 make *m.* of you + Pro. 3. 14.

MERCHANT, Gen. 37. 28 there passed by Midianites, *m.* men; Mt. 13. 45 a *m.* seeking goodly pearls + 1 K. 10. 28; Rev. 18. 23.

MERCIFUL, 2 Ch. 30. 9 the Lord your God is gracious and *m.*, Ps. 103. 8; Joel 2. 13; Ps. 67. 1 God be *m.* unto us, and bless us; Mt. 5. 7 blessed are the *m.*; Lk. 6. 36 be ye *m.* even as your Father is *m.*; 18. 13 God be *m.* to me a sinner + 2 S. 22. 26; Heb. 2. 17.

MERCY, Gen. 32. 10 I am not worthy of the least of all the *m.*; Ex. 33. 19 will shew *m.* on whom I will shew *m.*, Ro. 9. 15; Ex. 34. 7 keeping *m.* for thousands, Dan. 9. 4; Nu. 14. 18 the Lord is plenteous in *m.*, Ps. 103. 11; 145. 8; 2 S. 7. 15 my *m.* shall not depart from him, 1 Ch. 17. 13; Ps. 89. 24; 2 S. 24. 14 for his *m.* are great, 1 Ch. 21. 13; 1 K. 8. 23 who keepest covenant and *m.*, Neh. 1. 5; 9. 32; 1 Ch. 16. 34 his *m.* endureth for ever, 2 Ch. 5. 13; 7. 3; 20. 21; Ezr. 3. 11; Ps. 106. 1; 107. 1; 118; 136. 1; Jer. 33. 11; Ps. 57. 10 thy *m.* is great unto the heavens, 108. 4; 62. 12 unto thee belongeth *m.*; 69. 13 in the multitude of thy *m.* answer me, 106. 7, 45; Lam. 3. 32; Ps. 85. 7 shew us thy *m.*, O Lord; 10 *m.* and truth are met together; Dan. 9. 9 to the Lord our God belong *m.*; Hos. 6. 6 I desire *m.*, and not sacrifice, Mt. 9. 13; 12. 7; Mic. 6. 8 to love *m.*; Lk. 1. 54 that he might remember *m.*; 10. 37 he that shewed *m.* on him; 17. 13 Jesus, Master, have *m.*; Ro. 11. 31 that by the *m.* shewn to you they also may now obtain *m.*; 2 Cor. 1. 3 the Father of *m.*; Ph. 2. 1 if any tender *m.* and compassions; 1 Tim. 1. 2 grace, *m.*, peace, 2 Tim. 1. 2; 2 Jn. 3; Jas. 2. 13 judgement is without *m.* to him that hath shewed no *m.*; 1 Pet. 1. 3 according to his great *m.* + Gen. 19. 19; 43. 14; Ps. 33. 22; Is. 54. 8; Dan. 4. 27; Jud. 21.

MERCY SEAT, Ex. 25. 17 and thou shalt make a *m. s.* of gold; 1 Ch. 28. 11 David gave Solomon the pattern of the *m. s.*; Heb. 9. 5 cherubim of glory overshadowing the *m. s.*

MERRY, Gen. 43. 34 they were *m.* with him; Pro. 15. 13 *m.* heart maketh a cheerful countenance + Ecc. 8. 15; Lk. 12. 19; 15. 23, 24.

MESS, Heb. 12. 16 for one *m.* of meat sold his own birthright + Gen. 43. 34; 2 S. 11. 8.

MESSAGE, 1 Jn. 1. 5 this is the *m.* which we have heard, 3. 11 + Ju. 3. 20; Is. 28. 9.

MESSENGER, Gen. 32. 3 Jacob sent *m.* before him; 2 S. 5. 11 Hiram sent *m.* to David, 1 Ch. 14. 1; 2 K. 9. 18 the *m.* came to them, but cometh not again; Ps. 104. 4 who maketh winds his *m.*; Pro. 25. 13 so is a faithful *m.*; Mal. 3. 1 I will send my *m.*, Mt. 11. 10; Mk. 1. 2; Lk. 7. 27; 7. 24 when the *m.* of John were departed; 2 Cor. 12. 7 a *m.* of Satan to buffet me; Jas. 2. 25 in that Rahab received the *m.* + Is. 44. 26; Hag. 1. 13; 2 Cor. 8. 23; Ph. 2. 25.

MESSIAH, MESSIAS, Dan. 9. 25 unto *M.* the Prince; 26 and after threescore and two weeks shall *M.* be cut off; Jn. 1. 41 we have found the *M.*; 4. 25 I know that *M.* cometh.

METE, Job 28. 25 he *m.* out the waters; Mt. 7. 2 with what measure ye *m.*, it shall be measured unto you, Lk. 6. 38.

MIDDAY, Ac. 26. 13 at *m.*, O king, I saw in the way a light + 1 K. 18. 29.

MIDDLE, Eph. 2. 14 the *m.* wall of partition + Jos. 12. 2.

MIDNIGHT, Ex. 12. 29 at *m.* the Lord smote the firstborn; Ps. 119. 62 at *m.* I will rise to give thanks; Mt. 25. 6 at *m.* there is a cry; Mk. 13. 35 cometh at even or *m.* + Ac. 16. 25; 20. 7.

MIDST, Ex. 33. 3 I will not go up in the *m.* of thee; Ps. 22. 22 in the *m.* of the congregation will I praise thee, Heb. 2. 12; Ps. 46. 5 God is in the *m.* of her; Is. 52. 11 go out of the *m.* of her, Jer. 50. 8; 51. 6, 45; Joel 2. 27 ye shall know I am in the *m.* of Israel; Mt. 18. 20 there am I in the *m.* of them; Lk. 6. 8 stand forth in the *m.*; Jn. 19. 18 Jesus in the *m.* + Hab. 3. 2; Rev. 4. 6.

MIDWIFE, Gen. 35. 17; Ex. 1. 16.

MIGHT (*n.*), Ps. 76. 5 none of the men of *m.* have found their hands; Ecc. 9. 10 do it with thy *m.*; Jer. 9. 23 nor let the mighty man glory in his *m.*; Mic. 3. 8 full of judgement and of *m.*; Zec. 4. 6 not by *m.* nor by power; Eph. 1. 19 that working of the strength of his *m.* + Dan. 4. 30; Rev. 7. 12.

MIGHTILY, Is. 2. 19, 21.

MIGHTY, Ex. 3. 19 *m.* hand, Dt. 3. 24; 5. 15; Ex. 20. 33; Ju. 5. 23 to the help of the Lord against the *m.*; 2 S. 1. 19 how are the *m.* fallen, 25, 27; Is. 1. 24 the *m.* One of Israel, 30. 29; 49. 26; 60. 16; 63. 1 *m.* to save; Mt. 3. 11 he that cometh after me is *m.* than I, Mk. 1. 7; Lk. 3. 16; Mt. 11. 21 the *m.* works which were done in you, 23; 13. 58 he did not many *m.* works there, Mk. 6. 5; Ac. 2. 2 a sound as of the rushing of a *m.* wind; 18. 24 *m.* in the scriptures + Ps. 89. 19; Lk. 19. 37; Ac. 7. 22.

MILE, Mt. 5. 41.

MILK (*n.*), Josh. 5. 6 *m.* and honey; Ju. 5. 25 he asked water, and she gave him *m.*; 1 Cor. 3. 2 I fed you with *m.*; Heb. 5. 12 ye are become such as have need of *m.*; 1 Pet. 2. 2 the spiritual *m.* which is without guile + Gen. 49. 12; Dt. 32. 14; Is. 55. 1; Joel 3. 18.

MILK (*v.*), Is. 66. 11.

MILL, Ex. 11. 5; Nu. 11. 8; Mt. 24. 41.

MILLSTONE, Ju. 9. 53 a woman cast a piece of a *m.*, 2 S. 11. 21; Mt. 18. 6 that a great *m.* should be hanged about his neck, Mk. 9. 42; Lk. 17. 2 + Dt. 24. 6; Jer. 25. 10.

MIND (*n.*), Nu. 16. 28 I have not done them of mine own *m.*, 24. 13; Ps. 31. 12 as a dead man out of *m.*; Mk. 5. 15 sitting, in his right *m.*, Lk. 8. 35; Mk. 14. 72 Peter called to *m.* the word; Ro. 7. 25 I myself with the *m.* serve the law of God; 8. 6 the *m.* of the flesh; 11. 34 who hath known the *m.* of the Lord, 1 Cor. 2. 16; Ro. 12. 16 of the same *m.*, 1 Cor. 1. 10; Ph. 4. 2; 1 Pet. 4. 1; Ph. 2. 5 have this *m.* in you; Phn. 14 without thy *m.* I would do nothing + 1 Ch. 22. 7; Neh. 4. 6; Ac. 28. 6.

MIND (*v.*), 2 Cor. 1. 15 in this confidence I was *m.* to come; Gal. 5. 10 will be none otherwise *m.*; Ph. 3. 15 if in anything ye are otherwise *m.* + Mt. 1. 19; 16. 23; Mk. 8. 33.

MINDFUL, 1 Ch. 16. 15 *m.* always of his covenant; Ps. 8. 4 what is man, that thou art *m.* of him, Heb. 2. 6 + Ps. 115. 12; Heb. 11. 15.

MINE, Job 28. 1.

MINGLE, Lev. 19. 19 shalt not sow thy field with *m.* seed; Jer. 50. 37 all the *m.* people, Ez. 30. 5; Mk. 15. 23 wine *m.* with myrrh.

MINISTER (*n.*), Jos. 1. 1 Joshua, Moses' *m.*; Ps. 104. 4 who maketh his *m.* a flaming fire, Heb. 1. 7; Mt. 20. 26 let him be your *m.*, Mk. 10. 43; Lk. 1. 2 from the beginning were *m.* of the word; Ro. 13. 4 he is a *m.* of God, 6; 1 Cor. 3. 5 *m.* through whom ye believed; 2 Cor. 3. 6 who also made us sufficient as *m.* of a new covenant; 6. 4 as *m.* of God; 11. 23 are they *m.* of Christ; 1 Tim.

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4. 6 a good *m.* of Christ Jesus + Ro. 13. 6; 1 Cor. 4. 1; Eph. 3. 7.
MINISTER (*v.*), Dt. 10. 8 separated the tribe of Levi to *m.* unto him; 1 S. 2. 11 the child did *m.* unto the Lord; Mt. 4. 11 angels came and *m.* unto him, Mk. 1. 13; Mt. 20. 28 not to be *m.* unto, but to *m.*, Mk. 10. 45; Heb. 1. 14 are they not all *m.* spirits; 6. 10 ye *m.* unto the saints; 1 Pet. 4. 10 *m.* it among yourselves + 1 Ch. 15. 2; Ac. 24. 23; 2 Tim. 1. 18.
MINISTERING (*n.*), 2 Cor. 8. 4 the *m.* to the saints, 9. 1; Eph. 4. 12.
MINISTRATION, Lk. 1. 23 the days of his *m.* + Ac. 6. 1; 12. 25; 2 Cor. 3. 7; 6. 3.
MINISTRY, Ac. 1. 25 take the place in this *m.*; Col. 4. 17 take heed to the *m.* + Ro. 12. 7; Heb. 8. 6.
MINSTREL, 2 K. 3. 15; Rev. 18. 22.
MIRACLE, Nu. 14. 22 which have seen the *m.* which I have done; 1 Cor. 12. 10 to another workings of *m.* + Lk. 23. 8; 1 Cor. 12. 28, 29.
MIRE, Ps. 69. 2 I sink in deep *m.* + 2 S. 22. 43; Ps. 18. 42.
MIRROR, 1 Cor. 13. 12 now we see in a *m.* darkly + Ex. 38. 8; Job 37. 18; 2 Cor. 3. 18; Jas. 1. 23.
MIRTH, Is. 24. 11 the *m.* of the land is gone + Ps. 137. 3; Jer. 7. 34.
MISCHIEF, Gen. 42. 4 lest some *m.* befall him + Ps. 28. 3; 55. 10; Mic. 7. 3.
MISERABLE, Mt. 21. 41 miserably destroy those *m.* men; Rev. 3. 17 knowest not that thou art *m.* + Job 16. 2.
MISERABLY, Mt. 21. 41.
MISERY, Lam. 3. 19 remembering mine affliction and *m.*; Ro. 3. 16 destruction and *m.* are in their ways; Jas. 5. 1 howl for your *m.*
MISS, 1 S. 20. 6 if thy father at all *m.* me + Ju. 20. 16; 1 S. 25. 21.
MIST, Gen. 2. 6 went up a *m.* from the earth; Ac. 13. 11 there fell on him a *m.*; 2 Pet. 2. 17 *m.* driven by a storm.
MISTRESS, Is. 24. 2 as with the maid, so with her *m.* + 2 K. 5. 3.
MITRE, Ex. 28. 4 they shall make a *m.*, 39; 39. 28 + Lev. 8. 9; Ez. 21. 26; Zec. 3. 5.
MIXED, Ex. 12. 38 a *m.* multitude went up with them + Nu. 11. 4.
MIXTURE, Ps. 75. 8; Jn. 19. 39.
MOCK (*v.*), 2 K. 2. 23 little children out of the city *m.* Elisha; Pro. 1. 26 I will *m.* when your fear cometh; Mt. 20. 19 shall deliver him unto the Gentiles to *m.*; 27. 29 they *m.* him, 31, 41; Mk. 15. 20, 31; Lk. 22. 63; 23. 11, 36; Mk. 10. 34 they shall *m.* him and shall spit upon him, Lk. 18. 32; 14. 29 lest all that behold begin to *m.* him + Gen. 19. 14; Ac. 17. 32; Gal. 6. 7.
MOCKER, Jud. 18 in the last time there shall be *m.* + Ps. 35. 16; Pro. 20. 1; 2 Pet. 3. 3.
MOCKERY, 2 Pet. 3. 3.
MOCKING (*n.*), Heb. 11. 36 others had trial of *m.* + Ez. 22. 4.
MOISTURE, Ps. 32. 4; Lk. 8. 6.
MOLLIFY, Is. 1. 6.
MOMENT, Is. 54. 7 for a small *m.* have I forsaken thee; Lk. 4. 5 the kingdoms of the world in a *m.*; 2 Cor. 4. 17 affliction, which is but for a *m.* + Job 20. 5.
MONEY, Gen. 42. 25 to restore every man's *m.*; Is. 55. 1 he that hath no *m.*; come, buy without *m.*; Mk. 6. 8 take no *m.* in their purse, Lk. 9. 3; 1 Tim. 6. 10 the love of *m.* is a root of all kinds of evil + Gen. 23. 9; Mk. 14. 11; Ac. 4. 37.
MONEYCHANGERS, Mt. 21. 12 Jesus overthrew the tables of the *m.*, Mk. 11. 15.
MONTH, Ex. 12. 2 this *m.* shall be the beginning of *m.*; Nu. 10. 10 in the beginnings of your *m.*, ye shall blow with the trumpets; 29. 7 on the tenth day of this *m.* an holy convocation; Rev. 11. 2 the holy city shall they tread under foot forty and two *m.*; 22. 2 yielded her fruit every *m.* + Nu. 11. 20; 1 K. 5. 14; Jn. 4. 35.
MOON, Dt. 33. 14 precious things of the growth of the *m.*; Jos. 10. 12 stand, thou *m.*, in the valley of Ajalon; Ps. 72. 7 peace so long as the *m.* endureth; Is. 1. 13 new *m.* and sabbath, the calling of assemblies; Col. 2. 16 no man judge you in respect of a new *m.* + 1 S. 20. 5; Hos. 2. 11; Am. 8. 5.
MORNING, Ex. 12. 10 let nothing of it remain until the *m.*, 16. 19; 23. 18; Job 38. 7 the *m.* stars sang together; Ps. 90. 5 in the *m.* they are like grass; 130. 6 more than they that watch for the *m.*; Is. 14. 12 O day star, son of the *m.*; 21. 12 the watchman saith, The *m.* cometh; Lam. 3. 23 the Lord's mercies are new every *m.*; Joel 2. 2 as the *m.* spread upon the mountains; Rev. 22. 16 the bright and *m.* star + 1 S. 11. 11; Ex. 46. 13; Am. 4. 13; Rev. 2. 28.
MORROW, Lev. 23. 15 count from the *m.* after the sabbath; Pro. 3. 28 to *m.* I will give, when thou hast it by thee; Mt. 6. 34 be not therefore anxious for the *m.*; Jas. 4. 14 know not what shall be on the *m.* + Is. 56. 12.
MORSEL, Pro. 17. 1 a dry *m.*, and quietness therewith + Gen. 18. 5; Ps. 147. 17.
MORTAL, 1 Cor. 15. 53 this *m.* must put on immortality; 2 Cor. 4. 11 life of Jesus may be manifested in our *m.* flesh + Job 4. 17.
MORTAR (1), Nu. 11. 8; Pro. 27. 22.
MORTAR (2), Gen. 11. 3; Is. 41. 25; Na. 3. 14.
MORTIFY, Ro. 8. 13 if by the Spirit ye *m.* the deeds of the body; Col. 3. 5 *m.* your members.
MOST HIGH, Nu. 24. 16 the knowledge of the *M. H.* + Dt. 32. 8; Ps. 7. 17; 46. 4; 91. 1; Is. 14. 14; Ac. 7. 48.
MOTE, Mt. 7. 3 why beholdest thou the *m.* that is in thy brother's eye, Lk. 6. 41.
MOTH, Mt. 6. 19 where *m.* and rust doth consume + Job 4. 19; Ps. 39. 11.
MOTHEATEN, Jas. 5. 2 your riches are corrupted, and your garments are *m.* + Job 13. 28.
MOTHER, Gen. 17. 16 she shall be a *m.* of nations; Ps. 113. 9 to be a joyful *m.* of children; Mt. 12. 49 behold my *m.* and my brethren, Mk. 3. 34; Lk. 8. 21; Mt. 13. 55 is not his *m.* called Mary; Lk. 1. 43 the *m.* of my Lord should come to me; Jn. 2. 1 the *m.* of Jesus was there, Ac. 1. 14; Jn. 19. 27 behold thy *m.*; Gal. 4. 26 Jerusalem which is the *m.* of us all + 2 K. 4. 19; 2 Ch. 22. 3; Mk. 10. 30.
MOTHER IN LAW, Rt. 2. 23 and Ruth dwelt with her *m. in l.*
MOULDY, Jos. 9. 5.
MOUNT (*n.*), Gen. 22. 14 in the *m.* of the Lord it shall be seen; Dt. 27. 13 and these shall stand upon *m.* Ebal; 32. 49 get thee to *m.* Nebo; 1 K. 19. 8 Horeb, the *m.* of God; Zec. 14. 4 shall stand on the *m.* of Olives; Mt. 21. 1 came unto the *m.* of Olives, Lk. 19. 29; Mt. 26. 30 they went out into the *m.* of Olives, Mk. 14. 26; Lk. 22. 39; 21. 37 at night he went out, and abode in the *m.* of Olives; Ac. 7. 38 the angel which spake to him in the *m.* Sinai; Gal. 4. 24 one from *m.* Sinai, which is Hagar + Lk. 19. 37; Jn. 8. 1; 2 Pet. 1. 18.
MOUNT (*v.*), Is. 40. 31 they shall *m.* up with wings as eagles + Ps. 107. 26.
MOUNTAIN, Gen. 19. 17 escape to the *m.*; Dt. 33. 15 the chief things of the ancient *m.*; 2 S. 1. 21 ye *m.* of Gilboa; Ps. 30. 7 thou hast made my *m.* to stand strong; 36. 6 thy righteousness is like the great *m.*; 148. 9 *m.* and all hills praise the Lord; Is. 2. 2 the *m.* of the Lord's house shall be established, Mic. 4. 1; Is. 25. 10 in this *m.* shall the hand of the Lord rest; 40. 4 every *m.* shall be made low, Lk. 3. 5; Is. 40. 9 get thee up into the high *m.*; Hos. 10. 8 say to the *m.*, Cover us, Lk. 23. 30; Rev. 6. 16; Mt. 4. 8 the devil taketh him up into an exceeding high *m.*, Lk. 4. 5; Mt. 5. 1 seeing the multitudes, he went up into the *m.*, 14. 23; 15. 29; Mk. 3. 13; 6. 46; Lk. 6. 12; Jn. 6. 3, 15; Mt. 17. 1 bringeth them up into a high *m.* apart, Mk. 9. 2; Lk. 9. 28; Mt. 17. 20 shall say unto this *m.*, Remove hence, 21. 21; Mk. 11. 23; Mt. 24. 16 let them that are in Judæa flee unto the *m.*, Mk. 13. 14; Lk. 21. 21; Mt. 28. 16 went unto the *m.* where Jesus had appointed; Mk. 5. 5 night and day he was in the *m.*; 1 Cor. 13. 2 so as to remove *m.* + Nu. 23. 7; 1 S. 23. 14; 2 K. 19. 23; Ps. 46. 2; 65. 6; Zec. 4. 7; Rev. 6. 14; 16. 20.
MOURN, Gen. 37. 34 Jacob *m.* for his son many days; 2 S. 1. 12 they *m.* for Saul and Jonathan; Ps. 38. 6 I go *m.* all the day long; Is. 24. 4 the earth *m.* and fadeth; 61. 3 to appoint unto them that *m.* in Zion; Joel 1. 9 the Lord's ministers *m.*; Zec. 12. 10 shall *m.* for him as one *m.*; Mt. 5. 4 blessed are they that *m.*; 11. 17 we wailed, and ye

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did not *m.*, Lk. 7. 33; Jas. 4. 9 be afflicted, and *m.*, and weep + Gen. 23. 2; 37. 35; Ps. 42. 9; Mk. 16. 10.
MOURNER, 2 S. 14. 2 feign thyself to be a *m.*; Ecc. 12. 5 the *m.* go about the streets + Is. 57. 18.
MOURNFULLY, Mal. 3. 14.
MOURNING (*n.*), Gen. 27. 41 the days of *m.* for my father; Ecc. 7. 2 better to go to the house of *m.*; Is. 60. 20 the days of thy *m.* shall be ended; Mt. 2. 18 weeping and great *m.*; 2 Cor. 7. 7 your longing, your *m.*; Jas. 4. 9 let your laughter be turned to *m.* + Est. 4. 3; Rev. 18. 8.
MOUTH, Gen. 4. 11 the earth opened her *m.* to receive thy brother's blood; Ex. 4. 15 I will be with his *m.*; Nu. 22. 28 the Lord opened the *m.* of the ass; Dt. 30. 14 the word is nigh unto thee, in thy *m.*, Ro. 10. 8; Jos. 1. 8 this book of the law shall not depart out of thy *m.*; 1 K. 22. 13 declare good unto the king with one *m.*; Job 9. 20 mine own *m.* shall condemn me; Ps. 71. 8 let my *m.* be filled with thy praise; 115. 5 they have *m.*, but they speak not; Pro. 18. 3 he that keepeth his *m.* keepeth his life; Is. 6. 7 touched my *m.* with it; 29. 13 this people with their *m.* do honour me, Mt. 15. 8; Is. 53. 7 yet he opened not his *m.*, Ac. 8. 32; Jer. 36. 4 wrote from the *m.* of Jeremiah, 27, 32; 45. 1; Mt. 15. 11 not that which entereth into the *m.* defileth; Lk. 19. 22 out of thine own *m.* will I judge thee; 21. 15 I will give you a *m.* and wisdom; 2 Cor. 6. 11 our *m.* is open unto you; Eph. 6. 19 in opening my *m.* + Gen. 45. 12; Ju. 7. 6; Ps. 49. 3; Jer. 32. 4; Am. 3. 12; Ro. 3. 19; Rev. 12. 16; 13. 5.
MOVE, Gen. 1. 2 the Spirit of God *m.* upon the face of the waters; Ps. 15. 5 he that doeth these things shall never be *m.*; Ac. 17. 28 in him we live and *m.*; 21. 30 all the city was *m.*; 2 Pet. 1. 21 spake from God, being *m.* by the Holy Ghost + Lev. 11. 10; Ju. 13. 25; Ps. 10. 6; 1 Thes. 3. 3.
MOWINGS, Am. 7. 1.
MOWN, Ps. 72. 6 like rain upon the *m.* grass.
MULTIPLY, Gen. 1. 22 be fruitful and *m.*, 28; 8. 17; 9. 7; 35. 11; 6. 1 when men began to *m.*; 22. 17 in *m.* I will *m.*, Heb. 6. 14; Is. 9. 3 thou hast *m.* the nation, thou hast increased their joy; Dan. 4. 1 peace be *m.* unto you, 6. 25; 1 Pet. 1. 2; 2 Pet. 1. 2; Jud. 2; Ac. 12. 24 the word of God grew and *m.*; 2 Cor. 9. 10 *m.* your seed for sowing + Gen. 28. 3; Ex. 1. 12; Ps. 107. 38.
MULTITUDE, Ex. 23. 2 thou shalt not follow a *m.* to do evil; Dt. 1. 10 as the stars for *m.*, 10. 22; 28. 62; Heb. 11. 12; Ps. 33. 16 no king saved by the *m.* of an host; 51. 1 according to the *m.* of thy mercies, Lam. 3. 32; Ps. 109. 30 I will praise him among the *m.*; Mt. 26. 47 Judas came, and with him a great *m.*, Mk. 14. 43; Lk. 22. 47; Jas. 5. 20 shall cover a *m.* of sins, 1 Pet. 4. 8 + Ps. 5. 7; Mt. 9. 36; Ac. 21. 22.
MURDER (*n.*), Mt. 19. 18 thou shalt do no *m.*; Mk. 15. 7 who had committed *m.*, Lk. 23. 19 + Mt. 15. 19; Ro. 1. 29.
MURDER (*v.*), Ps. 10. 8; 94. 6; Jer. 7. 9; Hos. 6. 9.
MURDERER, Nu. 35. 16 he is a *m.*: the *m.* shall surely be put to death, 17, 18, 21; Mt. 22. 7 destroyed those *m.*; Jn. 8. 44 he was a *m.* from the beginning; Ac. 3. 14 ye desired a *m.*; 1 Jn. 3. 15 whosoever hateth his brother is a *m.* + Is. 1. 21; Ac. 7. 52; 28. 4; 1 Pet. 4. 15.
MURMUR, Ex. 15. 24 *m.* against Moses, 16. 2; 17. 3; Nu. 14. 2; 16. 41; Ps. 106. 25 but *m.* in their tents; Mk. 14. 5 they *m.* against her; Jn. 6. 41 the Jews *m.* concerning him; 1 Cor. 10. 10 neither *m.* ye as some of them *m.* + Jos. 9. 18.
MURMURERS, Jud. 16 these are *m.*, complainers.
MURMURING (*n.*), Ex. 16. 7; Jn. 7. 12; Ac. 6. 1.
MUSE, Ps. 39. 3 while I was *m.* the fire burned + Ps. 143. 5.
MUSIC, Ec. 12. 4 all the daughters of *m.* shall be brought low; Dan. 3. 5 when ye hear all kinds of *m.*, 7, 10, 15 + 2 Ch. 7. 6; Am. 6. 5; Lk. 15. 25.
MUSICAL, Neh. 12. 36 the *m.* instruments of David.
MUSTER, 2 K. 25. 19; Is. 13. 4; Jer. 52. 25.
MUTTER, Is. 8. 19; 59. 3.
MUZZLE, Dt. 25. 4 thou shalt not *m.* the ox when he treadeth out the corn, 1 Cor. 9. 9; 1 Tim. 5. 18.
MYRRH, Gen. 27. 25; Est. 2. 12; Ps. 45. 8; S. of S. 1. 13; Mt. 2. 11; Mk. 15. 23; Jn. 19. 39.
MYRTLE, Neh. 8. 15; Is. 41. 19; Zec. 1. 8.
MYSTERY, Mt. 13. 11 unto you it is given to know the *m.*, Mk. 4. 11; Lk. 8. 10; 1 Cor. 2. 7 we speak God's wisdom in a *m.*; 14. 2 in the spirit he speaketh *m.*; Eph. 1. 9 having made known unto us the *m.* of his will; 5. 32 this *m.* is great; 6. 19 to make known with boldness the *m.* of the gospel, Col. 1. 26, 27; 4. 3 + 1 Tim. 3. 9; Rev. 10. 7.

NAIL (*n.*), Ju. 4. 21 Jael took a *n.* of the tent; Is. 22. 23 as a *n.* in a sure place + Ezr. 9. 8; Ecc. 12. 11.
NAIL (*v.*), Col. 2. 14 *n.* it to the cross.
NAKED, Gen. 3. 7 and they knew that they were *n.*, 10, 11; Job 1. 21 *n.* came I out of my mother's womb; Is. 58. 7 when thou seest the *n.*, that thou cover him; Ez. 18. 7 if he hath covered the *n.*, 16; Mt. 25. 36 I was *n.*, and ye clothed me, 43; Mk. 14. 52 fled *n.*; 2 Cor. 5. 3 being clothed, we shall not be found *n.*; Jas. 2. 15 if a brother or sister be *n.* + Ac. 19. 16; 1 Cor. 4. 11; Rev. 3. 17.
NAKEDNESS, Gen. 42. 9 to see the *n.* of the land, 12 + Gen. 9. 22; Ro. 8. 35; 2 Cor. 11. 27; Rev. 3. 18.
NAME (*n.*), Gen. 12. 8 called upon the *n.* of the Lord; 32. 28 thy *n.* shall be no more Jacob; Ex. 3. 15 this is my *n.* for ever; 6. 3 by my *n.* JEHOVAH; Ex. 34. 14 whose *n.* is Jealous; Dt. 12. 5 God shall choose to put his *n.* there, 14, 24; 1 K. 14. 21; 2 Ch. 12. 13; Neh. 1. 9; Jer. 7. 12; 1 Ch. 16. 8 call upon his *n.*, Ps. 105. 1; Is. 12. 4; Job 1. 21 blessed be the *n.* of the Lord, Ps. 113. 2; 22. 22 I will declare thy *n.* unto my brethren, Heb. 2. 12; Ps. 68. 4 by his *n.* JAH; 83. 18 whose *n.* alone is JEHOVAH; Pro. 22. 1 a good *n.* is rather to be chosen than riches; Is. 7. 14 shall call his *n.* Immanuel, Mt. 1. 23; Is. 9. 6 his *n.* shall be called Wonderful; 47. 4 the Lord of hosts is his *n.*; Zec. 6. 12 whose *n.* is The BRANCH; Mt. 10. 42 in the *n.* of a disciple; 21. 9 blessed is he that cometh in the *n.* of the Lord, 23. 39; Mk. 11. 9, 10; Lk. 13. 35; 19. 38; Jn. 12. 13; Mt. 24. 5 many shall come in my *n.*, Mk. 13. 6; Lk. 21. 8; Mt. 28. 19 baptizing them into the *n.* of the Father and of the Son and of the Holy Ghost; Lk. 1. 13 thou shalt call his *n.* John; 10. 20 your *n.* are written in heaven; Jn. 5. 43 if another shall come in his own *n.*; 10. 3 calleth his own sheep by *n.*; 15. 21 these things will they do unto you for my *n.*'s sake; Ac. 2. 38 be baptised in the *n.* of Jesus; 4. 12 neither is there any other *n.* under heaven that is given among men; 1 Cor. 1. 13 were ye baptised into the *n.* of Paul, 15; Ph. 2. 9 a *n.* above every *n.*; Col. 3. 17 do all in the *n.* of the Lord Jesus; Rev. 3. 12 will write upon him the *n.* of my God; 9. 11 whose *n.* is Abaddon + Ex. 33. 12; Nu. 27. 4; Dt. 28. 58; Jos. 7. 9; Ju. 13. 18; 1 S. 25. 25; Ps. 20. 1; Is. 55. 13; Hos. 1. 6; Lk. 6. 22; Jn. 10. 25; Ac. 16. 18; Rev. 2. 17; 6. 8.
NAME (*v.*), Gen. 27. 36; Is. 61. 6; Lk. 6. 13; Eph. 3. 15.
NAPKIN, Lk. 19. 20 I kept laid up in a *n.*; Jn. 11. 44 bound about with a *n.*; 20. 7 the *n.* that was upon his head.
NARD, Mk. 14. 3.
NARROW, Mt. 7. 13 enter ye in by the *n.* gate; 14 for *n.* is the gate, Is. 28. 20.
NARROWLY, Is. 14. 16.
NATION, Gen. 10. 32 by these were the *n.* divided; 18. 18 all the *n.* of the earth shall be blessed in him, 22. 18; 26. 4; Gal. 3. 8; Ex. 19. 6 an holy *n.*, 1 Pet. 2. 9; Lev. 20. 23 ye shall not walk in the manners of the *n.*; Nu. 14. 12 will make of thee a great *n.*, Dt. 9. 14; Ju. 3. 1 the *n.* which the Lord left; 1 Ch. 16. 20 they went from *n.* to *n.*, Ps. 105. 13; 57. 9 I will sing praises unto thee among the *n.*, 108. 3; 72. 11 all *n.* shall serve him, Jer. 27. 7; Dan. 7. 14; Is. 1. 4 ah sinful *n.*; 26. 2 the righteous *n.* which keepeth the truth; 55. 5 *n.* that knew not thee shall run unto thee; Jer. 5. 15 it is a mighty *n.*,

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it is an ancient *n.*; Ex. 37. 22 they shall be no more two *n.*; Mic. 4. 2 many *n.* shall come, and say; Mt. 21. 43 given to a *n.* bringing forth the fruits; Mk. 11. 17 shall be called a house of prayer for all the *n.*; Lk. 7. 5 he loveth our *n.*; 12. 30 all these things do the *n.* of the world seek after; Ac. 10. 28 to come unto one of another *n.*; Rev. 15. 4 all *n.* shall come and worship before thee + Gen. 25. 23; 35. 11; Dt. 7. 1; Is. 60. 22; Jer. 10. 7; Mal. 3. 12; Lk. 21. 25; Ac. 2. 5; Rev. 11. 18; 14. 6.

NATIVE, Jer. 22. 10.

NATIVITY, Gen. 11. 28; Rt. 2. 11.

NATURAL, Dt. 34. 7 his *n.* force abated; Ro. 1. 31 without *n.* affection, 2 Tim. 3. 3; 1 Cor. 2. 14 the *n.* man receiveth not the things of the Spirit of God.

NATURALLY, Jud. 10.

NATURE, Ro. 2. 14 when the Gentiles do by *n.* the things of the law; 1 Cor. 11. 14 doth not even *n.* itself teach you; Eph. 2. 3 we were by *n.* children of wrath + 2 Pet. 1. 4.

NAUGHT, 2 K. 2. 19; Pro. 20. 14.

NAUGHTINESS, 1 S. 17. 28.

NAVY, 1 K. 9. 26; 10. 11, 22.

NAY, Mt. 5. 37 let your speech be Yea, yea: *N.*, *n.*, Jas. 5. 12; 2 Cor. 1. 17 there should be the yea, yea, and the *n.*, *n.*

NAZIRITE, Nu. 6. 2 the vow of a *N.* to separate himself; Ju. 13. 5 shall be a *N.* unto God, 7; 16. 17 + Lam. 4. 7; Am. 2. 11.

NEAR, Gen. 19. 20 this city is *n.* to flee unto; Nu. 16. 9 to bring you *n.* to himself, 10; Is. 50. 8 he is *n.* that justifieth me; who will contend; 57. 19 peace to him that is *n.*; Ro. 13. 11 now is salvation *n.* to us than when we first believed + Is. 46. 13; Joel 3. 14; Ob. 15.

NECESSARY, Job 23. 12; Ac. 15. 28; Tit. 3. 14; Heb. 8. 3.

NECESSITY, 1 Cor. 9. 16 *n.* is laid upon me; Phn. 14 not be as of *n.*, but of free will + Ro. 12. 13; 2 Cor. 6. 4; 9. 7; 12. 10.

NECK, Jos. 10. 24 put your feet upon the *n.* of these kings; 1 S. 4. 18 his *n.* brake + Gen. 27. 16; 2 Ch. 36. 13; Lk. 15. 20; Ro. 16. 4.

NECROMANCER, Dt. 18. 11.

NEED (*n.*), Mt. 6. 8 for your Father knoweth what things ye have *n.* of, 32; Lk. 12. 30; Mt. 21. 3 the Lord hath *n.* of them, Mk. 11. 3; Lk. 19. 31, 34; Ac. 2. 45 parted them to all, according as any man had *n.*, 4. 35; Heb. 4. 16 grace to help us in time of *n.*; 1 Jn. 3. 17 whoso hath goods, and beholdeth his brother in *n.* + 1 Pet. 1. 6.

NEED (*v.*), Ac. 17. 25 as though he *n.* any thing.

NEEDFUL, Lk. 10. 42 one thing is *n.* + Ezr. 7. 20; Ph. 1. 24.

NEEDLEWORK, Ex. 26. 36; 28. 39; Ju. 5. 30; Ps. 45. 14.

NEEDY, Dt. 15. 11 open thine hand to thy *n.*; Ps. 9. 18 the *n.* shall not alway be forgotten; 40. 17 I am poor and *n.*, 70. 5 + Is. 32. 7.

NEGLECT, Heb. 2. 3 if we *n.* so great salvation + Ac. 6. 1.

NEGLIGENT, 2 Ch. 29. 11.

NEIGHBOUR, Lev. 19. 18 thou shalt love thy *n.*, Mt. 5. 43; 19. 19; 22. 39; Mk. 12. 31; Lk. 10. 27; Ro. 13. 9; Gal. 5. 14; Jas. 2. 8; Pro. 25. 17 withdraw thy foot from thy *n.*'s house; Jer. 31. 34 teach no more every man his *n.*, Heb. 8. 11; Mk. 12. 33 to love his *n.* as himself; Lk. 10. 29 who is my *n.*; Ro. 15. 2 let each one of us please his *n.* for his good + Pro. 26. 19; Jer. 22. 13; Lk. 1. 58.

NEPHILIM, Gen. 6. 4; Nu. 13. 33.

NEST, Nu. 24. 21 thou puttest thy *n.* in a rock; Ps. 104. 17 where the birds make their *n.*; Mt. 8. 20 the birds of the air have *n.*, Lk. 9. 58 + Dt. 22. 6; Jer. 22. 23.

NET, Ps. 9. 15 in the *n.* which they hid is their foot taken, 35. 8; Pro. 1. 17 in vain is the *n.* spread in the eyes of any bird; Mt. 13. 47 the kingdom of heaven is like a *n.*; Lk. 5. 4 let down your *n.* for a draught; Jn. 21. 6 cast the *n.* on the right side of the boat + Ps. 141. 10; Mic. 7. 2.

NETHER, Ex. 19. 17; Job 41. 24.

NETWORK, Ex. 27. 4; 1 K. 7. 18; 2 K. 25. 17.

NEW, Ex. 1. 8 there arose up a *n.* king over Egypt; Nu. 16. 30 if the Lord make a *n.* thing; Ps. 33. 3 sing unto him a *n.* song, 96. 1; 98. 1; 144. 9; 149. 1; Is. 42. 10; Rev. 5. 9; Ecc. 1. 9 no *n.* thing under the sun; Is. 65. 17 I create *n.* heavens and a *n.* earth, 66. 22; 2 Pet. 3. 13; Rev. 21. 1; Mt. 13. 52 bringeth forth out of his treasure things *n.* and old; Eph. 4. 24 that ye put on the *n.* man, Col. 3. 10; Rev. 2. 17 a *n.* name written; 21. 5 I make all things *n.* + Is. 24. 7; 42. 9; Heb. 10. 20.

NEWNESS, Ro. 6. 4 walk in *n.* of life; 7. 6 serve in *n.* of the spirit.

NEWS, Pro. 25. 25 good *n.* from a far country.

NIGH, Nu. 24. 17 I behold him, but not *n.*; Dt. 4. 7 that hath a god so *n.* unto them; Ps. 145. 18 the Lord is *n.* unto all them that call upon him; Mt. 24. 33 ye know that he is *n.*; Lk. 21. 31 the kingdom of God is *n.*; Eph. 2. 13 ye are made *n.* in the blood of Christ + Ps. 85. 9; Eph. 2. 17.

NIGHT, Gen. 1. 5 the darkness he called *N.*; Ex. 12. 42 a *n.* to be much observed; Ps. 19. 2 *n.* unto *n.* sheweth knowledge; 42. 8 and in the *n.* his song shall be with me; Is. 21. 11 watchman, what of the *n.*; Jn. 9. 4 the *n.* cometh when no man can work; Ro. 13. 12 the *n.* is far spent; Rev. 21. 25 there shall be no *n.* there, 22. 5 + Job 7. 4; Am. 5. 8; Lk. 21. 37; 1 Thes. 5. 5.

NIGHT WATCHES, Ps. 63. 6 I meditate on thee in the *n.* w., 119. 148.

NINETY, Mt. 18. 12 doth he not leave the *n.* and nine, and seek, 13; Lk. 15. 4, 7 + Gen. 17. 17; 1 S. 4. 15.

NOBLE, Ac. 17. 11 the Bereans more *n.*; 1 Cor. 1. 26 not many *n.* are called.

NOBLEMAN, Lk. 19. 12 a *n.* went into a far country; Jn. 4. 46 a *n.* whose son was sick.

NOBLES, Ju. 5. 13; 2 Ch. 23. 20.

NOISE, 1 S. 4. 6 what meaneth the *n.* of this shout, 14; Ps. 66. 1 make a joyful *n.* unto God, 81. 1; 95. 1, 2; 98. 4, 6; 100. 1; Ez. 37. 7 as I prophesied, there was a *n.*; 2 Pet. 3. 10 the heavens shall pass away with a great *n.* + Is. 24. 18.

NOISED, Mk. 2. 1 it was *n.* that he was in the house; Lk. 1. 65 all these sayings were *n.* abroad.

NOISOME, Ps. 91. 3 shall deliver thee from the *n.* pestilence + Ez. 14. 21; Rev. 16. 2.

NOON, Ps. 55. 17 at *n.* will I pray; Am. 8. 9 the sun to go down at *n.* + Ac. 22. 6.

NOONDAY, Ps. 37. 6 bring forth thy judgement as *n.*; Is. 58. 10 thy darkness shall be as the *n.* + Jb 11. 17.

NOONTIDE, Jer. 20. 16.

NORTH, Ex. 26. 35 put the table on the *n.* side; Ps. 48. 2 on the sides of the *n.*, the city of the great King; Jer. 23. 8 which led Israel out of the *n.* country, 31. 8 + Is. 43. 6.

NORTHERN, Joel 2. 20 I will remove from you the *n.* army + Jer. 15. 12.

NOSE, Ps. 115. 6 *n.* have they, but they smell not + Job 41. 2.

NOSTRILS, Ex. 15. 8 with the blast of thy *n.* the waters were gathered; Is. 2. 22 whose breath is in his *n.* + Nu. 11. 20; 2 S. 22. 16; Ps. 18. 15.

NOTE (*n.*), Ro. 16. 7 who are of *n.* among the apostles.

NOTE (*v.*), 2 Thes. 3. 14 *n.* that man.

NOTHING, Is. 40. 17 all nations before him are as *n.*, 41. 29; Lam. 1. 12 is it *n.* to you; Jn. 15. 5 apart from me ye can do *n.*; 1 Cor. 13. 2 but have not love, I am *n.*; 2 Cor. 6. 10 as having *n.*, and yet possessing all things + Is. 41. 24.

NOUGHT, Gen. 29. 15 shouldest thou therefore serve me for *n.*; Ps. 33. 10 bringeth the counsel of the heathen to *n.*; Mk. 9. 12 should suffer, and be set at *n.*, Lk. 23. 11; Ac. 4. 11 the stone set at *n.* of you the builders; 1 Cor. 1. 28 bring to *n.* the things that are + Dt. 15. 9; 2 Thes. 3. 8.

NOURISH, Is. 1. 2 I have *n.* and brought up children; Eph. 5. 29 *n.* it, even as Christ also the church; 1 Tim. 4. 6 *n.* in the words of the faith + Gen. 45. 11.

NOURISHER, Rt. 4. 15.

NOVICE, 1 Tim. 3. 6.

NUMBER (*n.*), 1 Ch. 27. 23 David took not the *n.* of them; Ps. 147. 4 he telleth the *n.* of the stars; Rev. 13. 18 his *n.* is Six hundred and sixty and six + Nu. 14. 34; Ps. 71. 15; 105. 12.

NUMBER (*v.*), Nu. 1. 19 he *n.* them in the wilderness of Sinai; 2 S. 24. 2 go now and *n.* the people, 4; 1 Ch. 21. 2; Ps. 90. 12 so teach us to *n.* our days; Dan. 5. 26 God hath *n.* thy kingdom; Mt. 10. 30 but the very hairs of your head are all *n.*; Ac. 1. 17 for he was *n.* among us; Rev. 7. 9 a great multitude, which no man could *n.* +

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Gen. 16. 10; 1 K. 3. 8; Job 38. 37.
NURSE (*n.*), 1 Thes. 2. 7 as a *n.* cherisheth her children + 2 S. 4. 4; 2 K. 11. 2.
NURSE (*v.*), Ex. 2. 9 take this child away, and *n.* it for me; Nu. 11. 12 as a *n.* father; Is. 49. 23 kings shall be thy *n.* fathers.

OAK, Gen. 35. 4; 2 S. 18. 9.
OAR, Ex. 27. 6, 29; Is. 33. 21; Ez. 27. 29.
OATH, Gen. 26. 3 establish the *o.* which I sware unto Abraham, Dt. 7. 8; Ps. 105. 9; Jer. 11. 5; Nu. 30. 2 if a man swear an *o.* to bind his soul, 10; Mt. 14. 7 promised with an *o.* to give her; Lk. 1. 73 the *o.* which he sware unto Abraham our father; Heb. 6. 17 God confirmed it by an *o.*; Jas. 5. 12 swear not, neither by the heaven, nor by the earth, nor by any other *o.* + 1 K. 18. 10; Mt. 26. 72; Heb. 7. 28.
OBEDIENCE, Ro. 1. 5 for *o.* to the faith; 5. 19 through the *o.* of the one shall the many be made righteous; Heb. 5. 8 though he was a Son, yet learned *o.* + Ro. 6. 16; 1 Pet. 1. 2.
OBEDIENT, Eph. 6. 5 servants, be *o.* unto them that according to the flesh are your masters + Ac. 7. 39; 1 Pet. 1. 14.
OBEISANCE, 2 Sam. 16. 4.
OBEY, Gen. 22. 18 be blessed, because thou hast *o.*; Dt. 21. 18 which will not *o.* the voice of his father, 20; 1 S. 15. 22 to *o.* is better than sacrifice; Jer. 35. 14 Rechabites *o.* their father's commandment; Ac. 5. 29 we must *o.* God rather than men; Eph. 6. 1 children, *o.* your parents, Col. 3. 20; 3. 22 servants, *o.* in all things them that are your masters; Heb. 11. 8 by faith Abraham *o.*; 1 Pet. 3. 6 Sarah *o.* Abraham; 4. 17 what shall be the end of them that *o.* not the gospel + 1 S. 28. 18; Ps. 18. 44.
OBLATION, Nu. 7. 11 they shall offer their *o.*; 2 Ch. 31. 12 they brought in the *o.* + Is. 1. 13.
OBSCURITY, Is. 29. 18 the eyes of the blind shall see out of *o.* + 59. 9.
OBSERVATION, Lk. 17. 20 the kingdom of God cometh not with *o.*
OBSERVE, Gen. 37. 11 but his father *o.* the saying; Is. 42. 20 seeing many things, but thou *o.* not; Mt. 28. 20 teaching them to *o.* all things; Mk. 10. 20 all these things have I *o.* from my youth + 1 K. 20. 33; Ps. 119. 34.
OBSTINATE, Dt. 2. 30; Is. 48. 4.
OBTAIN, Hos. 2. 23 have mercy upon her that had not *o.* mercy; Ro. 11. 7 the election *o.* it; Heb. 8. 6 hath he *o.* a ministry the more excellent; 1 Pet. 2. 10 which had not *o.* mercy, but now have *o.*
OCCASION, Dan. 6. 4 sought to find *o.*; Ro. 7. 8 sin finding *o.* wrought in me through the commandment, 11; 2 Cor. 11. 12 cut off *o.* from them which desire an *o.* + Gen. 43. 18; 1 Tim. 5. 14.
OCCUPATION, Gen. 46. 33; Ac. 19. 25.
OCCUPIERS, Ez. 27. 27.
ODIOUS, 1 Ch. 19. 6; Pro. 30. 23.
ODOUR, Jn. 12. 3 the house was filled with the *o.* of the ointment; Ph. 4. 18 an *o.* of a sweet smell.
OFFENCE, Ac. 24. 16 conscience void of *o.*; Ro. 14. 20 it is evil for that man who eateth with *o.* + 1 S. 25. 31; Ecc. 10. 4; Is. 8. 14.
OFFEND, Pro. 18. 19 a brother *o.* is harder to be won; Mt. 26. 31 all ye shall be *o.* in me, Mk. 14. 27.
OFFENDER, 1 K. 1. 21; Is. 29. 21.
OFFER, Ex. 29. 38 every day shalt thou *o.* the bullock; Ju. 5. 2 the people willingly *o.* themselves, 9; Ph. 2. 17 if I am *o.* upon the service of your faith; 2 Tim. 4. 6 I am already being *o.*; Heb. 5. 1 that he may *o.* both gifts and sacrifices; 9. 14 *o.* himself without blemish unto God; 25 nor yet that he should *o.* himself often + Nu. 28. 24; 2 Ch. 17. 16; Heb. 7. 27.
OFFERING (*n.*), Gen. 4. 3 Cain brought an *o.* unto the Lord; Ex. 29. 24 wave them for a wave *o.*, 26; Lev. 7. 30; Ex. 29. 27 the thigh of the heave *o.*; Lev. 6. 25 this is the law of the sin *o.*, 7. 37; 7. 11 this is the law of the sacrifice of peace *o.*, 13, 37; 1 K. 3. 15 Solomon offered peace *o.*, 8. 63; Neh. 10. 34 cast lots for the wood *o.*; Is. 53. 10 thou shalt make his soul an *o.* for sin; Am. 5. 25 bring unto me *o.* forty years; Mal. 3. 4 *o.* of Judah and Jerusalem be pleasant; Ro. 15. 16 the *o.* up of the Gentiles; Heb. 10. 14 by one *o.* he hath perfected for ever + Ex. 25. 2; 2 Sam. 1. 21; Mal. 1. 10; Ac. 24. 17.
OFFICE, Gen. 41. 13 me he restored unto mine *o.*; Ps. 109. 8 let another take his *o.*; Ro. 12. 4 all the members have not the same *o.* + 1 Ch. 6. 32.
OFFICER, Gen. 37. 36 Potiphar an *o.* of Pharaoh's; Ex. 5. 15 the *o.* of Israel cried unto Pharaoh; 1 K. 4. 7 Solomon had twelve *o.* over all Israel; Mt. 5. 25 the judge deliver thee to the *o.*, Lk. 12. 58; Jn. 7. 32 the chief priests sent *o.* + Is. 60. 17; Jn. 18. 3; Ac. 5. 22.
OFFSCOURING, 1 Cor. 4. 13 the *o.* of all things + Lam. 3. 45.
OFFSPRING, Job 5. 25 thine *o.* as the grass of the earth; Ac. 17. 28 for we are also his *o.*, 29; Rev. 22. 16 the root and the *o.* of David.
OFTEN, 1 Tim. 5. 23 thine *o.* infirmities.
OIL, Gen. 28. 18 Jacob poured *o.* upon the top of it, 35. 14; Dt. 11. 14 that thou mayest gather in thy wine and *o.*; 1 S. 10. 1 Samuel took a vial of *o.*; Ps. 23. 5 thou hast anointed my head with *o.*; 133. 2 like the precious *o.* upon the head; Is. 61. 3 the *o.* of joy for mourning; Mic. 6. 7 will the Lord be pleased with ten thousands of rivers of *o.*; Mt. 25. 3 the foolish took no *o.*; Lk. 10. 34 pouring in *o.* and wine + 1 K. 1. 39; Neh. 10. 37; Ps. 109. 18; Lk. 7. 46.
OILED, Ex. 29. 23; Lev. 8. 26.
OINTMENT, Song 1. 3 thy name is as *o.* poured forth; Mt. 26. 7 an alabaster cruse of exceeding precious *o.*, Mk. 14. 3; Lk. 7. 37; 7. 38 and anointed them with the *o.*, 46; Jn. 12. 3 Mary took a pound of *o.* + Lk. 23. 56; Jn. 11. 2.
OLD, Gen. 21. 2 son in his *o.* age; Lev. 19. 32 honour the face of the *o.* man; 1 S. 2. 22 Eli was very *o.*; 1 K. 12. 6 consulted with the *o.* men; Ps. 37. 25 I have been young, and now am *o.*; 44. 1 what work thou didst in the days of *o.*; 77. 5 I have considered the days of *o.*; Pro. 22. 6 when he is *o.*, he will not depart from it; Is. 46. 4 even to your *o.* age I am he; Mt. 5. 21 it was said to them of *o.* time, 27, 33; Lk. 1. 18 I am an *o.* man; 5. 39 the *o.* is good; Jn. 3. 4 a man be born when he is *o.*; 21. 18 when thou shalt be *o.*, another shall gird thee; 2 Cor. 5. 17 *o.* things are passed away; Eph. 4. 22 put away the *o.* man, Col. 3. 9; Heb. 8. 13 he hath made the first *o.* + Gen. 6. 4; Ex. 10. 9; Lev. 25. 22; 26. 10; 2 S. 20. 18; Ps. 148. 12; Ac. 15. 21.
OLDNESS, Ro. 7. 6 so that we serve not in *o.* of the letter.
OLIVEYARD, Ex. 23. 11; Jos. 24. 13.
OMEGA, Rev. 1. 8; 21. 6; 22. 13.
ONYX, Gen. 2. 12; Job 28. 16.
OPEN (*adj.*), 1 S. 3. 1 there was no *o.* vision; Neh. 1. 6 let thine eyes be *o.* + Nu. 19. 15; Jer. 32. 19.
OPEN (*v.*), Gen. 42. 27 one of them *o.* his sack, 43. 21; 44. 11; Ps. 40. 6 mine ears hast thou *o.*; 81. 10 *o.* thy mouth wide, and I will fill it; Is. 22. 22 *o.*, and none shall shut; Ez. 1. 1 the heavens were *o.*, Mt. 3. 16; Mk. 1. 10; Lk. 3. 21; Ac. 7. 56; Dan. 7. 10 the books were *o.*; Mal. 3. 10 if I will not *o.* you the windows of heaven; Mt. 25. 11 Lord, Lord, *o.* to us, Lk. 13. 25; Mk. 7. 34 that is, Be *o.*; Lk. 4. 17 when he had *o.* the book; Ac. 5. 19 the angel by night *o.* the prison doors; 14. 27 had *o.* a door of faith unto the Gentiles; 16. 14 whose heart the Lord *o.*; Rev. 3. 7 he that *o.*, and no man shutteth + 2 K. 9. 10; 2 Ch. 29. 3; Ps. 38. 13; Is. 14. 17; 42. 20; Rev. 3. 8.
OPENING (*n.*), Is. 61. 1 the *o.* of the prison to them that are bound + Ez. 29. 21.
OPENLY, Ps. 98. 2 his righteousness hath he *o.* shewed; Mk. 8. 32 he spake the saying *o.*; Jn. 11. 54 Jesus walked no more *o.* + Jn. 7. 13.
OPERATION, Ps. 28. 5 they regard not the *o.* of his hands.
OPINION, 1 K. 18. 21 how long halt ye between two *o.* + Job 32. 6.
OPPORTUNITY, Mt. 26. 16 he sought *o.* to betray him, Lk. 22. 6; Gal. 6. 10 as we have *o.*, let us work that which is good; Ph. 4. 10 but ye lacked *o.* + Heb. 11. 15.
OPPOSE, Ac. 18. 6; 2 Thes. 2. 4; 2 Tim. 2. 25.
OPPOSITIONS, 1 Tim. 6. 20.
OPPRESS, Lev. 25. 14 ye shall not

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o. one another, 17; Ps. 10. 18 judge the fatherless and o., 103. 6; 146. 7; Pro. 14. 31 he that o. the poor reproacheth, 22. 16; Is. 1. 17 relieve the o.; 58. 14 I am o., be thou my surety; 53. 7 he was o., yet he opened not; Ez. 18. 7 hath not o. any, 16; Ac. 10. 38 healing all that were o. of the devil; Jas. 2. 6 do not rich men o. you + Is. 58. 6; Hos. 5. 11; Zep. 3. 1.

OPPRESSION, Ex. 3. 9 I have seen the o. wherewith + 2 K. 13. 4; Is. 5. 7; Ezek. 22. 12.

OPPRESSOR, Ps. 72. 4 he shall break in pieces the o.; Is. 9. 4 the rod of his o. thou hast broken + Is. 3. 12.

ORACLE, 2 S. 16. 23 enquired at the o. of God; Ps. 28. 2 I lift up my hands toward thy holy o.; Ac. 7. 38 who received living o.; Ro. 3. 2 intrusted with the o. of God; 1 Pet. 4. 11 speaking as it were o. of God + 1 K. 6. 6; 2 Ch. 4. 20; Heb. 5. 12.

ORATION, Ac. 12. 21.

ORATOR, Ac. 24. 1 an o. one Tertullus.

ORCHARD, Song 4. 13.

ORDAIN, 1 Cor. 7. 17 so o. I in all the churches; Gal. 3. 19 the law was o. through angels + Hab. 1. 12; Jn. 15. 16.

ORDER (n.), 1 Ch. 6. 32 waited according to their o.; Ps. 110. 4 after the o. of Melchisedek, Heb. 5. 6, 10; 6. 20; 7. 11, 17, 21; 1 Cor. 11. 34 the rest will I set in o. whensoever I come; Col. 2. 5 beholding your o.; Heb. 7. 11 not be reckoned after the o. of Aaron + 1 Ch. 23. 31; 1 Cor. 16. 1; Tit. 1. 5.

ORDER (v.), Ex. 27. 21 Aaron and his sons shall o. it, Lev. 24. 3, 4.

ORDERLY, Ac. 21. 24 thou walkest o.

ORDINANCE, Ex. 12. 14 the passover, by an o. for ever, 24, 43; 13. 10; 2 Ch. 33. 8 all the law and the statutes and the o., Ez. 11. 20; 43. 11; 1 Cor. 11. 2; Ro. 8. 4 the o. of the law; Eph. 2. 15 law of commandments contained in o.; Col. 2. 20 why do ye subject yourselves to o.; Heb. 9. 1 had o. of divine service + Is. 24. 5.

ORDINARY, Ex. 16. 27 thine o. food.

ORGAN, Gen. 4. 21 father of such as handle the o.

ORION, Job 38. 31.

ORNAMENT, Jer. 2. 32 can a maid forget her o. + Is. 49. 18.

ORPHANS, Lam. 5. 3.

OSTRICH, Job 30. 29.

OURSELVES, Ps. 100. 3 it is he that hath made us, and not we o.; Lk. 22. 71 we o. have heard, Jn. 4. 42.; 2 Cor. 1. 9 should not trust in o.; 4. 5 we preach not o. + Gal. 2. 17.

OUTCAST, Ps. 147. 2 he gathereth the o. of Israel, Is. 11. 12; 56. 8 + Is. 16. 3.

OUTER, Mt. 8. 12 into the o. darkness, 22. 13; 25. 30 + Ez. 46. 21; 47. 2.

OUTGOINGS, Ps. 65. 8.

OUTLIVE, Ju. 2. 7.

OUTRAGEOUS, Pro. 27. 4.

OUTRUN, Jn. 20. 4 the other disciple o. Peter.

OUTSIDE, Mt. 23. 25 cleanse the o. of the cup, Lk. 11. 39.

OUTSTRETCHED, Dt. 26. 8 the Lord brought us out with an o. arm + Jer. 21. 5; 27. 5.

OUTWARD, Mt. 23. 27 (A.V.) appear beautiful o.; 2 Cor. 4. 16 though our o. man is decaying; 1 Pet. 3. 3 not the o. adorning.

OUTWARDLY, Mt. 23. 28 ye o. appear righteous; Ro. 2. 28 he is not a Jew which is one o.

OVEN, Mal. 4. 1 that shall burn as an o.; Mt. 6. 30 to morrow is cast into the o., Lk. 12. 28 + Lev. 2. 4; Hos. 7. 4.

OVERCOME, Nu. 13. 30 we are well able to o. it; Jn. 16. 33 I have o. the world; 1 Jn. 2. 13 ye have o. the evil one, 14; 5. 4 whatsoever is born of God o. the world; Rev. 2. 7 to him that o. will I give; 12. 11 they o. him because of the blood of the Lamb + Rev. 17. 14.

OVERDRIVE, Gen. 33. 13.

OVERFLOW, Ps. 69. 2 the floods o. me; 2 Pet. 3. 6 world being o. with water + Is. 30. 28; 54. 8; 66. 12; Ez. 38. 22.

OVERFLOWING (n.), Jas. 1. 21 o. of wickedness.

OVERLAY, Ex. 25. 11 o. the ark with pure gold, 24; 30. 3; 2 Ch. 4. 9 he o. the doors of them with brass.

OVERLOOK, Ac. 17. 30 the times of ignorance therefore God o.

OVERMUCH, Ecc. 7. 16 be not righteous o. + 2 Cor. 2. 7.

OVERPAST, Ps. 57. 1; Is. 26. 20; Jer. 5. 28.

OVERRUN, 2 S. 18. 23; Na. 1. 8.

OVERSEER, Gen. 39. 4; Pro. 6. 7.

OVERSHADOW, Mt. 17. 5 a cloud o. them, Mk. 9. 7; Lk. 9. 34; 1. 35 the power of the Highest shall o. thee + Ac. 5. 15; Heb. 9. 5.

OVERSIGHT, Gen. 43. 12 peradventure it was an o.; Nu. 3. 32 have the o. of them that keep the charge; 1 Pet. 5. 2 exercising the o. not of constraint + 1 Ch. 9. 23.

OVERSPREAD, Gen. 9. 19 of these was the whole earth o.

OVERTAKE, Ps. 40. 12 mine iniquities have o. me; Am. 9. 13 the plowman shall o. the reaper; Gal. 6. 1 brethren, if a man be o. in a fault + Ex. 15. 9; 1 Thes. 5. 4.

OVERTHROW (n.), Gen. 19. 29; 2 Pet. 2. 6.

OVERTHROW (v.), Gen. 19. 25 God o. those cities, 29; Jon. 3. 4 yet forty days, and Nineveh shall be o.; Ac. 5. 39 if it is of God, ye will not be able to o. it; 1 Cor. 10. 5 they were o. in the wilderness; 2 Tim. 2. 18 have erred, and o. the faith of some + Dan. 11. 41.

OVERTURN, Job 9. 5; 34. 25; Ez. 21. 27.

OVERWHELM, Ps. 77. 3 my spirit was o., 142. 3; 143. 4 + Ps. 124. 4.

OWE, Mt. 18. 24 one which o. him ten thousand talents; Lk. 7. 41 the one o. five hundred pence, and the other fifty; 16. 5 how much o. thou, 7; Ro. 13. 8 o. no man any thing, but to love + Phn. 18, 19.

OWL, Lev. 11. 17; Ps. 102. 6.

OWN (*adj.*), Dt. 24. 16 every man shall be put to death for his o. sin, 2 K. 14. 6; 2 Ch. 25. 4; 1 Ch. 29. 14 of thine o. have we given thee; Mt. 20. 15 to do what I will with mine o.; Jn. 1. 11 he came unto his o., and they that were his o. received him not; 1 Cor. 6. 19 ye are not your o.; 13. 5 seeketh not her o.; Ph. 2. 21 all seek their o. + Ju. 7. 2; Ps. 12. 4; Ac. 5. 4.

OWN (v.), Lev. 14. 35; Ac. 21. 11.

OWNER, Ac. 27. 11 the centurion gave more heed to the o. of the ship + Lk. 19. 33.

OX, Gen. 12. 16; Ps. 69. 31; Is. 65. 25; Mt. 22. 4; Jn. 2. 14; 1 Cor. 9. 9.

PACES, 2 S. 6. 13.

PACIFY, Est. 7. 10; Pro. 16. 14; 21. 14.

PAIN, Ps. 116. 3 and the p. of hell gat hold upon me; Ro. 8. 22 the whole creation travaileth in p.; Rev. 21. 4 neither shall there be any more p. + Job 14. 22; Rev. 12. 2; 16. 11.

PAINED, Ps. 55. 4.

PAINT, 2 K. 9. 30; Jer. 22. 14.

PALACE, Neh. 1. 1 I was in Shushan the p. + Ps. 45. 15; Is. 32. 14; Mt. 27. 27; Jn. 18. 28; Ac. 23. 35.

PALE, Rev. 6. 8 behold a p. horse + Is. 29. 22; Joel 2. 6; Na. 2. 10.

PALENESS, Jer. 30. 6.

PALM, Is. 49. 16 graven thee on the p. of my hands; Mt. 26. 67 smote him with the p. of their hands; Rev. 7. 9 p. in their hands + Lev. 14. 15; 2 K. 9. 35.

PALM BRANCHES, Neh. 8. 15.

PALSIED, Mt. 4. 24; Lk. 5. 18; Ac. 8. 7; 9. 33.

PALSY, Mt. 9. 2 a man sick of the p., Mk. 2. 3, 5 + Mt. 8. 6; Ac. 8. 7.

PAN, Lev. 2. 5; 7. 9.

PANGS, Jer. 50. 43 and p. as of a woman in travail, Mic. 4. 9.

PANNAG, Ez. 27. 17.

PANT, Ps. 42. 1 as the hart p., so p. my soul after thee; 119. 131 I opened wide my mouth and p. + Is. 21. 4.

PAPER, 2 Jn. 12 I would not write with p. and ink.

PAPYRUS, Is. 18. 2 vessels of p.

PARABLE, Nu. 23. 7 Balaam took up his p. and said; Ps. 49. 4 I will incline mine ear to a p.; Mt. 24. 32 now from the fig tree learn her p., Mk. 13. 28; Lk. 21. 29; Mk. 12. 12 he spake the p. against them, Lk. 20. 19; 8. 10 but to the rest in p. + Job 27. 1; Ez. 24. 3.

PARADISE, Lk. 23. 43 to-day shalt thou be with me in p. + 2 Cor. 12. 4; Rev. 2. 7.

PARCHED, Lev. 23. 14; Jer. 17. 6.

PARCHMENTS, 2 Tim. 4. 13 especially the p.

PARDON, Ex. 23. 21 he will not p. your transgressions; Neh. 9. 17 thou art a God ready to p.; Is. 40. 2 her iniquity is p.; Mic. 7. 18 who is a God like unto thee, that p. iniquity + 1 S. 15. 25.

PARENTS, Lk. 21. 16 ye shall be

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delivered up even by *p.* and brethren + Lk. 2. 27.
PARK, Ecc. 2. 3.
PARLOUR, Ju. 3. 20.
PART (*n.*), Gen. 47. 24 four *p.* shall be your own; Jos. 22. 25 ye have no *p.* in the Lord, 27; 2 S. 20. 1 we have no *p.* in David; Job 26. 14 these are *p.* of his ways; Lk. 10. 42 Mary hath chosen the good *p.*; Jn. 13. 8 if I wash thee not, thou hast no *p.* with me; Ro. 11. 25 a hardening in *p.* hath befallen Israel; 1 Cor. 13. 9 we know in *p.*, and we prophesy in *p.*; Rev. 22. 19 God shall take away his *p.* from the tree of life + 2 Cor. 1. 14; 2. 5; Rev. 11. 13.
PART (*v.*), 2 K. 2. 14 the waters *p.* hither and thither; Lk. 24. 51 he *p.* from them + Job 38. 24.
PARTAKE, 1 Cor. 10. 17 we all *p.* of the one bread; 30 if I by grace *p.* + 1 Tim. 6. 2; Heb. 2. 14.
PARTAKER, Mt. 23. 30 *p.* with them in the blood of the prophets; Ro. 11. 17 *p.* with them of the root of the fatness; 1 Tim. 5. 22 neither be *p.* of other men's sins; 2 Pet. 1. 4 ye may become *p.* of the divine nature + Eph. 5. 7; Heb. 10. 33.
PARTIALITY, 1 Tim. 5. 21 doing nothing by *p.*
PARTITION, Eph. 2. 14 brake down the middle wall of *p.*
PARTLY, 1 Cor. 11. 18; Heb. 10. 33.
PARTNER, Pro. 29. 24 *p.* with a thief; Lk. 5. 10 James and John, which were *p.* with Simon; 2 Cor. 8. 23 Titus, he is my *p.* + Phn. 17.
PARTRIDGE, 1 S. 26. 20; Jer. 17. 11.
PASS, Ex. 12. 13 when I see the blood, I will *p.* over you, 23; 33. 22 I will cover thee, while my glory *p.* by; Dt. 3. 18 *p.* over armed before your brethren, Jos. 1. 14; Dt. 9. 1 thou art to *p.* over Jordan this day, 11. 31; 27. 2; Jos. 1. 11; 3. 6, 14; 4. 5; 8. 16 the people *p.* over right against Jericho; 1 K. 19. 11 the Lord *p.* by; Is. 34. 10 none shall *p.* through it for ever and ever; 43. 2 when thou *p.* through the waters; Lk. 10. 31 *p.* by on the other side, 32; 11. 42 and *p.* over judgement; 16. 26 that they which would *p.* from hence to you may not be able; Jn. 5. 24 hath *p.* out of death into life, 1 Jn. 3. 14; 1 Cor. 16. 5 when I shall have *p.* through Macedonia + Ex. 34. 6; Ps. 8. 8; 48. 4; Zec. 7. 14; Mt. 9. 28.
PASSAGE, Nu. 20. 21 Edom refused to give Israel *p.*; Ju. 12. 6 slew him at the *p.* of Jordan + Jos. 22. 11; Jer. 22. 20.
PASSION, Ac. 1. 3 shewed himself alive after his *p.*; 14. 15 men of like *p.* with you + Jas. 5. 17.
PASSOVER, Ex. 12. 11 it is the Lord's *p.*, 27; Lev. 23. 5; Nu. 28. 16; 9. 5 they kept the *p.* at even, Jos. 5. 10; 2 K. 23. 22 not kept such a *p.* from the days of the judges, 2 Ch. 35. 1; 30. 15 then they killed the *p.* in the second month; Jn. 2. 13 the *p.* of the Jews was at hand, 11. 55; 1 Cor. 5. 7 for our *p.* also hath been sacrificed, even Christ + Jn. 2. 23.
PAST, Dt. 4. 32 ask now of the days that are *p.*; Mt. 14. 15 the time is already *p.*, Mk. 6. 35; Ro. 11. 30 ye in time *p.* were disobedient to God; 1 Pet. 2. 10 which in time *p.* were no people; 4. 3 the time *p.* may suffice + Ecc. 3. 15; Rev. 9. 12.
PASTOR, Eph. 4. 11 some *p.* and teachers.
PASTURE, Ps. 74. 1 the sheep of thy *p.*, 79. 13; 100. 3; 95. 7 we are the people of his *p.*; Jn. 10. 9 go in and go out, and find *p.* + Is. 30. 23; Joel 2. 22.
PATH, Ps. 16. 11 thou wilt shew me the *p.* of life; 23. 3 he guideth me in the *p.* of righteousness; 139. 3 thou searchest out my *p.*; Jer. 6. 16 ask for the old *p.*; Mt. 3. 3 make his *p.* straight, Mk. 1. 3; Lk. 3. 4 + Job 28. 7; Ps. 119. 35.
PATHWAY, Pro. 12. 28.
PATIENCE, Mt. 18. 26 have *p.* with me; Lk. 21. 19 in your *p.* ye shall win your souls; Ro. 2. 7 *p.* in well-doing; 15. 4 through *p.* and through comfort of the scriptures; 2 Cor. 6. 4 ministers of God in much *p.*; Heb. 6. 12 through faith and *p.* inherit; Jas. 1. 4 but let *p.* have its perfect work; Rev. 2. 2 I know thy *p.*, 19 + Lk. 8. 15; 1 Tim. 6. 11; Jas. 5. 7.
PATIENT, Ecc. 7. 8 *p.* in spirit is better than the proud in spirit; Jas. 5. 7 be *p.* therefore.
PATIENTLY, Ps. 37. 7 wait *p.* for him; 40. 1 I waited *p.* for the Lord + Ac. 26. 3; Heb. 6. 15; 1 Pet. 2. 20.
PATRIARCH, Ac. 2. 29; 7. 8; Heb. 7. 4.
PATRIMONY, Dt. 18. 8.
PATTERN, Ex. 25. 40 make them after their *p.*, Heb. 8. 5; 2 Tim. 1. 13 hold the *p.* of sound words + 1 Ch. 28. 11.
PAVED, Ex. 24. 10; Song 3. 10.
PAVEMENT, Jn. 19. 13 a place called the *P.* + 2 K. 16. 17; Ez. 40. 17.
PAVILION, 2 S. 22. 12 he made darkness *p.*, Ps. 18. 11; 27. 5 he shall keep me secretly in his *p.*, 31. 20 + 1 K. 20. 12.
PAW, Lev. 11. 27; 1 S. 17. 37.
PAY, Ps. 50. 14 *p.* thy vows unto the most High; Jon. 1. 3 he *p.* the fare; Mt. 5. 26 till thou have *p.* the last farthing, Lk. 12. 59 + Ecc. 5. 4; Mt. 18. 25.
PAYMENT, Mt. 18. 25.
PEACE, Mk. 4. 39 *p.*, be still.
PEACE (*n.*), Nu. 6. 26 lift up his countenance and give thee *p.*; 2 K. 9. 18 what hast thou to do with *p.*, 19, 22; Ps. 29. 11 the Lord will bless his people with *p.*; 85. 8 he will speak *p.* unto his people; Is. 32. 17 the work of righteousness shall be *p.*; 48. 22 there is no *p.* to the wicked, 57. 21; 59. 8 the way of *p.* they know not, Ro. 3. 17; Jer. 6. 14 *p.*, *p.*; when there is no *p.*, 8. 11; Mic. 5. 5 this man shall be our *p.*; Mt. 10. 13 let your *p.* come upon it, Lk. 10. 6; Mt. 10. 34 think not that I came to send *p.*, Lk. 12. 51; 2. 14 and on earth *p.* among men in whom he is well pleased; 10. 5 *p.* be to this house; Jn. 16. 33 that in me ye may have *p.*; Ro. 1. 7 *p.* from God our Father, 1 Cor. 1. 3; 2 Cor. 1. 2; Gal. 1. 3; Eph. 1. 2; Ph. 1. 2; Ro. 14. 19 follow after things which make for *p.*; 15. 33 the God of *p.* be with you all; Ph. 4. 7 *p.* of God, which passeth all understanding; 2 Tim. 2. 22 follow *p.*, Heb. 12. 14; 7. 2 King of Salem, which is, King of *p.* + 1 K. 22. 28; 2 K. 20. 19; Ps. 120. 7; 122. 7; 147. 14; Ez. 13. 10; Zec. 9. 10; Jas. 3. 18.
PEACEABLE, Heb. 12. 11 yet afterward it yieldeth *p.* fruit + Gen. 34. 21; 2 S. 20. 19; 1 Chr. 4. 40; Jas. 3. 17.
PEACEABLY, Gen. 37. 4 could not speak *p.* unto him; 1 S. 16. 4 comest thou *p.* + 1 K. 2. 13.
PEACEMAKERS, Mt. 5. 9 blessed are the *p.*
PEARL, Mt. 7. 6 neither cast your *p.* before the swine; 13. 45 merchant man seeking goodly *p.* + 1 Tim. 2. 9; Rev. 21. 21.
PECULIAR, Ex. 19. 5 ye shall be a *p.* treasure unto me; Dt. 14. 2 to be a *p.* people unto himself, 26. 18 + Ps. 135. 4.
PEELED, Gen. 30. 37, 38; Ez. 29. 18.
PELICAN, Lev. 11. 18; Dt. 14. 17; Ps. 102. 6; Is. 34. 11; Zeph. 2. 14.
PEN, Job 19. 24 with an iron *p.*, Jer. 17. 1; Ps. 45. 1 my tongue is the *p.* of a ready writer + Is. 8. 1.
PENALTY, Pro. 19. 19.
PENCE, Mt. 18. 28; Mk. 14. 5; Lk. 7. 41; 10. 35.
PENKNIFE, Jer. 36. 23.
PENNY, Mt. 20. 2 agreed with labourers for a *p.*; 22. 19 they brought unto him a *p.*, Mk. 12. 15; Lk. 20. 24 + Rev. 6. 6.
PENNYWORTH, Mk. 6. 37; Jn. 6. 7.
PENTECOST, Ac. 2. 1 the day of *P.* was now come; 20. 16 he was hastening to be at Jerusalem the day of *P.* + 1 Cor. 16. 8.
PENURY, Pro. 14. 23 the talk of the lips tendeth only to *p.*
PEOPLE, Gen. 27. 29 let *p.* serve thee; Ex. 5. 1 let my *p.* go; 6. 7 I will take you for a *p.*, Dt. 4. 20; 2 S. 7. 24; Jer. 13. 11; Lev. 26. 12 I will be your God, and ye shall be my *p.*, Jer. 7. 23; 11. 4; 30. 22; Nu. 14. 15 kill all this *p.* as one man; Dt. 9. 29 yet they are thy *p.*, Neh. 1. 10; Dt. 32. 21 move them to jealousy with those which are not a *p.*, Ro. 10. 19; 1 S. 15. 15 the *p.* spared the best of the sheep; Ps. 67. 3 let the *p.* praise thee; 78. 52 made his own *p.* go forth like sheep; Is. 24. 2 as with the *p.*, so with the priest; 40. 7 the *p.* is grass; 63. 3 of the *p.* there was none with me; Jer. 5. 31 my *p.* love to have it so; Ez. 14. 11 they may be my *p.* and I may be their God, 2 Cor. 6. 16; Hos. 2. 23 I will say to them which were not my *p.*, Thou art my *p.*, Ro. 9. 25; Hos. 4. 9 like *p.*, like priest; Lk. 1. 17 a *p.* prepared for the Lord; 20. 19 they feared the *p.*; Ac. 11. 24 much *p.* was added unto the

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Lord; 15. 14 to take out of them a *p.* for his name; 18. 10 I have much *p.* in this city; Heb. 5. 3 as for the *p.*, so also for himself, 7. 27; 1 Pet. 2. 10 which in time past were no *p.*, but now are the *p.* of God; Rev. 21. 3 they shall be his *p.* + Rt. 1. 16; 1 K. 18. 37; 22. 4; 2 K. 11. 17; Ezr. 3. 3; Ps. 45. 10; 78. 71; Is. 63. 14; Jer. 7. 16; Jon. 1. 8; Zec. 2. 11; 13. 9; Ac. 4. 21; 26. 17.

PEOPLES, Dt. 7. 14; Is. 43. 4; Rev. 10. 11; 17. 15.

PERCEIVE, Mt. 22. 18 Jesus *p.* their wickedness; Mk. 8. 17 do ye not yet *p.*; Lk. 8. 46 I *p.* that power had gone forth from me.

PERDITION, Jn. 17. 12 the son of *p.*, 2 Thes. 2. 3; Heb. 10. 39 of them that shrink back unto *p.* + Rev. 17. 8.

PERFECT (*adj.*), Gen. 6. 9 Noah was *p.*; 17. 1 be thou *p.*; 2 S. 22. 33 he maketh my way *p.*, Ps. 18. 32; Job 1. 1 that man was *p.*, 8; 2. 3; Ps. 101. 6 he that walketh in a *p.* way shall serve me; Is. 26. 3 thou wilt keep him in *p.* peace; Mt. 5. 48 ye therefore shall be *p.*, as your heavenly Father is *p.*; 19. 21 if thou wouldest be *p.*, go sell; 1 Cor. 2. 6 speak wisdom among the *p.*; 13. 10 when that which is *p.* is come; Ph. 3. 12 not that I am already made *p.*; Heb. 10. 1 they can never make *p.* them that draw nigh; 13. 21 make you *p.* in every good thing; 1 Jn. 4. 17 herein is love made *p.* + Ps. 119. 80; Ph. 3. 15.

PERFECT (*v.*), Lk. 13. 32 the third day I am *p.*; Jn. 17. 23 that they may be *p.* into one; 1 Thes. 3. 10 *p.* that which is lacking; 1 Jn. 2. 5 in him verily hath the love of God been *p.*, 4. 12 + 2 Cor. 13. 11.

PERFECTER, Heb. 12. 2 Jesus the author and *p.* of our faith.

PERFECTING (*n.*), Eph. 4. 12 for the *p.* of the saints.

PERFECTION, Lk. 8. 14 bring no fruit to *p.*; Heb. 6. 1 let us press on unto *p.* + Job 11. 7.

PERFECTLY, Jer. 23. 20.

PERFECTNESS, Col. 3. 14.

PERFORM, Is. 9. 7 the zeal of the Lord of Hosts shall *p.* this; Jer. 35. 14 the words of Jonadab are *p.*, 16; Mt. 5. 33 thou shalt *p.* unto the Lord thine oaths + Ps. 65. 1.

PERFUME, Pro. 27. 9; Is. 57. 9.

PERIL, Lam. 5. 9 we get our bread with the *p.* of our lives; 2 Cor. 11. 26 in *p.* of waters, in *p.* of robbers + Ro. 8. 35.

PERISH, Ps. 2. 12 ye *p.* from the way; 102. 26 they shall *p.*, but thou shalt endure, Heb. 1. 11; Mt. 8. 25 Lord, save us: we *p.*, Mk. 4. 38; Lk. 8. 24; 13. 33 that a prophet *p.* out of Jerusalem; Jn. 10. 28 my sheep shall never *p.*; Ac. 5. 37 he also *p.*; 1 Cor. 1. 18 to them that are *p.* foolishness; 15. 18 they which are fallen asleep in Christ have *p.*; 2 Thes. 2. 10 with all deceit of unrighteousness for them that are *p.*; 2 Pet. 3. 9 not wishing that any should *p.* + Nu. 24. 20; Job 29. 13; Jon. 4. 10; Lk. 11. 51.

PERMISSION, 1 Cor. 7. 6 this I say by way of *p.*

PERMIT, Heb. 6. 3 this will we do, if God *p.* + Ac. 26. 1; 1 Cor. 14. 34; 16. 7.

PERPETUAL, Lev. 6. 20 a meat offering *p.*; Jer. 8. 5 slidden back by a *p.* backsliding + Gen. 9. 12; Ex. 31. 16; Ps. 78. 66.

PERPETUALLY, 1 K. 9. 3; Am. 1. 11.

PERPLEXED, 2 Cor. 4. 8 *p.*, yet not unto despair + Esth. 3. 15; Lk. 9. 7.

PERPLEXITY, Lk. 21. 25 distress of nations, with *p.* + Is. 22. 5; Mic. 7. 4.

PERSECUTE, Ps. 7. 5 let the enemy *p.* my soul; Mt. 5. 10 blessed are they that have been *p.* for righteousness' sake; Lk. 11. 49 some of them they shall *p.*, 21. 12; Jn. 15. 20 if they *p.* me, they will also *p.* you; Ac. 9. 4 Saul, Saul, why *p.* thou me, 22. 7; 26. 14; 1 Cor. 4. 12 being *p.* we endure; 15. 9 because I *p.* the church of God, Gal. 1. 13; Gal. 6. 12 that they may not be *p.* for the cross of Christ + Ps. 69. 26; Mt. 10. 23; Gal. 1. 23; 4. 29.

PERSECUTION, Mt. 13. 21 when *p.* ariseth, Mk. 4. 17; 10. 30 he shall receive a hundred fold now in this time, with *p.*; Ac. 8. 1 there arose a great *p.* + Ro. 8. 35; 2 Thes. 1. 4.

PERSECUTOR, 1 Tim. 1. 13 though I was before a *p.* + Ps. 119. 157; 142. 6.

PERSEVERANCE, Eph. 6. 18 watching thereunto in all *p.*

PERSON, Dt. 10. 17 which regardeth not *p.*; 2 S. 14. 14 neither doth God respect any *p.*; 17. 11 go to battle in thine own *p.*; Mt. 22. 16 regardest not the *p.* of men, Mk. 12. 14; Lk. 20. 21; Jud. 16 shewing respect of *p.* for the sake of advantage + Gen. 14. 21; 2 Cor. 2. 10.

PERSUADE, 1 K. 22. 20 (A.V.) who shall *p.* Ahab; Ac. 19. 8 *p.* as to the things concerning the kingdom of God; 2 Cor. 5. 11 we *p.* men; Gal. 1. 10 am I now *p.* men + Ac. 21. 14.

PERSUASION, Gal. 5. 8 this *p.* came not of him that calleth you.

PERSUASIVE, 1 Cor. 2. 4.

PERSUASIVENESS, Col. 2. 4.

PERVERSE, Nu. 22. 32 thy way is *p.* before me; Dt. 32. 5 a *p.* and crooked generation; Mt. 17. 17 O *p.* generation, Lk. 9. 41; Ph. 2. 15 a crooked and *p.* generation + Ac. 20. 30.

PERVERSELY, 2 S. 19. 19; 1 K. 8. 47.

PERVERSENESS, Pro. 11. 3; Is. 30. 12.

PERVERT, Dt. 24. 17 thou shalt not *p.* the judgement of the stranger; Lk. 23. 14 as one that *p.* the people; Ac. 13. 10 cease to *p.* the right ways of the Lord; Gal. 1. 7 and would *p.* the gospel of Christ + 1 S. 8. 3; Pro. 17. 23.

PESTILENCE, 2 S. 24. 13 there be three days' *p.*, 1 Ch. 21. 12; 1 K. 8. 37 if there be in the land famine, *p.*, 2 Ch. 6. 28; 7. 13; 20. 9; Ez. 14. 19 or if I send a *p.* into that land; Lk. 21. 11 there shall be famines and *p.* + Ps. 78. 50.

PESTILENT, Ac. 24. 5 we have found this man a *p.* fellow.

PETITION, Est. 5. 6 what is thy *p.*, 7. 2; 9. 12; Dan. 6. 7 whosoever shall ask a *p.* of any god, 12; 1 Jn. 5. 15 we know we have the *p.* we desired + 1 K. 2. 16.

PHARISEE, Mt. 23. 13 woe unto you, scribes and *P.*, hypocrites, 14, 15, 23, 25, 27, 29; Lk. 11. 42, 43, 44; 18. 10 to pray; one a *P.*, the other a publican; Jn. 3. 1 a man of the *P.*, named Nicodemus; Ac. 23. 6 I am a *P.*, the son of a *P.*; Ph. 3. 5 as touching the law, a *P.* + Lk. 7. 30; Jn. 11. 57.

PHILOSOPHERS, Ac. 17. 18.

PHILOSOPHY, Col. 2. 8.

PHYLACTERY, Mt. 23. 5.

PHYSICIAN, Jer. 8. 22 is there no *p.* there; Mt. 9. 12 they that are whole have no need of a *p.*, Mk. 2. 17; Lk. 5. 31; Mk. 5. 26 had suffered many things of many *p.*, Lk. 8. 43; 4. 23 *p.*, heal thyself; Col. 4. 14 Luke the beloved *p.* + 2 Ch. 16. 12.

PICTURES, Nu. 33. 52; Pro. 25. 11; Is. 2. 16.

PIECE, Gen. 37. 28 they sold Joseph for twenty *p.* of silver; Zec. 11. 12 they weighed for my price thirty *p.*, Mt. 26. 15; 27. 3, 6, 9; Lk. 15. 8 if she lose one *p.* + Am. 3. 12.

PIERCE, 2 K. 18. 21 on which if a man lean, it will go into his hand and *p.* it, Is. 36. 6; Ps. 22. 16 they *p.* my hands and my feet; Zec. 12. 10 shall look unto me whom they have *p.*, Jn. 19. 37; Lk. 2. 35 a sword shall *p.* through thy own soul; Jn. 19. 34 one of the soldiers *p.* his side; Rev. 1. 7 they which *p.* him + 1 Tim. 6. 10.

PIERCINGS, Pro. 12. 18.

PILGRIMAGE, Gen. 47. 9 the days of the years of my *p.*; Ps. 119. 54 my songs in the house of my *p.*

PILGRIMS, Heb. 11. 13 were strangers and *p.*, 1 Pet. 2. 11.

PILLAR, Gen. 19. 26 became a *p.* of salt; 28. 18 Jacob set it up for a *p.*, 22; 35. 14; 35. 20 set a *p.* upon Rachel's grave; Ex. 33. 9 cloudy *p.* descended; Ju. 16. 25 they set Samson between the *p.*; 2 S. 18. 18 Absalom reared up a *p.*; Gal. 2. 9 who were reputed to be *p.*; 1 Tim. 3. 15 the *p.* and ground of the truth; Rev. 3. 12 he that overcometh I will make him a *p.* + Ex. 24. 4; 1 S. 2. 8; Ps. 75. 3; Joel 2. 30.

PILLOW, 1 S. 19. 13, 16.

PILOTS, Ez. 27. 8, 28.

PIN, Ex. 27. 19; Nu. 3. 37; Ju. 16. 14; Ezek. 15. 3.

PINE (*n.*), Is. 41. 19; 60. 13.

PINE (*v.*), Ez. 24. 23 ye shall *p.* away for your iniquities; Mk. 9. 18 gnasheth, and *p.* away + Lev. 26. 39.

PINION, Ps. 68. 13; 91. 4.

PINNACLE, Mt. 4. 5 on the *p.* of the temple, Lk. 4. 9.

PIPE (*n.*), 1 Cor. 14. 7 things without life, whether *p.* or harp + Zec. 4. 2.

PIPE (*v.*), Mt. 11. 17 saying, We *p.* unto you, Lk. 7. 32 + 1 K. 1. 40; 1 Cor. 14. 7.

PIT, Gen. 37. 20 let us cast him into one of the *p.*, 24; Ps. 30. 9

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what profit in my blood, when I go down to the *p.*; 69. 15 let not the *p.* shut her mouth upon me; Is. 24. 17 fear, and the *p.*, and the snare; 38. 18 they that go down to the *p.* cannot hope; Mt. 12. 11 fall into a *p.* on the sabbath, Lk. 14. 5 + Lev. 11. 36; 1 S. 13. 6; Is. 51. 14.

PITCH (*n.*), Gen. 6. 14 within and without with *p.* + Ex. 2. 3; Is. 34. 9.

PITCH (*v.*), Nu. 1. 52 Israel shall *p.* every man by his own camp; 9. 18 at the commandment of the Lord they *p.* + Heb. 8. 2.

PITCHER, Gen. 24. 14 let down thy *p.*, I pray thee, that I may drink; Ju. 7. 19 they brake the *p.*, 20; Ecc. 12. 6 the *p.* be broken at the fountain; Mk. 14. 13 man bearing a *p.* of water, Lk. 22. 10.

PITIABLE, 1 Cor. 15. 19 we are of all men most *p.*

PITIFUL, Lam. 4. 10.

PITY (*n.*), Ps. 69. 20 looked for some to take *p.*, but there was none; Is. 63. 9 in his love and in his *p.* he redeemed them + 2 S. 12. 6; Am. 1. 11; Jas. 5. 11.

PITY (*v.*), Dt. 13. 8 neither shall thine eye *p.* him, 19. 13, 21; Ps. 103. 13 like as a father *p.* his children + Joel 2. 18.

PLACE (*n.*), Dt. 12. 5 *p.* which the Lord your God shall choose, 14; 16. 16; 2 S. 18. 18 it is called unto this day Absalom's *p.*; 1 K. 3. 2 sacrificed in high *p.*, 3 K. 17. 32; 2 Ch. 33. 17; 1 K. 11. 7 an high *p.* for Chemosh; 2 K. 18. 4 removed the high *p.*, 2 Ch. 34. 3; 1. 13 high *p.* at Gibeon; 7. 12 have chosen this *p.* to myself; Job 7. 10 neither shall his *p.* know him any more, Ps. 103. 16; 132. 5 find out a *p.* for the Lord; Is. 51. 3 will comfort all her waste *p.*; Lk. 14. 9 give this man *p.*; Ac. 1. 25 might go to his own *p.*; 8. 32 the *p.* of the scripture which he was reading; Ro. 12. 19 give *p.* unto wrath; Gal. 2. 5 gave *p.* in the way of subjection, no, not for an hour; Eph. 6. 12 spiritual hosts of wickedness in the heavenly *p.* + 2 S. 1. 19; Ps. 78. 58; Is. 26. 21; Jer. 42. 18; Mic. 1. 3; Zec. 10. 10; Lk. 4. 17; 23. 35.

PLACE (*v.*), Ex. 37. 14 I shall *p.* you in your own land, 26 + Zec. 10. 6.

PLAGUE (*n.*), Ex. 9. 14 send all my *p.*; Lev. 13. 42 a reddish-white *p.*; Nu. 11. 33 smote the people with a very great *p.*; 14. 37 those men died by the *p.*; 16. 46 the *p.* is begun, 47; 2 S. 24. 21 that the *p.* may be stayed, 1 Ch. 21. 22; 1 K. 8. 38 shall know every man the *p.* of his own heart; Ps. 38. 11 my friends stand aloof from my *p.*; 91. 10 neither shall any *p.* come nigh thy dwelling; Hos. 13. 14 O death, I will be thy *p.*; Mk. 3. 10 as many as had *p.* pressed upon him; 5. 34 be whole of thy *p.*; Rev. 22. 18 shall add unto him the *p.* + 1 S. 6. 4; Ps. 106. 29; Rev. 18. 4.

PLAGUE (*v.*), Gen. 12. 17 the Lord *p.* Pharaoh and his house; Ps. 73. 5 neither are they *p.* like other men + Ps. 89. 23.

PLAIN (*adj.*), Gen. 25. 27 Jacob was a *p.* man; Is. 40. 4 the rough places *p.*; Mk. 7. 35 he spake *p.*

PLAIN (*n.*), Gen. 13. 12 Lot dwelled in the cities of the *p.*; 18. 1 the Lord appeared in the *p.* of Mamre; 2 K. 25. 5 the *p.* of Jericho, Jer. 39. 5; 52. 8 + Gen. 11. 2; Nu. 33. 50.

PLAINLY, Jn. 16. 29 now speakest thou *p.* + Dt. 27. 8.

PLAISTER (*n.*), Is. 38. 21; Dan. 5. 5.

PLAISTER (*v.*), Lev. 14. 42; Dt. 27. 2.

PLAIT (*v.*), Mt. 27. 29 they *p.* a crown of thorns, Mk. 15. 17; Jn. 19. 2.

PLAITING, 1 Pet. 3. 3 outward adorning of *p.* the hair.

PLANES, Is. 44. 13.

PLANETS, 2 K. 23. 5.

PLANT (*n.*), Gen. 2. 5 God made every *p.*; Ps. 144. 12 sons shall be as *p.*; Mt. 15. 13 every *p.* which my heavenly Father planted not + Is. 5. 7.

PLANT (*v.*), Jer. 32. 41 I will *p.* them in this land assuredly, Am. 9. 15; Mt. 15. 13 every plant which my heavenly Father *p.* not; 1 Cor. 3. 6 I *p.*, Apollos watered.

PLANTATION, Ez. 17. 7.

PLANTING (*n.*), Is. 60. 21 branch of my *p.*; 61. 3 they might be called the *p.* of the Lord + Mic. 1. 6.

PLAT, 2 K. 9. 26.

PLATE, Nu. 16. 38 let them make of censers broad *p.*

PLAY, Ex. 32. 6 the people sat down to eat and to drink, and rose up to *p.*, 1 Cor. 10. 7; 1 S. 16. 17 a man that can *p.* well; 1 Ch. 19. 13 let us *p.* the men; Ps. 33. 3 *p.* skilfully with a loud noise; Is. 11. 8 the sucking child shall *p.* on the hole of the asp; Zech. 8. 5 the streets of the city shall be full of boys and girls *p.* in the streets thereof.

PLAYER, 1 S. 16. 16 who is a cunning *p.*; Ps. 68. 25 the *p.* on instruments followed after + Ps. 87. 7.

PLEA, Dt. 17. 8.

PLEAD, Ju. 6. 31 will ye *p.* for Baal; Is. 43. 26 let us *p.* together; 51. 22 God, that *p.* the cause of his people + Ex. 20. 35.

PLEADING (*n.*), Job 13. 6.

PLEASANT, 2 S. 1. 23 Saul and Jonathan were *p.* in their lives; Mal. 3. 4 offering of Jerusalem be *p.* unto the Lord + Ps. 106. 24.

PLEASANTNESS, Pro. 3. 17 her ways are ways of *p.*

PLEASE, Ps. 115. 3 he hath done whatsoever he *p.*, 135. 6; Jon. 1. 14; Is. 53. 10 it *p.* the Lord to bruise him; Mt. 3. 17 my beloved Son, in whom I am well *p.*, 12. 18; 17. 5; Mk. 1. 11; Lk. 3. 22; 2 Pet. 1. 17; Jn. 8. 29 I do always those things that *p.* him; Ro. 8. 8 they that are in the flesh cannot *p.* God; 15. 3 Christ *p.* not himself; 1 Cor. 7. 32 is careful how he may *p.* the Lord; Gal. 1. 10 if I were still *p.* men, I should not be a servant of Christ + 1 K. 9. 13; 1 Cor. 12. 18.

PLEASING (*n.*), Col. 1. 10 unto all *p.*

PLEASURE, Ps. 16. 11 at thy right hand there are *p.* for evermore; Is. 44. 28 shall perform all my *p.*; 53. 10 the *p.* of the Lord shall prosper in his hand; Ez. 18. 23 have I any *p.* that the wicked should die, 32; 33. 11; Lk. 8. 14 choked with *p.* of this life; Eph. 1. 5 according to the good *p.* of his will, 9; Jas. 5. 5 ye have taken your *p.* + Job 22. 3; Ps. 103. 21; Mal. 1. 10; 1 Tim. 5. 6; 2 Tim. 3. 4.

PLEDGE, Ez. 18. 7 hath restored to the debtor his *p.*, 16 + Gen. 38. 17; 2 K. 18. 23.

PLEIADES, Job 9. 9; 38. 31; Am. 5. 8.

PLENTEOUS, Gen. 41. 47 in the *p.* years the earth brought forth; Ps. 103. 8 Lord is *p.* in mercy; Mt. 9. 37 the harvest truly is *p.*, but the labourers are few + Joel 2. 13; Jon. 4. 2.

PLENTEOUSNESS, Pro. 21. 5.

PLENTIFUL, Ps. 68. 9.

PLENTIFULLY, Job 26. 3; Ps. 31. 23; Lk. 12. 16.

PLENTY, Gen. 41. 29 seven years of great *p.* + Joel 2. 26.

PLOT (*v.*), Ps. 37. 12.

PLOUGH, Lk. 9. 62 having put his hand to the *p.*

PLOW, 1 Cor. 9. 10 he that *p.* ought to *p.* in hope + Jer. 26. 18; Hos. 10. 13; Mic. 3. 12.

PLOWERS, Ps. 129. 3 the *p.* plowed upon my back.

PLOWMAN, Is. 28. 24; Jer. 14. 4; Am. 9. 13.

PLOWSHARES, Is. 2. 4 shall beat their swords into *p.*, Mic. 4. 3; Joel 3. 10 beat your *p.* into swords.

PLUCK, Ex. 4. 7 he *p.* his hand out of his bosom; Gal. 4. 15 would have *p.* out your eyes; Jud. 12 *p.* up by the roots + Ps. 52. 5; 80. 12.

PLUMBLINE, Am. 7. 7, 8.

PLUMMET, Is. 28. 17 I will lay righteousness to the *p.* + 2 K. 21. 13; Zec. 4. 10.

POINT (*n.*), Mk. 5. 23 at the *p.* of death, Jn. 4. 47; Heb. 4. 15 in all *p.* tempted like as we are; Jas. 2. 10 and yet offend in one *p.*

POISON, Ps. 58. 4 their *p.* is like the *p.* of serpents; 140. 3 adders' *p.* is under their lips, Ro. 3. 13; Jas. 3. 8 the tongue is full of deadly *p.* + Dt. 32. 24.

POLE, Nu. 21. 8 (A.V.) set it upon a *p.*

POLISHED, Is. 49. 2.

POLLUTE, Ps. 106. 38 the land was *p.* with blood + Mal. 1. 7.

POLLUTION, Ac. 15. 20.

POMP, Is. 5. 14 and their *p.* shall descend into it; Ac. 25. 23 Agrippa was come and Bernice with great *p.* + Is. 14. 11.

PONDER, Lk. 2. 19 *p.* them in her heart.

POOL, Jn. 5. 2 by the sheep gate a *p.*; 9. 7 go, wash in the *p.* of Siloam + 2 S. 4. 12.

POOR, Lev. 19. 15 thou shalt not respect the person of the *p.*; Dt. 15. 11 the *p.* shall never cease out of the land; Ps. 41. 1 blessed is he that considereth the *p.*; 112. 9 he hath given to the *p.*, 2 Cor. 9. 9; Ez. 18. 17 hath taken off his hand from the *p.*; Mt. 5. 3 blessed are the *p.* in spirit, Lk. 6. 20;

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Mt. 11. 5 the *p.* have good tidings preached to them, Lk. 7. 22; Mt. 26. 11 ye have the *p.* always with you, Mk. 14. 7; Jn. 12. 8; Lk. 4. 18 to preach the gospel to the *p.*; 2 Cor. 6. 10 as *p.*, yet making many rich; Gal. 2. 10 that we should remember the *p.*; Jas. 2. 3 say to the *p.* man, Stand thou there; Rev. 3. 17 knowest not that thou art *p.* + Ps. 35. 10; 69. 33; Is. 26. 6; 58. 7; Dan. 4. 27; Jn. 13. 29.

POPULOUS, Dt. 26. 5.

PORCH, 1 Ch. 28. 11 David gave to Solomon the pattern of the *p.*; Jn. 10. 23 in Solomon's *p.*; Ac. 3. 11; 5. 12 + Joel 2. 17; Jn. 5. 2.

PORTER, Mk. 13. 34 commanded the *p.* to watch; Jn. 10. 3 to him the *p.* openeth + 2 S. 18. 26; Esr. 7. 7.

PORTION, Gen. 48. 22 one *p.* above thy brethren; Jos. 17. 14 why hast thou given me but one *p.*; Ps. 16. 5 the Lord is the *p.* of mine inheritance; Is. 53. 12 will I divide him a *p.* with the great; Lk. 12. 42 to give them their *p.* of meat in due season; 15. 12 give me the *p.* of goods that falleth to me; Heb. 1. 1 God having spoken unto the fathers by divers *p.* + 1 K. 12. 16; 2 K. 2. 9; 9. 21; Neh. 12. 47.

POSSESS, Nu. 13. 30 let us go up at once and *p.* it, Dt. 1. 21; Pro. 8. 22 the Lord *p.* me in the beginning; Lk. 8. 36 how he that was *p.* was made whole; Ac. 4. 32 that aught which he *p.* was his own + Dt. 30. 5; Dan. 7. 18.

POSSESSION, Nu. 27. 7 thou shalt surely give them a *p.*; Ez. 44. 28 give them no *p.* in Israel; Mt. 19. 22 he had great *p.*, Mk. 10. 22; Ac. 7. 5 that he would give it to him for a *p.*; Eph. 1. 14 unto the redemption of God's own *p.* + Nu. 24. 18; Dt. 2. 5.

POSSESSOR, Gen. 14. 19; Zec. 11. 5; Ac. 4. 34.

POSSIBLE, Mt. 19. 26 with God all things are *p.*, Mk. 10. 27; Lk. 18. 27; Mk. 9. 23 all things are *p.* to him that believeth; 14. 36 all things are *p.* unto thee + Mt. 24. 24.

POST (1), 2 Ch. 30. 6 the *p.* went with the letters, Est. 3. 13, 15; 8. 10 + Est. 8. 14; Job 9. 25; Jer. 51. 31.

POST (2), Ex. 12. 7 strike the blood on the two side *p.*, 22; Dt. 6. 9 write them upon the *p.* of thy house; Is. 6. 4 the *p.* of the door moved at the voice + Ez. 40. 10.

POSTERITY, Ps. 109. 13 let his *p.* be cut off.

POT, Ex. 16. 33 take a *p.*, and put an homer of manna, Heb. 9. 4; 2 K. 4. 40 there is death in the *p.*

POTENTATE, 1 Tim. 6. 15 who is the blessed and only *P.*

POTSHERD, Ps. 22. 15; Is. 45. 9.

POTTAGE, Gen. 25. 29 Jacob sod *p.* + 2 K. 4. 38.

POTTER, Mt. 27. 10 gave them for the *p.*'s field + Is. 30. 14; Rom. 9. 21.

POUND, Lk. 19. 13 he called ten servants of his and gave them ten *p.* + 1 K. 10. 17; Jn. 12. 3; 19. 39.

POUR, Ps. 62. 8 *p.* out your heart before him; Is. 53. 12 he hath *p.* out his soul unto death; Jn. 2. 15 he *p.* out the changers' money; 13. 5 he *p.* water into a basin; Ac. 2. 33 he hath *p.* forth this; Tit. 3. 6 which he *p.* out upon us richly + 1 S. 1. 15; Ps. 22. 14; Mal. 3. 10.

POURTRAY, Es. 4. 1; 8. 10; 23. 14.

POVERTY, Pro. 30. 8 give me neither *p.* nor riches; 2 Cor. 8. 9 that ye through his *p.* might become rich + Rev. 2. 9.

POWDER, Ex. 32. 20; Dt. 28. 24.

POWER, Gen. 32. 28 as a prince hast thou *p.* with God, Hos. 12. 3; Ex. 9. 16 to shew in thee my *p.*, Ro. 9. 17; 1 Ch. 29. 11 thine is the *p.* and the glory, Mt. 6. 13; Ps. 106. 8 might make his *p.* to be known; Is. 40. 29 he giveth *p.* to the faint; Mic. 3. 8 I am full of *p.* by the spirit; Mt. 9. 6 Son of man hath *p.* on earth to forgive sins, Mk. 2. 10; Lk. 5. 24; 9. 1; Mt. 14. 2 therefore do these *p.* work in him; 24. 29 the *p.* of the heavens shall be shaken, Mk. 13. 25; Lk. 21. 26; Mt. 28. 18 all *p.* is given unto me; Lk. 1. 17 shall go before him in the *p.* of Elias; Jn. 19. 11 thou couldest have no *p.* at all against me; Ac. 1. 8 shall receive *p.*; 3. 12 as though by our own *p.* or holiness; 8. 10 this man is the great *p.* of God; Ro. 1. 16 the gospel is the *p.* of God, 1 Cor. 1. 18, 24; Ro. 9. 22 God, willing to make his *p.* known; 13. 1 there is no *p.* but of God; 1 Cor. 6. 12 not be brought under the *p.* of any; 1 Cor. 15. 56 the *p.* of sin is the law; 2 Cor. 12. 9 my *p.* is made perfect in weakness; Eph. 1. 21 rule and authority and *p.*; 3. 16 strengthened with *p.* through his Spirit, Col. 1. 11; 1 Thes. 1. 5 our gospel came not unto you in word only, but also in *p.*; Rev. 3. 8 for thou hast a little *p.* + Ps. 145. 11; Lk. 4. 14; Ac. 8. 19; 1 Pet. 3. 22; 2 Pet. 2. 11; Rev. 4. 11; 19. 1.

POWERFUL, Ps. 29. 4.

PRACTISE, Is. 32. 6; Mic. 2. 1.

PRAETORIAN, Phil. 1. 13.

PRAETORIUM, Mk. 15. 16.

PRAISE (n.), Dt. 10. 21 he is thy *p.*; Ps. 34. 1 his *p.* shall continually be in my mouth; 65. 1 *p.* waiteth for thee; 106. 2 who can shew forth all his *p.*; Is. 60. 18 thou shalt call thy gates *P.*; 62. 7 till he make Jerusalem a *p.*; 1 Cor. 4. 5 then shall every man have his *p.* from God + Ps. 22. 25; 2 Cor. 8. 18.

PRAISE (v.), Gen. 49. 8 thou art he whom thy brethren shall *p.*; 2 Ch. 8. 14 Levites to *p.*; Ps. 67. 3 let the peoples *p.* thee; 107. 8 Oh that men would *p.* the Lord, 15, 21, 31; 146. 2 while I live will I *p.* the Lord; Ro. 15. 11 *P.* the Lord, all ye Gentiles; 1 Cor. 11. 17 I *p.* you not, 22 + Ps. 42. 5; Ac. 3. 8.

PRANSING, Ju. 5. 22; Na. 3. 2.

PRATING, Pro. 10. 8; 3 Jn. 10.

PRAY, Nu. 21. 7 Moses *p.* for the people, Dt. 9. 26; 1 S. 12. 23 in ceasing to *p.* for you; 1 K. 8. 30 when they shall *p.* toward this place, 35, 42, 44, 48; 2 Ch. 6. 26, 34, 38; Mt. 6. 9 after this manner *p.* ye, Lk. 11. 2; Mt. 14. 23 he went up into the mountain apart to *p.*, Mk. 6. 46; Lk. 6. 12; 9. 28; 1. 10 the whole multitude were *p.* without; Jn. 14. 16 and I will *p.* the Father, 16. 26; 17. 9 I *p.* for them; Ac. 9. 11 behold, he *p.*; 10. 9 Peter went up upon the housetop to *p.*; 16. 25 at midnight Paul and Silas *p.* and sang praises; Ro. 8. 26 we know not what we should *p.* for; 1 Cor. 14. 15 I will *p.* with the spirit; Col. 1. 3 *p.* always for you, 9; 2 Thes. 1. 11; 1 Thes. 5. 17 *p.* without ceasing; 25 brethren, *p.* for us, 2 Thes. 3. 1; Heb. 13. 18; 1 Tim. 2. 8 I will that men *p.* every where; Jas. 5. 16 *p.* one for another; Jud. 20 *p.* in the Holy Ghost + Gen. 20. 7; Dt. 9. 20; 1 S. 1. 27; 7. 5; Job 21. 15; Ac. 8. 24; Jas. 5. 13.

PRAYER, 2 Ch. 33. 18 Manasseh's *p.*; Ps. 65. 2 O thou that hearest *p.*; 109. 7 let his *p.* become sin; Is. 1. 15 when ye make many *p.*, I will not hear; Hab. 3. 1 a *p.* of Habakkuk; Lk. 6. 12 he continued all night in *p.* to God; Ac. 1. 14 they continued with one accord in *p.*; 6. 4 we will give ourselves continually to *p.*; 10. 31 Cornelius, thy *p.* is heard; Eph. 6. 18 with all *p.* and supplication; Ph. 1. 4 in every *p.* of mine for you all; 1 Tim. 2. 1 I exhort that *p.* be made for all men; Jas. 5. 15 the *p.* of faith shall save him that is sick; 1 Pet. 3. 7 that your *p.* be not hindered; Rev. 5. 8 golden bowls full of incense, which are the *p.* of the saints + 1 K. 8. 28; Job 15. 4; Ps. 109. 4; Ac. 16. 13; 1 Cor. 7. 5; Col. 4. 2; Phn. 22; Rev. 8. 3.

PREACH, Mt. 3. 1 in those days came John *p.*, Mk. 1. 4; Lk. 3. 3; Mt. 4. 17 from that time Jesus began to *p.*; Mk. 3. 14 might send them forth to *p.*, Lk. 9. 2; Mk. 16. 20 went forth, and *p.* every where; Ac. 8. 4 went every where *p.* the word; Ro. 10. 15 how shall they *p.* except they be sent; Eph. 3. 8 to *p.* unto the Gentiles + Ac. 15. 21; 28. 31; 2 Tim. 4. 2.

PREACHER, Ecc. 1. 1 the words of the *p.*; Ro. 10. 14 how shall they hear without a *p.* + 1 Tim. 2. 7; 2 Tim. 1. 11; 2 Pet. 2. 5.

PRECEPT, Ps. 111. 7 all his *p.* are sure; 119. 4 thou hast commanded us thy *p.*; Is. 28. 10 *p.* upon *p.*, line upon line, 13; Mt. 15. 9 teaching as their doctrines the *p.* of men, Mk. 7. 7.

PRECIOUS, Dt. 33. 13 for the *p.* things of heaven; 1 S. 3. 1 the word of the Lord was *p.* in those days; Ps. 72. 14 *p.* shall their blood be in his sight + 1 S. 26. 21; Is. 28. 16.

PRECIOUSNESS, 1 Pet. 2. 7 for you therefore which believe is the *p.*

PREEMINENCE, Col. 1. 18 in all things he might have the *p.* + Ecc. 3. 19; 3 Jn. 9.

PREFER, Ro. 12. 10 in honour *p.* one another + Ps. 137. 6.

PREJUDICE, 1 Tim. 5. 21 observe these things with *p.*

PREPARATION, Pro. 16. 1 the *p.* of the heart in man is from the

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Lord; Mt. 27. 62 the day of the *p.*, Mk. 15. 42; Lk. 23. 54; Jn. 19. 14, 31, 42; Eph. 6. 15 the *p.* of the gospel of peace + 1 Ch. 22. 5.
PREPARE, 1 S. 7. 3 *p.* your hearts unto the Lord; Is. 40. 3 *p.* ye the way of the Lord, Mt. 3. 3; Mk. 1. 3; Lk. 3. 4; Mal. 3. 1 he shall *p.* the way, Mt. 11. 10; Mk. 1. 2; Lk. 1. 76; 7. 27; Mt. 20. 23 it is for them for whom it hath been *p.*, Mk. 10. 40; Jn. 14. 2 I go and *p.* a place for you; 1 Cor. 2. 9 whatsoever things God *p.* for them that love him; Heb. 11. 16 he hath *p.* for them a city; 1 Pet. 3. 20 while the ark was a *p.* + Job 11. 13; Ps. 61. 7; 74. 16; Ro. 9. 23.
PRESBYTERY, 1 Tim. 4. 14 laying on of the hands of the *p.*
PRESENCE, Ex. 33. 14 my *p.* shall go with thee; Ps. 16. 11 in thy *p.* is fulness of joy; Is. 63. 9 the angel of his *p.* saved them; 2 Cor. 10. 1 who in your *p.* am lowly among you; 1 Thes. 2. 17 in *p.*, not in heart + 1 S. 19. 10; Ps. 68. 8; Jon. 1. 3; Ph. 2. 12.
PRESENT (*adj.*), 1 Cor. 3. 22 things *p.*, or things to come, all are yours; 7. 26 the *p.* distress + Ps. 46. 1.
PRESENT (*n.*), Gen. 32. 13 he took a *p.* for Esau, 18; 43. 11 carry down the man a *p.*; 2 K. 5. 15 take a *p.* of thy servant; 18. 31 make an agreement by a *p.*, Is. 36. 16 + Ps. 72. 10.
PRESENT (*v.*), Job 2. 1 Satan came to *p.* himself before the Lord; Lk. 2. 22 to *p.* him to the Lord; 2 Cor. 4. 14 *p.* us with you + 1 S. 17. 16; Ac. 23. 33; Eph. 5. 27.
PRESERVE, Gen. 45. 5 God did send me before you to *p.* life; Ps. 36. 6 thou *p.* man and beast; 1 Thes. 5. 23 your spirit and soul and body be *p.* entire.
PRESIDENTS, Dan. 6. 2 over them three *p.*
PRESS (*n.*), Pro. 3. 10 thy *p.* shall burst with new wine.
PRESS (*v.*), Mk. 3. 10 as many as had plagues *p.* upon him; Ph. 3. 12 I *p.* on, if so be that I may apprehend + Lk. 5. 1.
PRESUME, Nu. 14. 44; Est. 7. 5.
PRESUMPTUOUS, Ps. 19. 13 keep back thy servant also from *p.* sins.
PRESUMPTUOUSLY, Nu. 15. 30; Dt. 1. 43; 17. 12; 18. 20.
PRETENCE, Ph. 1. 18 whether in *p.* or in truth, Christ is proclaimed + Mk. 12. 40.
PREVAIL, Gen. 32. 25 when he saw that he *p.* not against him; Ex. 17. 11 when Moses held up his hand, Israel *p.*; 2 Ch. 14. 11 let not man *p.*, Ps. 9. 19; 13. 4 I have *p.* against him; Jn. 12. 19 behold how ye *p.* nothing + 1 S. 17. 9; Ps. 129. 2; Mt. 27. 24.
PREY (*n.*), Gen. 49. 9 from the *p.*, my son, thou art gone up; Nu. 14. 3 that our wives and children should be a *p.*, 31; Dt. 1. 39; Ez. 34. 8 my flock became a *p.* + Ju. 5. 30; Zep. 3. 8.
PREY (*v.*), Jer. 30. 16.
PRICE, Job 28. 13 man knoweth not the *p.*, 15; Zec. 11. 12 weighed for my *p.*, Mt. 27. 9; 13. 46 one pearl of great *p.*; 27. 6 since it is the *p.* of blood + Pro. 17. 16; Ac. 19. 19.
PRICK (*n.*), Nu. 33. 55.
PRICK (*v.*), Ac. 2. 37 they were *p.* in their heart + Ps. 73. 21.
PRIDE, Pro. 16. 18 *p.* goeth before destruction + Is. 28. 1; Mk. 7. 22.
PRIEST, Gen. 14. 18 *p.* of the most high God, Heb. 7. 1; Ex. 19. 6 ye shall be unto me a kingdom of *p.*; Ju. 17. 5 one of his sons who became his *p.*; 1 S. 2. 35 I will raise me up a faithful *p.*, Heb. 2. 17; Ps. 99. 6 Moses and Aaron among his *p.*; 110. 4 thou art a *p.* for ever, Heb. 5. 6; 7. 17, 21; Mt. 8. 4 shew thyself to the *p.*, Mk. 1. 44; Lk. 5. 14; 17. 14; 1. 5 a certain *p.* named Zacharias; 10. 31 there came down a certain *p.*; Ac. 6. 7 a great company of the *p.* were obedient to the faith; Heb. 10. 11 every *p.* standeth day by day ministering + Lev. 4. 3; Ju. 18. 4; Jer. 29. 26; Hos. 4. 6.
High-PRIEST, Nu. 35. 25 in the city of refuge unto the death of the *high-p.*, Jos. 20. 6; Mt. 26. 57 led him away to Caiaphas the *high-p.*, Jn. 18. 24; 18. 22 answerest thou the *high-p.* so; Heb. 3. 1 consider the Apostle and *High-P.* of our confession; 7. 26 such a *high-p.* became us; 9. 11 a *high-p.* of the good things to come + Heb. 7. 28.
PRIESTHOOD, Ex. 40. 15 an everlasting *p.*, Nu. 25. 13; Jos. 18. 7 the *p.* of the Lord is their inheritance; Heb. 7. 24 he hath his *p.* unchangeable; 1 Pet. 2. 5 a holy *p.* + Nu. 16. 10.
PRINCE, Ps. 119. 161 *p.* have persecuted me; Is. 9. 6 *P.* of peace; Ez. 34. 24 my servant David a *p.* among them; Dan. 10. 13 Michael, one of the chief *p.*, 21; Hos. 3. 4 shall abide many days without *p.*; Jn. 12. 31 shall the *p.* of this world be cast out, 14. 30; 16. 11; Ac. 3. 15 killed the *P.* of life + Nu. 3. 32; 34. 18; Ju. 7. 25; 8. 14; 1 Sam. 9. 16; Ps. 68. 27.
PRINCESS, 1 K. 11. 3; Lam. 1. 1.
PRINCIPAL, Mic. 5. 5; Ac. 25. 23.
PRINCIPALITY, Ro. 8. 38 nor angels, nor *p.*; Eph. 3. 10 *p.* and powers, 6. 12; Col. 1. 16; 2. 10 the head of all *p.* and power + Jude 6.
PRINCIPLES, Heb. 5. 12 teach you the rudiments of the first *p.*; 6. 1 let us cease to speak of the first *p.* of Christ.
PRINT (*n.*), Jn. 20. 25 except I shall see in his hands the *p.* of the nails.
PRINT (*v.*), Lev. 19. 28 nor *p.* any marks upon you.
PRISON, Gen. 39. 20 Joseph's master put him into the *p.*; Is. 53. 8 he was taken from *p.* and from judgement; Mt. 5. 25 and thou be cast into *p.*, Lk. 12. 58; Mt. 14. 3 Herod put him in *p.* for Herodias' sake, Mk. 6. 17; Lk. 3. 20; Mt. 25. 36 I was in *p.*, and ye came unto me; Lk. 22. 33 to go with thee both into *p.* and to death; Ac. 12. 4 Peter was put in *p.*; 1 Pet. 3. 19 preached unto the spirits in *p.* + Mk. 1. 14; Jn. 3. 24; 2 Cor. 11. 23.
PRISON HOUSE, Is. 42. 7 to bring out of the *p.* h. + Ju. 16. 21, 25; 2 Ch. 16. 10.
PRISONER, Is. 49. 9 say to the *p.*, Go forth; Zec. 9. 12 ye *p.* of hope; Mt. 27. 16 a notable *p.*, called Barabbas; Eph. 3. 1 I Paul, the *p.* of Jesus, 4. 1; Phn. 1, 9 + 2 Tim. 1. 8.
PRIVATELY, Mt. 24. 3 the disciples came to Christ *p.*; Mk. 9. 28 his disciples asked him *p.*, 13. 3; Gal. 2. 2 *p.* before them who were of repute.
PRIZE, 1 Cor. 9. 24 but one receiveth the *p.*; Phil. 2. 6 counted it not a *p.* to be on an equality with God; 3. 14 the *p.* of the high calling of God.
PROBATION, Ro. 5. 4 patience worketh *p.*, and *p.* hope.
PROCEED, Jn. 15. 26 Spirit of truth, which *p.* from the Father + Gen. 24. 50; Dt. 8. 3; Is. 29. 14; Mt. 15. 18; Lk. 4. 22; 2 Tim. 3. 9.
PROCLAIM, Ex. 34. 5 *p.* the name of the Lord, 6; Rom. 1. 8 your faith is *p.* throughout the whole world + Is. 61. 1, 2; 62. 11; Lk. 12. 3.
PROCLAMATION, Ex. 32. 5 Aaron made a *p.*; 2 Ch. 36. 22 Cyrus made a *p.* throughout his kingdom, Ezr. 1. 1 + Dan. 5. 29.
PROFANE (*adj.*), Heb. 12. 16 lest there be any *p.* person + 1 Tim. 6. 20.
PROFANE (*v.*), Lev. 18. 21 neither shalt thou *p.* the name of thy God: I am the Lord, 19. 12; 20. 3; 21. 6; 22. 2, 32; Mt. 12. 5 the priests in the temple *p.* the sabbath; Ac. 24. 6 assayed to *p.* the temple + Neh. 13. 18; Ez. 24. 21; Ps. 74. 7; Mal. 1. 12.
PROFANENESS, Jer. 23. 15.
PROFESS, 1 Tim. 2. 10 women *p.* godliness; Tit. 1. 16 they *p.* that they know God + Dt. 26. 3; Mt. 7. 23.
PROFIT (*n.*), Ps. 30. 9 what *p.* is there in my blood; Ecc. 1. 3 what *p.* hath a man of all his labour, 3. 9; 5. 16; 1 Cor. 10. 33 not seeking mine own *p.*; Heb. 12. 10 he chasteneth us for our *p.* + Jer. 16. 19; Mal. 3. 14.
PROFIT (*v.*), Jn. 6. 63 flesh *p.* nothing; 1 Cor. 12. 7 to each one is given the manifestation of the Spirit to *p.* withal + Is. 30. 5; Heb. 13. 9.
PROFITABLE, Job 22. 2 can a man be *p.* unto God; 2 Tim. 3. 16 every scripture inspired of God is also *p.* for teaching; Tit. 3. 8 these things are good and *p.* + Mt. 5. 29; Ac. 20. 20.
PROGRESS, Phil. 1. 12 have fallen out rather unto the *p.* of the gospel; 25 for your *p.* and joy in the faith; 1 Tim. 4. 15 that thy *p.* may be manifest.
PROLONG, Dt. 4. 40 that thou mayest *p.* thy days; Is. 53. 10 he shall *p.* his days + Pro. 10. 27; Ecc. 8. 13.
PROMISE (*n.*), Ps. 105. 42 he remembered his holy *p.*; Lk. 24. 49 I send the *p.* of my Father upon you, Ac. 1. 4; 26. 6 the *p.* made of God unto our fathers; Ro. 9. 4 whose is the adoption and the *p.*; Gal. 4. 28 we, as Isaac

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was, are children of *p.*; Heb. 4. 1 lest a *p.* being left of entering into his rest; 8. 6 enacted upon better *p.*; 11. 39 these all received not the *p.*; 2 Pet. 3. 4 where is the *p.* of his coming + Ac. 13. 32; 2 Cor. 7. 1; 1 Jn. 2. 25.
PROMISE (*v.*), Ro. 4. 21 that what he had *p.* he was able also to perform + Tit. 1. 2; 1 Jn. 2. 25.
PROMOTE, Dan. 3. 30 the king *p.* Shadrach, Meshach + Nu. 22. 17; Prov. 4. 8.
PROMOTION, Pro. 3. 35.
PRONOUNCE, Ju. 12. 6 he could not frame to *p.* it right; Jer. 36. 18 Jeremiah *p.* all these words, 31 + Jer. 11. 17.
PROOF, 2 Cor. 2. 9 that I might know the *p.* of you; 8. 2 in much *p.* of affliction; 1 Pet. 1. 7 the *p.* of your faith, Jas. 1. 3 + Ac. 1. 3; 2 Cor. 8. 24; 13. 3; Ph. 2. 22.
PROPHECY, 2 Ch. 9. 29 the *p.* of Ahijah; 1 Cor. 12. 10 to another *p.*; 13. 8 but whether there be *p.*, they shall be done away; 2 Pet. 1. 21 no *p.* ever came by the will of man + 1 Tim. 1. 18.
PROPHESY, Nu. 11. 27 Eldad and Medad do *p.*; 1 S. 10. 10 the Spirit of God came upon Saul, and he *p.*, 11; 18. 10; 19. 23, 24; Ez. 37. 4 *p.* upon these bones; Joel 2. 28 your sons shall *p.*, Ac. 2. 17, 18; Mt. 7. 22 have we not *p.* in thy name; 26. 68 *p.*, thou Christ, Mk. 14. 65; Lk. 22. 64; Ro. 12. 6 let us *p.* according to the proportion; 1 Cor. 13. 9 we *p.* in part; 14. 3 he that *p.* speaketh unto men; Jud. 14 to these also Enoch *p.* + Jer. 11. 21; Ac. 19. 6; Rev. 10. 11.
PROPHESYING (*n.*), 1 Thes. 5. 20 despise not *p.*
PROPHET, Ex. 7. 1 Aaron thy brother shall be thy *p.*; Nu. 11. 29 that all the Lord's people were *p.*; Dt. 18. 15 God will raise up unto thee a *P.* of thy brethren like unto me, 18; Ac. 3. 22; 7. 37; 1 S. 10. 12 is Saul also among the *p.*, 19. 24; 1 K. 13. 18 I am a *p.* also; Am. 7. 14 I was no *p.*, neither was I a *p.*'s son; Mt. 7. 12 this is the law and the *p.*; 13. 57 a *p.* is not without honour save in his own country, Mk. 6. 4; Jn. 4. 44; Mt. 14. 5 they counted him as a *p.*, 21. 26; Mk. 11. 32; Lk. 20. 6; Mt. 16. 14 one of the *p.*, Mk. 6. 15; 8. 28; Lk. 9. 8; Mt. 21. 11 Jesus the *p.* of Nazareth of Galilee; Lk. 1. 76 be called the *p.* of the Most High; 7. 16 a great *p.* is arisen among us; 16. 16 the law and the *p.* were until John; Jn. 1. 21 art thou that *p.*, 25; 4. 19 I perceive that thou art a *p.*; 7. 52 out of Galilee ariseth no *p.*; Ac. 7. 52 which of the *p.* did not your fathers persecute; 26. 27 king Agrippa, believest thou the *p.*; Eph. 2. 20 built upon the foundation of the *p.*; 4. 11 he gave some *p.*; Rev. 22. 6 the Lord God of the holy *p.* sent his angel + Nu. 12. 6; 2 Ch. 13. 22; Ez. 13. 2; Mt. 21. 46; Lk. 24. 19; Ac. 3. 25; 11. 27; 13. 1; 1 Cor. 14. 37; 2 Pet. 2. 1.
PROPHETESS, Ju. 4. 4 Deborah, a *p.*; Lk. 2. 36 there was one Anna, a *p.* + Ex. 15. 20; 2 K. 22. 14.
PROPITIATION, Heb. 2. 17 to make *p.* for the sins of the people; 1 Jn. 2. 2 he is the *p.* for our sins, 4. 10; Ro. 3. 25.
PROPORTION, Ro. 12. 6 according to the *p.* of our faith + 1 K. 7. 36; Job 41. 12.
PROSPER, Gen. 39. 3 made all that Joseph did to *p.*, 23; Ps. 122. 6 they shall *p.* that love thee; Is. 55. 11 *p.* in the thing whereto I sent it; 3 Jn. 2 I pray that in all things thou mayest *p.* + Gen. 24. 56; 1 K. 22. 12; Ro. 1. 10.
PROSPERITY, Ps. 35. 27 hath pleasure in the *p.* of his servant + Pro. 1. 32; Eccl. 7. 14; Zec. 7. 7.
PROSPEROUS, Jos. 1. 8 then shalt thou make thy way *p.* + Is. 48. 15.
PROSPEROUSLY, 2 Ch. 7. 11; Ps. 45. 4.
PROTEST, Gen. 43. 3 the man did solemnly *p.* unto us; 1 Cor. 15. 31 I *p.* by your rejoicing + 1 K. 2. 42.
PROUD, Ps. 101. 5 him that hath a *p.* heart will not I suffer; Jas. 4. 6 God resisteth the *p.*, 1 Pet. 5. 5 + Is. 2. 12.
PROUDLY, 1 S. 2. 3 talk no more so exceeding *p.* + Ps. 17. 10; Is. 3. 5.
PROVE, 1 Jn. 4. 1 *p.* the spirits, whether they are of God + Gen. 42. 15; Ju. 2. 22; Ps. 17. 3; Dan 1. 12; Lk. 14. 19; Jn. 6. 6; 2 Cor. 13. 5.
PROVERB, Dt. 28. 37 ye shall be a *p.* and a byword, 1 K. 9. 7; 4. 32 Solomon spake three thousand *p.*; Pro. 1. 6 to understand a *p.*; Ecc. 12. 9 the preacher set in order many *p.*; Jn. 16. 29 plainly, and no *p.* + Jn. 16. 25; 2 Pet. 2. 22.
PROVIDE, Gen. 22. 8 God will *p.* himself a lamb; 1 Tim. 5. 8 if any *p.* not for his own; Heb. 11. 40 God having *p.* some better thing concerning us.
PROVIDENCE, Ac. 24. 2 thy *p.*
PROVINCE, Ac. 23. 34 he asked of what *p.* he was; 2 Cor. 10. 16 not to glory in another's *p.* + 1 K. 20. 14; Ac. 25. 1.
PROVISION, Gen. 42. 25 and to give them *p.* for the way, 45. 21; Ro. 13. 14 make not *p.* for the flesh + 1 K. 4. 22; 1 Ch. 29. 19; Ps. 132. 15.
PROVOCATION, Heb. 3. 8, 15 + 1 K. 21. 22.
PROVOKE, Lk. 11. 53 began to *p.* him to speak; Acts 17. 16 his spirit was *p.* within him; Eph. 6. 4 *p.* not your children to wrath + 1 Cor. 1. 19; 13. 5; Gal. 5. 26; Heb. 10. 24.
PRUDENCE, Eph. 1. 8 abounded in all wisdom and *p.*
PRUDENT, Hos. 14. 9 who is *p.*, and he shall know them + 1 S. 16. 18; Pro. 12. 16; 19. 14; 1 Cor. 1. 19.
PRUNE, Lev. 25. 3.
PRUNINGHOOKS, Is. 2. 4 beat their spears into *p.*, Mic. 4. 3; Joel 3. 10 beat your *p.* into spears.
PSALM, 1 Ch. 16. 7 then David delivered first this *p.*; Eph. 5. 19 speaking to one another in *p.* and hymns, Col. 3. 16 + 1 Ch. 16. 9; Ps. 81. 2; 105. 2; Lk. 24. 44; 1 Cor. 14. 26.
PSALMIST, 2 S. 23. 1 the sweet *p.* of Israel.
PSALTERY, 1 S. 10. 5; Ps. 33. 2; 57. 8; 92. 3.
PUBLIC, Mt. 1. 19.
PUBLICAN, Mt. 11. 19; Lk. 19. 2.
PUBLICLY, Ac. 18. 28; 20. 20.
PUBLISH, Ps. 68. 11 the women that *p.* the tidings are a great host; Is. 52. 7 that *p.* peace, Na. 1. 15; Mk. 1. 45 but he began to *p.* it much, 5. 20; 7. 36; Lk. 8. 39 + Dt. 32. 3.
PUFF, 1 Cor. 5. 2 ye are *p.* up; 8. 1 knowledge *p.* up; 1 Tim. 3. 6 lest being *p.* up he fall, 6. 4; 2 Tim. 3. 4 headstrong, *p.* up + 1 Cor. 4. 6; 13. 4; Col. 2. 18.
PULL, Jer. 24. 6; Lk. 12. 18.
PULPIT, Neh. 8. 4.
PULSE, 2 S. 17. 28; Dan. 1. 12.
PUNISH, Ezr. 9. 13 thou hast *p.* us less than our iniquities deserve; Is. 26. 21 to *p.* the inhabitants of the earth + Ac. 4. 21.
PUNISHMENT, Gen. 4. 13 my *p.* is greater than I can bear + 1 S. 26. 10; Lam. 3. 39; Mt. 25. 46; Heb. 10. 29; 2 Cor. 2. 6; 2 Pet. 2. 9.
PURCHASE (*n.*), Gen. 49. 32; Jer. 32. 11.
PURCHASE (*v.*), Ex. 15. 16 the people which thou hast *p.*, Ps. 74. 2; Ac. 20. 28 which he *p.* with his own blood; Rev. 5. 9 thou didst *p.* unto God with thy blood.
PURE, 2 S. 22. 27 with the *p.* thou wilt shew thyself *p.*, Ps. 18. 26; Job 4. 17 shall a man be more *p.* than his maker; Hab. 1. 13 of *p.* eyes than to behold evil; Mal. 1. 11 in every place a *p.* offering; Mt. 5. 8 blessed are the *p.* in heart; Ac. 20. 26 I am *p.* from the blood of all men; 1 Tim. 5. 22 keep thyself *p.*; Tit. 1. 15 to the *p.* all things are *p.*; Jas. 1. 27 *p.* religion and undefiled + Job 25. 5; Pro. 30. 12; Ph. 4. 8.
PURENESS, 2 Cor. 6. 6 commending ourselves in *p.* + Pro. 22. 11.
PURGE, Ps. 51. 7 *p.* me with hyssop; 1 Cor. 5. 7 *p.* out the old leaven + Is. 1. 25.
PURIFICATION, Nu. 19. 17 heifer of *p.* for sin + Est. 2. 12; Lk. 2. 22; Ac. 21. 26; Heb. 1. 3.
PURIFIER, Mal. 3. 3 a refiner and *p.* of silver.
PURIFY, Mal. 3. 3 he shall *p.* the sons of Levi; Ac. 21. 24 *p.* thyself with them; 1 Pet. 1. 22 ye have *p.* your souls; 1 Jn. 3. 3 *p.* himself even as he is pure + Jn. 11. 55; Ac. 24. 18.
PURIFYING (*n.*), Jn. 3. 25 arose a questioning about *p.* + Jn. 2. 6.
PURITY, 1 Tim. 4. 12 in faith, in *p.* + 1 Tim. 5. 2.
PURLOIN, Tit. 2. 10.
PURPLE, Mk. 15. 17 they clothe him with *p.*, Jn. 19. 2; Lk. 16. 19 a certain rich man clothed in *p.* + Ex. 25. 4; 2 Ch. 3. 14.
PURPOSE (*n.*), Pro. 15. 22 without counsel *p.* are disappointed; Ro. 8. 28 called according to his *p.*; Eph. 3. 11 the eternal *p.* in Christ + Is. 1. 11; 2 Tim. 1. 9.

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PURPOSE (*v.*), Is. 46. 11 I have *p.* it, I will also do it; 2 Cor. 1. 17 things that I *p.*, do I *p.* according to the flesh + 2 Cor. 9. 7; Eph. 3. 11.

PURSE, Pro. 1. 14 let us all have one *p.* + Mt. 10. 9; Mk. 6. 8; Lk. 10. 4; 22. 35.

PURSUE, Ex. 15. 9 I will *p.*, I will overtake; Lev. 26. 17 ye shall flee when none *p.* you; 2 S. 22. 38 I have *p.* mine enemies, Ps. 18. 37 + 1 S. 26. 18; 1 Pet. 3. 11.

PURSUER, Jos. 2. 16; 8. 20; Lam. 1. 6.

PUSH, Ex. 21. 29 if the ox were wont to *p.*, 36; Ex. 34. 21 *p.* all the diseased with your horns + 1 K. 22. 11.

PUT, Jos. 24. 14 *p.* away the gods which your fathers served, 23; Ju. 10. 16; 1 S. 7. 3; 2 S. 12. 13 the Lord hath *p.* away thy sin; Job 18. 5 the light of the wicked shall be *p.* out; Ps. 8. 6 thou hast *p.* all things under his feet, 1 Cor. 15. 25, 27; Eph. 1. 22; Heb. 2. 8; Ps. 75. 7 God *p.* down one and setteth up another; Mt. 5. 31 whosoever shall *p.* away his wife, 32; 19. 9; Mk. 10. 11; Lk. 16. 18; Mt. 6. 25 nor what ye shall *p.* on, Lk. 12. 22; Mk. 10. 2 is it lawful for a man to *p.* away his wife; Lk. 5. 4 *p.* out into the deep; Jn. 9. 22 he should be *p.* out of the synagogue; Ro. 13. 14 but *p.* ye on the Lord Jesus Christ; Col. 3. 8 *p.* away all these, anger; 1 Tim. 4. 6 if thou *p.* the brethren in mind, 2 Tim. 2. 14; Heb. 9. 26 *p.* away sin by the sacrifice of himself; 2 Pet. 3. 3 *p.* on apparel + Job 27. 17; Pro. 25. 6; Mic. 3. 5; Ac. 9. 40; 1 Cor. 5. 13; Rev. 17. 17.

PUTTING (*n.*), Col. 2. 11 in *p.* off the body of the flesh; 2 Pet. 1. 14 the *p.* off of my tabernacle.

PYGARG, Dt. 14. 5.

QUAKE, Ex. 19. 18; Nah. 1. 5; Mt. 27. 51; Heb. 12. 21.

QUARREL, 2 K. 5. 7 how he seeketh a *q.* against me; Prov. 20. 3 every fool will be *q.*

QUARRIES, Ju. 3. 19, 26.

QUARTER, Gen. 19. 4; Mk. 1. 45.

QUEEN, 1 K. 10. 1 the *q.* of Sheba, 2 Ch. 9. 1; Est. 1. 12 the *q.* refused to come; Is. 49. 23 *q.* thy nursing mothers; Jer. 44. 17 burn incense unto the *q.* of heaven; Mt. 12. 42 the *q.* of the south shall rise up, Lk. 11. 31; Ac. 8. 27 Candace, *q.* of the Ethiopians + Ps. 45. 9; Rev. 18. 7.

QUENCH, Is. 66. 24 neither shall their fire be *q.*; 1 Thes. 5. 19 *q.* not the Spirit + Song 8. 7; Eph. 6. 16; Heb. 11. 34.

QUESTION (*n.*), 1 K. 10. 1 to prove him with hard *q.*; Mt. 22. 46 durst any man ask him any more *q.*, Mk. 12. 34; Lk. 20. 40; Mk. 11. 29 I will ask you one *q.*; Lk. 2. 46 both hearing them and asking them *q.* + Ac. 19. 40.

QUESTION (*v.*), Lk. 23. 9 Pilate *q.* him in many words + Mk. 9. 14, 16.

QUESTIONING, Ac. 15. 2; 1 Tim. 6. 4. 2 Tim. 2. 23; Tit. 3. 9.

QUICK, Lev. 13. 10; Ac. 10. 42.

QUICKEN, Ps. 119. 25 *q.* me according to thy word, 37, 40, 88, 107, 149, 154; 143. 11; Jn. 5. 21 the Son *q.* whom he will; 6. 63 it is the Spirit that *q.*; Ro. 8. 11 *q.* your mortal bodies; Eph. 2. 5 *q.* us together with Christ, Col. 2. 13 + Eph. 2. 1; 1 Tim. 6. 13; 1 Pet. 3. 18.

QUICKLY, Gen. 27. 20 how hast thou found it so *q.*; Mt. 5. 25 agree with thine adversary *q.*; Jn. 13. 27 that thou doest, do *q.*; Rev. 3. 11 behold, I come *q.*, 22. 7, 12, 20.

QUIET, Is. 14. 7 the whole earth is at rest, and is *q.*; 1 Thes. 4. 11 study to be *q.*; 1 Tim. 2. 2 lead a tranquil and *q.* life + Ju. 16. 2; Ps. 35. 20; Ec. 9. 17; Is. 7. 4; Jer. 49. 23; Ac. 19. 36; 1 Pet. 3. 4.

QUIETLY, 2 S. 3. 27; Lam. 3. 26.

QUIETNESS, Is. 30. 15 in *q.* and in confidence shall be your strength; 32. 17 *q.* and confidence for ever + Pro. 17. 1; Ec. 4. 6; 2 Thes. 3. 12; 1 Tim. 2. 11.

QUIT (*adj.*), Ex. 21. 19.

QUIT (*v.*), 1 S. 4. 9 *q.* yourselves like men, 1 Cor. 16. 13.

QUIVER, Gen. 27. 3 take thy *q.* and thy bow; Ps. 127. 5 that hath his *q.* full + Job 39. 23; Is. 49. 2; Jer. 5. 16.

QUIVERED, Hab. 3. 16.

RABBI, Mt. 23. 7 they love to be called of men, *R.*, *R.* + Jn. 1. 38, 49; 3. 2, 26; 6. 25.

RABBONI, Jn. 20. 16.

RACA, Mt. 5. 22.

RACE, Ecc. 9. 11 the *r.* is not to the swift; 1 Cor. 9. 24 they which run in a *r.* run all; Heb. 12. 1 run with patience the *r.* that is set before us.

RAGE (*n.*), 2 K. 5. 12 so he turned and went away in a *r.* + Dan. 3. 13.

RAGE (*v.*), Ps. 2. 1 why do the heathen *r.*, Ac. 4. 25 + Ps. 46. 6.

RAGGED Is. 2. 21 *r.* rocks.

RAGING (*n.*), Ps. 89. 9 thou rulest the *r.* of the sea + 2 K. 19. 27, 28; Jon. 1. 15; Lk. 8. 24.

RAGS, Pro. 23. 21; Jer. 38. 11.

RAID, 1 S. 23. 27; 30. 14.

RAIL, Mk. 15. 29 *r.* on Jesus, Lk. 23. 39; 2 Pet. 2. 11 *r.* judgement, Jud. 9, 10.

RAILING (*n.*), Eph. 4. 31 let all clamour and *r.* be put away from you; 1 Pet. 3. 9 not rendering *r.* for *r.* + 1 Tim. 6. 4.

RAIMENT, Gen. 27. 15 took goodly *r.* of her son Esau; 45. 22 changes of *r.*, 2 K. 5. 5; Zec. 3. 4; Ex. 22. 26 if thou take thy neighbour's *r.* to pledge, 27; Mt. 3. 4 his *r.* of camels' hair; 6. 25 the body more than *r.*, Lk. 12. 23; Mt. 11. 8 a man clothed in soft *r.*, Lk. 7. 25; Mt. 28. 3 his *r.* white as snow, Lk. 9. 29 + Dt. 24. 17; Ac. 18. 6.

RAIN (*n.*), Gen. 7. 12 the *r.* was upon the earth forty days; Lev. 26. 4 I will give you *r.* in due season, Dt. 11. 14; 28. 12; 1 K. 18. 1 I will send *r.* upon the earth; Ps. 72. 6 like *r.* upon the mown grass; Is. 55. 10 as the *r.* cometh down from heaven; Mt. 5. 45 sendeth *r.* on the just and the unjust; Ac. 14. 17 gave you *r.* and fruitful seasons + Ps. 68. 9; Is. 5. 6; Joel 2. 23.

RAIN (*v.*), Gen. 2. 5 the Lord had not caused it to *r.*; Jas. 5. 17 prayed earnestly that it might not *r.* + Ps. 11. 6; Hos. 10. 12.

RAINBOW, Rev. 4. 3; 10. 1.

RAINY, Pro. 27. 15.

RAISE, Ro. 9. 17 for this very purpose did I *r.* thee up; Hos. 6. 2 in the third day he will *r.* us up; Mt. 16. 21 and be *r.* again the third day, 17. 23; Lk. 9. 22; Mt. 22. 24 and *r.* up seed unto his brother, Mk. 12. 19; Lk. 20. 28; 20. 37 that the dead are *r.*, even Moses shewed; Jn. 6. 39 I will *r.* it up again at the last day, 40, 44, 54; Ro. 6. 4 like as Christ was *r.* from the dead; 1 Cor. 6. 14 will also *r.* up us by his power, 2 Cor. 4. 14; 1 Cor. 15. 16 if the dead are not *r.*, neither hath Christ been *r.*; Eph. 2. 6 and *r.* us up with him + Mt. 11. 5; Jn. 5. 21; 1 Cor. 15. 35.

RAISINS, 1 S. 25. 18; 2 S. 6. 19; 16. 1; 1 Ch. 12. 40; 16. 3; Hos. 3. 1.

RAM, Gen. 15. 9; 22. 13; Ex. 29. 16; Nu. 5. 8; Jos. 6. 4; Ps. 66. 15; 114. 4; Is. 1. 11; Ez. 43. 23.

RAM'S HORN, Jos. 6. 5.

RAMS' SKINS, Ex. 25. 5.

RAMPART, Lam. 2. 8; Na. 3. 8.

RANGE (*n.*), Lev. 11. 35; Job 39. 8.

RANK (*adj.*), Gen. 41. 5.

RANK (*n.*), Mk. 6. 40 they sat down in *r.* + 2 K. 11. 8; Joel 2. 7.

RANSOM (*n.*), Ps. 49. 7 nor give to God a *r.* for him; Is. 43. 3 I gave Egypt for thy *r.*; Mt. 20. 28 to give his life a *r.* for many, Mk. 10. 45; 1 Tim. 2. 6 gave himself a *r.* for all + 1 S. 12. 3.

RANSOM (*v.*), Is. 35. 10 the *r.* of the Lord shall return, 51. 11; 51. 10 a way for the *r.* to pass over; Hos. 13. 14 I will *r.* them from the power of the grave.

RASH, Ecc. 5. 2; Is. 32. 4; Ac. 19. 36.

RAVENING (*n.*), Lk. 11. 39 (A.V.).

RAVENOUS, Is. 35. 9; 46. 11.

RAVIN (*n.*), Na. 2. 12.

RAVIN (*v.*), Gen. 49. 27.

RAVISHED, Pro. 5. 19; Song 4. 9.

RAW, Ex. 12. 9, 1 S. 2. 15.

RAZOR, Nu. 6. 5 there shall no *r.* come upon his head, Ju. 13. 5; 16. 17; 1 S. 1. 11 + Ps. 52. 2; Is. 7. 20; Ez. 5. 1.

REACH, Jn. 20. 27 *r.* hither thy finger; 2 Cor. 10. 14 as though we *r.* not unto you + Gen. 11. 4; Ps. 108. 4.

READ, Dt. 31. 11 thou shalt *r.* this law before all Israel; Jos. 8. 34 he *r.* all the words of the law, 35; 2 K. 23. 2 Josiah *r.* in their ears all the words of the book, 2 Ch. 34. 30; Jer. 36. 10 then *r.* Baruch the words of Jeremiah; Dan. 5. 8 they could not *r.* the writing; Mt. 12. 3 have ye not *r.*, 19. 4; 21. 16, 42; 22. 31; Mk. 2. 25; 12. 10, 26; Lk. 6. 3; 10. 26 how *r.* thou; Ac. 8. 28 the eunuch was *r.* the prophet Isaiah; Rev. 1. 3 blessed is he that *r.* and they that hear + Ex. 24. 7; Neh. 8. 3.

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READINESS, Ac. 17. 11 they received the word with all *r.* of mind + 2 Cor. 8. 11, 12, 19.
READING (*n.*), 1 Tim. 4. 13 give heed to *r.* + Neh. 8. 8.
READY, Ex. 19. 11 be *r.* against the third day, 15; Est. 3. 14; Mt. 22. 4 all things are *r.*; 25. 10 they that were *r.* went in with him; Ac. 21. 13 I am *r.* not to be bound only; 1 Pet. 5. 2 but of a *r.* mind + Exr. 7. 6; Ac. 23. 15.
REALM, 2 Ch. 20. 30; Exr. 7. 13; Dan. 6. 3.
REAP, Mt. 6. 26 the fowls of the air *r.* not, Lk. 12. 24; Mt. 25. 24 *r.* where thou didst not sow, Lk. 19. 22; Jn. 4. 38 to *r.* that whereon ye have not laboured; 1 Cor. 9. 11 if we shall *r.* your carnal things; Gal. 6. 9 we shall *r.*, if we faint not + Ecc. 11. 4; Hos. 10. 13.
REAPER, Rt. 2. 4 Boaz said unto the *r.*, The Lord be with you; Mt. 13. 39 the *r.* are angels + 2 K. 4. 18; Pa. 129. 7.
REASON (*n.*), Is. 41. 21 bring forth your strong *r.*; 1 Pet. 3. 15 a *r.* concerning the hope that is in you + Ecc. 7. 25; Dan. 4. 36; Ac. 18. 14.
REASON (*v.*), 1 S. 12. 7 that I may *r.* with you before the Lord; Is. 1. 18 let us *r.* together; Mt. 16. 7 they *r.* among themselves, 21. 25; Mk. 2. 6; 8. 16; 11. 31; Lk. 20. 5; Ac. 17. 2 three sabbath days Paul *r.* with them, 18. 4, 19; 24. 25 as he *r.* of righteousness + Lk. 20. 14.
REASONABLE, Ro. 12. 1.
REASONING (*n.*), Lk. 9. 46; 24. 38; 1 Cor. 3. 20.
REBEL, Nu. 14. 9 *r.* not against the Lord, 1 S. 12. 14; Nu. 20. 24 ye *r.* against my word at the water of Meribah, 27. 14; Dt. 1. 26, 43; 9. 23; 1 K. 12. 19 Israel *r.* against the house of David, 2 Ch. 10. 19; Pa. 78. 40 how oft did they *r.* against him in the wilderness; 107. 11 because they *r.* against the words of God; Dan. 9. 9 though we have *r.* against him + 2 K. 18. 20; Is. 1. 20; 36. 5.
REBELLION, Dt. 31. 27; Jos. 22. 22; 1 S. 15. 23; Job 34. 37; Pro. 17. 11.
REBELLIOUS, Dt. 9. 7 ye have been *r.* against the Lord, 24; 31. 27; Pa. 68. 6 the *r.* dwell in a dry land; Is. 30. 1 woe to the *r.* children; Ez. 2. 3 I send thee to a *r.* nation + 1 S. 20. 30.
REBELS, Nu. 20. 10; Ez. 20. 38.
REBUKE (*n.*), Pro. 27. 5 better is open *r.* than love that is hidden + 2 K. 19. 3; Pa. 39. 11; 104. 7.
REBUKE (*v.*), Pa. 6. 1 O Lord, *r.* me not in thine anger, 38. 1; Pro. 9. 8 *r.* a wise man, and he will love thee; Zec. 3. 2 the Lord *r.* thee; Mt. 8. 26 he *r.* the winds, Mk. 4. 39; Lk. 8. 24; Mt. 16. 22 Peter began to *r.* him, Mk. 8. 32; Mt. 19. 13 disciples *r.* them, Mk. 10. 13; Lk. 18. 15; 2 Tim. 4. 2 reprove, *r.*, exhort; Jud. 9 Michael said, The Lord *r.* thee + Lev. 19. 17; Ps. 106. 9; Lk. 19. 39.
REBUKER, Hos. 5. 2.
RECEIVE, Pa. 73. 24 *r.* me to glory; Mt. 7. 8 every one that asketh *r.*, Lk. 11. 10; Mt. 10. 14 shall not *r.* you, nor hear your words, Mk. 6. 11; Lk. 9. 5; 10. 10; Mt. 10. 40 he that *r.* you *r.* me, Jn. 13. 20; Mt. 18. 5 whoso shall *r.* one such little child, Mk. 9. 37; Lk. 9. 48; Mk. 10. 15 shall not *r.* the kingdom of God as a little child, Lk. 18. 17; 9. 51 that he should be *r.* up; Jn. 1. 12 as many as *r.* him, to them gave he power; 14. 3 and will *r.* you unto myself; Ac. 1. 2 until the day in which he was *r.* up; 3. 21 whom the heaven must *r.*; 7. 59 Lord Jesus, *r.* my spirit; Ro. 14. 3 that eateth, for God hath *r.* him; 15. 7 *r.* ye one another; 16. 2 that ye *r.* her in the Lord, Ph. 2. 29; 1 Cor. 4. 7 what hast thou that thou didst not *r.*; 11. 23 I *r.* of the Lord that which also I delivered; Gal. 1. 12 neither did I *r.* it from man; 1 Tim. 3. 16 *r.* up in glory; Phn. 17 *r.* him as myself; 2 Jn. 10 *r.* him not into your house + Pa. 49. 15; Pro. 8. 10; Mt. 19. 11; Lk. 19. 6; Ac. 18. 27; 2 Cor. 6. 17; Jas. 1. 7, 12.
RECEIVING (*n.*), Ro. 11. 15; Ph. 4. 15.
RECKON, Mt. 18. 24 when he had begun to *r.* + Nu. 23. 9.
RECKONING (*n.*), 2 K. 22. 7; 1 Ch. 23. 11; Mt. 25. 19.
RECOMPENCE (*n.*), Is. 35. 4 God will come with a *r.*; 40. 10 his *r.* before him, 62. 11; 66. 6 that rendereth *r.* to his enemies.
RECOMPENSE (*n.*), Lk. 14. 12 bid thee again, and a *r.* be made thee; Heb. 11. 26 he looked unto the *r.* of the reward + 2 Cor. 6. 13.
RECOMPENSE (*v.*), Nu. 5. 7 he shall *r.* his treepass; Jer. 25. 14 will *r.* them according to their deeds, Hos. 12. 2; Heb. 10. 30 that said, I will *r.* + Ro. 11. 35.
RECONCILE, Lev. 6. 30 the blood is brought to *r.* withal; Mt. 5. 24 first be *r.* to thy brother; Ro. 5. 10 while we were enemies, we were *r.* to God; 2 Cor. 5. 20 be ye *r.* to God; Eph. 2. 16 that he might *r.* them both in one body unto God; Col. 1. 20 through him to *r.* all things unto himself + 1 Cor. 7. 11.
RECONCILIATION, Rom. 5. 11 through whom we have now received the *r.*; 2 Cor. 5. 18 the ministry of *r.*; 19 the word of *r.*
RECONCILING (*n.*), Ro. 11. 15.
RECORD (to call *or* take to), *v.*, Dt. 30. 19 I call heaven and earth to *r.*, 31. 28; Ac. 20. 26 I take you to *r.* this day + Ex. 20. 24; Neh. 12. 22.
RECORD (*n.*), Exr. 4. 15 the book of the *r.*, Est. 6. 1.
RECORDER, 2 S. 8. 16; 20. 24; 1 K. 4. 3; 2 K. 18. 18; 1 Ch. 18. 15; 2 Ch. 34. 8; Is. 36. 3, 22.
RECOVER, Is. 38. 21 lay it for a plaister, and he shall *r.*; Mk. 16. 18 lay hands on the sick, and they shall *r.* + 2 K. 1. 2.
RECOVERING (*n.*), Lk. 4. 18.
RED, Ex. 13. 18 God led them by the way of the *R.* sea; Ps. 106. 9 he rebuked the *R.* sea; Is. 63. 2 *r.* in thine apparel + 2 K. 3. 22; Heb. 11. 29; Rev. 6. 4.
REDEEM, Ex. 13. 15 the firstborn of my children I *r.*, 34. 20; Lev. 25. 48 one of his brethren may *r.* him; Nu. 18. 15 the firstborn of man shalt thou *r.*; Ps. 49. 7 none of them can *r.* his brother; Is. 43. 1 I have *r.* thee, thou art mine; 63. 4 the year of my *r.* is come; Hos. 13. 14 I will *r.* them from death; Lk. 24. 21 we hoped that it was he which should *r.* Israel; Gal. 3. 13 Christ *r.* us from the curse of the law; 4. 5 that he might *r.* them which were under the law; Eph. 5. 16 *r.* the time, Col. 4. 5 + Gen. 48. 16; Ex. 15. 13; Dt. 7. 8; 2 S. 7. 23; Is. 1. 27.
REDEEMER, Job 19. 25 I know that my *r.* liveth; Is. 41. 14 thy *r.*, the Holy One of Israel, 43. 14; 54. 5; 59. 20 the *R.* shall come to Zion + Ps. 78. 35.
REDEMPTION, Lk. 2. 38 that were looking for the *r.* of Jerusalem; 21. 28 your *r.* draweth nigh; Eph. 1. 7 *r.* through his blood, Col. 1. 14; Heb. 9. 12 having obtained eternal *r.* for us + Ps. 49. 8.
REED, Ps. 68. 30 rebuke the wild beast of the *r.*
REEL (*v.*), Ps. 107. 27; Is. 24. 20.
REFINE, Is. 48. 10; Zec. 13. 9.
REFINER, Mal. 3. 3.
REFORMATION, Heb. 9. 10.
REFRAIN, Gen. 45. 1 Joseph could not *r.* himself; Ac. 5. 38 *r.* from these men + Is. 64. 12; 1 Pet. 3. 10.
REFRESH, 1 Cor. 16. 18 they *r.* my spirit and yours, 2 Cor. 7. 13.
REFRESHING (*n.*), Ac. 3. 19 when the times of *r.* shall come + Is. 28. 12.
REFUGE, Nu. 35. 13 six cities shall ye have for *r.*, 15; Ps. 9. 9 a *r.* for the oppressed; 142. 4 *r.* failed me; Is. 25. 4 to the needy a *r.*; Heb. 6. 18 who have fled for *r.* to lay hold + Ps. 91. 2.
REFUSE (*n.*), 1 S. 15. 9; Lam. 3. 45.
REFUSE (*v.*), Ex. 7. 14 Pharaoh *r.* to let the people go; 1 S. 16. 7 look not on his countenance, for I have *r.* him + Is. 1. 20; Ac. 7. 35; Heb. 12. 25.
REGARD (*n.*), Ecc. 8. 2.
REGARD (*v.*), 1 K. 18. 29 no voice, nor any that *r.*; Ps. 28. 5 *r.* not the works of the Lord, Is. 5. 12; Hos. 14. 8 I have answered and will *r.* him; Lk. 18. 2 judge which feared not God, neither *r.* man + Ps. 94. 7.
REGENERATION, Mt. 19. 28 which have followed me, in the *r.*; Tit. 3. 5 the washing of *r.*
REGION, Mt. 3. 5 went out unto him all the *r.* round about Jordan; Mk. 1. 28 the report of him went out straightway everywhere into all the *r.*, Lk. 4. 14; 7. 17 + Mk. 6. 55; Lk. 3. 1; Ac. 16. 6.
REGISTER, Exr. 2. 62 these sought their *r.*, Neh. 7. 64 + Neh. 7. 5.
REGRET, 2 Cor. 7. 8 I do not *r.* it, though I did *r.*
REHEARSE, Ac. 14. 27 they *r.* all that God had done + Ju. 5. 11.
REIGN (*n.*), 2 Ch. 36. 20; Lk. 3. 1.

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REIGN (*v.*), Jn. 9. 8 the trees said, *R.* thou over us, 10, 12, 14; 1 Ch. 16. 31 the Lord *r.*, Ps. 96. 10; 97. 1; 99. 1; Jer. 23. 5 a King shall *r.* and prosper; Lk. 1. 33 he shall *r.* over the house of Jacob; 19. 14 we will not have this man to *r.* over us; Ro. 5. 14 death *r.* from Adam to Moses', 6. 12 let not sin *r.* in your mortal body; Rev. 11. 15 shall *r.* for ever and ever, 22. 5; 20. 4 *r.* with Christ a thousand years + Gen. 37. 8; Ro. 5. 17; Rev. 5. 10.
REJECT, 1 S. 15. 23 he hath also *r.* thee from being king, 26; Mk. 7. 9 full well do ye *r.* the commandment of God; 8. 31 Son of man must be *r.*, Lk. 9. 22; 17. 25 + 1 Cor. 9. 27; Heb. 12. 17.
REJOICE, Dt. 12. 7 ye shall *r.* in all that ye put your hand unto, 14. 26; 1 S. 2. 1 my heart *r.* in the Lord; 1 Ch. 16. 10 let the heart of them *r.* that seek the Lord, Ps. 105. 3; 33. 1 *r.* in the Lord, O ye righteous, 97. 12; 96. 11 let the earth *r.*; Ecc. 3. 22 than that a man should *r.* in his works, 5. 19; Is. 62. 5 as the bridegroom *r.* over the bride; Mic. 7. 8 *r.* not against me, O mine enemy; Mt. 18. 13 he *r.* over it more; Lk. 1. 47 my spirit hath *r.* in God my Saviour; 6. 23 *r.* ye in that day; 10. 21 Jesus *r.* in spirit; 15. 6 *r.* with me, for I have found, 9; Ac. 8. 39 the eunuch went on his way *r.*; Ro. 12. 12 *r.* in hope; 15 *r.* with them that *r.*; 1 Cor. 7. 30 those that *r.*, as though they *r.* not; Ph. 4. 4 *r.* in the Lord alway; 1 Thes. 5. 16 *r.* evermore; 1 Pet. 1. 6 wherein ye greatly *r.* + 1 S. 6. 13; 2 Ch. 24. 10; Ps. 33. 21; 149. 2; Joel 2. 23; Zep. 3. 17; Rev. 18. 20.
REJOICING (*n.*), Is. 65. 18.
RELEASE (*n.*), Dt. 15. 1; 31. 10; Job 14. 14.
RELEASE (*v.*), Mt. 27. 15 was wont to *r.* one prisoner, whom they would, Mk. 15. 6; Lk. 23. 17; Jn. 18. 39 + Dt. 15. 2.
RELIEF, Ac. 11. 29; 2 Cor. 2. 13.
RELIEVE, 1 Tim. 5. 10 if she hath *r.* the afflicted + 1 Tim. 5. 16.
RELIGION, Ac. 26. 5; Gal. 1. 13; Jas. 1. 26, 27.
RELIGIOUS, Jas. 1. 26.
RELY, 2 Ch. 13. 18; 16. 8.
REMAIN, Gen. 8. 22 while the earth *r.*, seedtime; 2 K. 25. 22 people that *r.*, Jer. 39. 9; Lam. 5. 19 thou, O Lord, *r.* for ever, Heb. 1. 11; Lk. 10. 7 in the same house *r.*; Jn. 9. 41 your sin *r.*; 19. 31 the bodies should not *r.* upon the cross; 1 Cor. 15. 6 the greater part *r.* until now; 2 Cor. 3. 11 much more that which *r.* is in glory; 1 Jn. 2. 24 if that which ye heard *r.* in you + Ac. 5. 4.
REMAINDER, 2 S. 14. 7 leave neither name nor *r.* + Lev. 7. 16.
REMEDY, 2 Ch. 36. 16 wrath arose, till there was no *r.* + Pro. 6. 15.
REMEMBER, Gen. 9. 15 I will *r.* my covenant between me, 16; Dt. 8. 2 *r.* all the way the Lord led thee; Neh. 13. 14 *r.* me, O God, concerning this, 22, 31; Ps. 63. 6 *r.* thee upon my bed; 79. 8 *r.* not against us the iniquities of our forefathers; 98. 3 he hath *r.* his mercy; 137. 6 if I do not *r.* thee, let my tongue cleave; Ecc. 9. 15 no man *r.* that same poor man; Jer. 31. 34 and I will *r.* their sin no more, Heb. 8. 12; 10. 17; Mt. 26. 75 Peter *r.* the word which Jesus had said; Lk. 17. 32 *r.* Lot's wife; 23. 42 Lord, *r.* me when thou comest into thy kingdom; Jn. 2. 22 his disciples *r.* that he had said this, 12. 16; 16. 4 that when their hour is come ye may *r.* + Ps. 132. 1; 143. 5; Ex. 3. 20; Hos. 2. 17.
REMEMBRANCE, Gen. 40. 14 have me in thy *r.* when it shall be well with thee; Ps. 6. 5 for in death there is no *r.* of thee; 112. 6 the righteous shall be in everlasting *r.*; Lk. 22. 19 this do in *r.* of me, 1 Cor. 11. 24, 25; Jn. 14. 26 he shall bring all things to your *r.*; Ac. 10. 31 thine alms are had in *r.*; 2 Tim. 1. 3 how unceasing is my *r.* of thee in my supplications; Heb. 10. 3 a *r.* made of sins year by year + Ps. 83. 4.
REMISSION, Mt. 26. 28 for the *r.* of sins, Mk. 1. 4; Lk. 3. 3; Ac. 2. 38; Ro. 3. 25; Lk. 24. 47 that *r.* of sins should be preached in his name + Ac. 10. 43; Heb. 10. 18.
REMNANT, Gen. 45. 7 to preserve you a *r.* in the earth; Jn. 5. 13 then came down a *r.* of the nobles; 2 K. 19. 31 out of Jerusalem shall go forth a *r.*, Is. 37. 32; Ez. 14. 22; Neh. 1. 3 the *r.* that are left of the captivity; Is. 1. 9 unless the Lord had left us a very small *r.*, Ro. 9. 29; Hag. 1. 14 the Lord stirred up the spirit of the *r.*; Ro. 11. 5 at this present time also there is a *r.* + Mic. 2. 12.
REMOVE, Dt. 28. 25 shalt be *r.* into all kingdoms; 2 K. 17. 18 the Lord *r.* Israel out of his sight, 23; 23. 27; 24. 3; Is. 54. 10 neither shall the covenant of my peace be *r.*; Gal. 1. 6 I marvel that ye are so quickly *r.* from him + Ps. 125. 1; Is. 26. 15.
REND, Ju. 14. 6 Samson *r.* the lion; 1 S. 15. 28 the Lord hath *r.* the kingdom from thee; Is. 64. 1 oh that thou wouldest *r.* the heavens; Joel 2. 13 *r.* your heart, and not your garments; Jn. 19. 24 let us not *r.* it, but cast lots for it + Ez. 13. 11.
RENDER, Ps. 62. 12 *r.* to every man according to his work, Pro. 24. 12; Ro. 2. 6; Is. 66. 6 a voice of the Lord that *r.* recompence; Mt. 21. 41 which shall *r.* him the fruits in their seasons; 22. 21 *r.* unto Cæsar the things that are Cæsar's, Mk. 12. 17; Lk. 20. 25; Ro. 12. 17 *r.* to no man evil for evil + 2 Ch. 6. 30.
RENEW, Ps. 103. 5 thy youth is *r.* like the eagle's; Is. 40. 31 they that wait upon the Lord shall *r.* their strength; 2 Cor. 4. 16 our inward man is *r.* day by day; Eph. 4. 23 be *r.* in the spirit of your mind; Heb. 6. 6 it is impossible to *r.* them again unto repentance + Col. 3. 10.
RENEWING (*n.*), Ro. 12. 2; Tit. 3. 5.
RENOUNCE, Job 2. 9; 2 Cor. 4. 2.
RENOWN, Gen. 6. 4; Nu. 16. 2; Ez. 34. 29.
RENOWNED, Nu. 1. 16; Is. 14. 20.
RENT (*n.*), Mt. 9. 16; Mk. 2. 21; Lk. 5. 36.
REPAIR, 2 K. 12. 5 let the priests *r.* the breaches, 2 Ch. 24. 4; 34. 8; Neh. 3. 4 next to them *r.*, 5, 7, 8, 10, 12, 19 + Is. 61. 4.
REPAIRER, Is. 58. 12.
REPAY, Dt. 7. 10 he will *r.* him to his face; Lk. 10. 35 I, when I come back again, will *r.* thee + Job 21. 31; Phn. 19.
REPEAT, Pro. 17. 9.
REPENT, Gen. 6. 6 it *r.* the Lord that he had made man; Nu. 23. 19 neither the son of man, that he should *r.*, 1 S. 15. 29; Ps. 110. 4 hath sworn, and will not *r.*, Heb. 7. 21; Ez. 14. 6 *r.* and turn yourselves from idols, 18. 30; Joel 2. 13 *r.* him of the evil; Mt. 3. 2 *r.* ye, for the kingdom of heaven is at hand, 4. 17; Mk. 1. 15; Mt. 11. 21 they would have *r.* long ago, Lk. 10. 13; Mt. 12. 41 they *r.* at the preaching of Jonah, Lk. 11. 32; Mt. 27. 3 Judas *r.* himself; Lk. 13. 3 except ye *r.*, ye shall all likewise perish; 17. 3 if thy brother *r.*, forgive him, 4; Ac. 2. 38 *r.* and be baptized every one of you + 1 S. 15. 35; Jon. 3. 10; Mk. 6. 12; Ac. 3. 19; Rev. 2. 5.
REPENTANCE, Mt. 3. 11 baptize you with water unto *r.*; Lk. 15. 7 ninety and nine which need no *r.*; Ac. 11. 18 to the Gentiles also hath God granted *r.* unto life; Heb. 12. 17 he found no place of *r.*; 2 Pet. 3. 9 that all should come to *r.* + Hos. 13. 14; 2 Tim. 2. 25.
REPENTINGS, Hos. 11. 8.
REPETITIONS, Mt. 6. 7.
REPHAIM, Dt. 3. 11; Jos. 12. 4; 13. 12.
REPLENISH, Gen. 1. 28 be fruitful, and multiply, and *r.* the earth, 9. 1 + Jer. 31. 25.
REPLIEST, Ro. 9. 20.
REPORT (*n.*), Gen. 37. 2 Joseph brought unto his father their evil *r.*; Nu. 13. 32 they brought up an evil *r.* of the land; Is. 53. 1 who hath believed our *r.*; 2 Cor. 6. 8 by evil *r.* and good *r.*; Ph. 4. 8 whatsoever things are of good *r.* + 1 S. 2. 24; Lk. 7. 17.
REPORT (*v.*), Ac. 16. 2 which was well *r.* of, 1 Tim. 5. 10 + Ac. 4. 23; 10. 22; 22. 12; 1 Cor. 14. 25.
REPROACH (*n.*), Ps. 22. 6 a *r.* of men, and despised; 69. 9 and the *r.* of them that reproached, Ro. 15. 3; Ps. 69. 19 thou hast known my *r.*; 79. 4 we are become a *r.* to our neighbours; Is. 25. 8 the *r.* of his people shall he take away; 51. 7 fear ye not the *r.* of men; Heb. 11. 26 *r.* of Christ greater riches; 13. 13 bearing his *r.* + Gen. 30. 23; Joel 2. 17.
REPROACH (*v.*), 2 K. 19. 4 hath sent to *r.* the living God, 16; Is. 37. 4, 17; Lk. 6. 22 men shall *r.* you for the Son of man's sake; 11. 45 in saying this thou *r.* us also + 1 Pet. 4. 14.
REPROACHFULLY, Job 16. 10.

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REPROBATE, Ro. 1. 28 gave them over to a *r.* mind; 2 Cor. 13. 5 unless indeed ye be *r.*; 2 Tim. 3. 8 *r.* concerning the faith + Tit. 1. 16.
REPROOF, Pro. 1. 25; 2 Tim. 3. 16.
REPROVE, Pro. 3. 12 whom the Lord loveth he *r.*; Lk. 3. 19 Herod being *r.* by John; Jn. 3. 20 lest his works should be *r.*; 1 Tim. 5. 20 them that sin *r.* in the sight of all; 2 Tim. 4. 2 *r.*, rebuke, exhort; Heb. 12. 5 nor faint when thou art *r.* of him + Job 40. 2; Eph. 5. 13.
REPROVER, Pro. 25. 12; Ex. 3. 26.
REPUTE, Gal. 2. 2 privately to them which were of *r.*
REPUTED, Job 18. 3; Dan. 4. 35; Gal. 2. 6.
REQUEST (*n.*), Ph. 4. 6 let your *r.* be made known unto God + Ps. 106. 15.
REQUESTED, 1 K. 19. 4; Dan. 2. 49.
REQUIRE, Dt. 10. 12 what doth the Lord *r.* of thee, Mic. 6. 8; 2 Ch. 24. 22 the Lord look upon it, and *r.* it; Is. 1. 12 who hath *r.* this at your hand; Ex. 3. 18 his blood will I *r.* at thine hand, 20; 33. 6, 8; Lk. 11. 50 may be *r.* of this generation, 51; 12. 48 of him shall much be *r.* + Ex. 34. 10.
REQUITE, 2 K. 9. 26 I will *r.* thee in this plat; 1 Tim. 5. 4 let them learn to *r.* their parents + 1 S. 25. 21.
RESCUE, 1 S. 14. 45; Dan. 6. 27; Ac. 23. 27.
RESEMBLE, Ju. 8. 18.
RESERVE, Gen. 27. 36 hast thou not *r.* a blessing for me; 1 Pet. 1. 4 an inheritance *r.* in heaven; 2 Pet. 3. 7 *r.* against the day of judgement.
RESIDUE, Is. 38. 10 I am deprived of the *r.* of my years; Jer. 24. 8 the *r.* of Jerusalem; Ac. 15. 17 that the *r.* may seek after the Lord + Ps. 76. 10; Mal. 2. 15.
RESIST, Mt. 5. 39 *r.* not him that is evil; Ac. 7. 51 ye do always *r.* the Holy Ghost; Ro. 13. 2 he that *r.* the power; Heb. 12. 4 ye have not yet *r.* unto blood; Jas. 4. 7 *r.* the devil, and he will flee from you + Zec. 3. 1.
RESOLVED, Lk. 16. 4.
RESORT (*v.*), Ps. 71. 3.
RESPECT (*n.*), Gen. 4. 4 the Lord had *r.* unto Abel; 2 Ch. 19. 7 there is no *r.* of persons with God, Ro. 2. 11; Eph. 6. 9; Col. 3. 25; Jas. 2. 1 hold not the faith with *r.* of persons; 1 Pet. 1. 17 who without *r.* of persons judgeth + 1 K. 8. 28.
RESPECT (*v.*), Dt. 1. 17 ye shall not *r.* persons in judgement, 16. 19 + Nu. 16. 15.
RESPECTER, Ac. 10. 34.
RESPITE, Ex. 8. 15; 1 S. 11. 3.
REST (*n.*), Gen. 8. 9 the dove found no *r.*; Ex. 16. 23 the *r.* of the holy sabbath; Lev. 25. 5 it is a year of *r.* unto the land; 2 S. 7. 1 the Lord had given him *r.*; 1 Ch. 22. 9 who shall be a man of *r.*; Ps. 95. 11 should not enter into my *r.*, Heb. 3. 11, 18; Is. 11. 10 his *r.* shall be glorious; 28. 12 the *r.* wherewith ye may cause the weary to rest; 66. 1 where is the place of my *r.*, Ac. 7. 49; Jer. 6. 16 ye shall find *r.* for your souls, Mt. 11. 29; Mic. 2. 10 this is not your *r.*; Mt. 11. 28 I will give you *r.*; 12. 43 seeking *r.*, and findeth it not, Lk. 11. 24; Ac. 9. 31 then had the churches *r.*; Heb. 4. 9 there remaineth a sabbath *r.* + Gen. 49. 15; Ex. 33. 14; 2 Thes. 1. 7.
REST (*v.*), Gen. 2. 2 he *r.* on the seventh day, 3; Ex. 20. 11; 31. 17; 23. 12 on the seventh day thou shalt *r.*, 34. 21; 2 Ch. 6. 41 arise, O Lord, into thy *r.* place; Ps. 37. 7 *r.* in the Lord; 132. 14 this is my *r.* place for ever; Mk. 6. 31 come into a desert place, and *r.* a while; Rev. 4. 8 they *r.* not day and night, 14. 11; 14. 13 that they may *r.* from their labours + Gen. 18. 4; Lk. 23. 56; Ro. 2. 17.
RESTITUTION, Ex. 22. 3 make full *r.*
RESTLESS, Jas. 3. 8.
RESTORATION, Ac. 3. 21 times of *r.* of all things.
RESTORE, Ps. 23. 3 he *r.* my soul; Mt. 17. 11 Elijah indeed cometh and shall *r.* all things, Mk. 9. 11; Ac. 1. 6 dost thou at this time *r.* the kingdom to Israel; Gal. 6. 1 *r.* such a one; Heb. 13. 19 that I may be *r.* to you the sooner + Joel 2. 25; Mt. 12. 13.
RESTORER, Rt. 4. 15; Is. 58. 12.
RESTRAIN, 1 S. 3. 13.
RESTRAINT, 1 S. 14. 6.
RESURRECTION, Mt. 22. 23 Sadducees, which say there is no *r.*, Mk. 12. 18; Lk. 20. 27; Ac. 23. 8; 1 Cor. 15. 12; Mt. 22. 30 in the *r.* they neither marry; Jn. 5. 29 they that have done good unto the *r.* of life; 11. 25 I am the *r.* and the life; Ac. 4. 2 they preached through Jesus the *r.* from the dead; 24. 15 that there shall be a *r.* of the dead; 2 Tim. 2. 18 that the *r.* is past already; Heb. 11. 35 might obtain a better *r.*; Rev. 20. 5 this is the first *r.* + Lk. 20. 36; Ac. 23. 6; Heb. 6. 2.
RETAIN, Jn. 20. 23 whose soever sins ye *r.* + Mic. 7. 18.
RETIRE, 2 S. 11. 15; 20. 22.
RETURN (*n.*), 1 S. 7. 17; 1 K. 20. 22.
RETURN (*v.*), Nu. 10. 36 *r.*, O Lord, unto the many thousands of Israel; 2 S. 12. 23 go to him, but he shall not *r.* to me; 1 K. 12. 24 *r.* every man to his house; 2 K. 19. 7 king of Assyria shall *r.* to his own land, 33; Is. 37. 7, 34; Pro. 2. 19 none that go unto her *r.* again; Is. 30. 15 in *r.* and rest shall ye be saved; 55. 7 let him *r.* unto the Lord, and he will have mercy; Jer. 36. 3 *r.* every man from his evil way; Joel 2. 14 who knoweth if he will *r.* and repent; Mal. 3. 7 *r.* unto me, and I will *r.* unto you; Mt. 12. 44 I will *r.* into my house, Lk. 11. 24; 4. 14 *r.* in the power of the Spirit; Ac. 15. 16 I will *r.*, and build again; Heb. 11. 15 opportunity to *r.* + Gen. 18. 10; Dt. 3. 20; 1 K. 22. 17; Jer. 5. 3; Hos. 6. 1.
REVEAL, Dt. 29. 29 but things *r.* to us and our children; 1 S. 3. 7 neither was the word of the Lord yet *r.* unto him; Is. 40. 5 and the glory of the Lord shall be *r.*; 53. 1 to whom is the arm of the Lord *r.*, Jn. 12. 38; Am. 3. 7 he *r.* his secret unto his servants the prophets; Ro. 8. 18 the glory which shall be *r.* to us-ward, 1 Pet. 4. 13; 5. 1; 1 Cor. 2. 10 God *r.* them through the Spirit; Gal. 1. 16 to *r.* his Son in me; Eph. 3. 5 now *r.* unto his holy apostles; 1 Pet. 1. 5 ready to be *r.* in the last time + Dan. 2. 19; Gal. 3. 23; Ph. 3. 15; 2 Thes. 2. 6.
REVEALER, Dan. 2. 47.
REVEL (*v.*), 2 Pet. 2. 13.
REVELATION, 1 Cor. 14. 6 speak to you either by way of *r.*; Gal. 1. 12 through *r.* of Jesus Christ, Eph. 3. 3; Rev. 1. 1 the *r.* of Jesus Christ, which God gave + Eph. 1. 17; 2 Thes. 1. 7.
REVELLING, Ro. 13. 13; Gal. 5. 21; 1 Pet. 4. 3.
REVENGE (*v.*), Ps. 79. 10.
REVENUE, Esr. 4. 13; Pro. 8. 19.
REVERENCE (*n.*), Ps. 89. 7 to be had in *r.* of all them that are about him; Heb. 12. 28 serve God with *r.* + Heb. 12. 9.
REVERENCE (*v.*), Lev. 19. 30 shall *r.* my sanctuary: I am the Lord, 26. 2; Mt. 21. 37 they will *r.* my son, Mk. 12. 6; Lk. 20. 13.
REVERSE (*v.*), Est. 8. 5.
REVILE, Ac. 23. 4 *r.* thou God's high priest; 1 Cor. 4. 12 being *r.* we bless; 1 Pet. 2. 23 when he was *r.*, *r.* not again + Ex. 22. 28; Jn. 9. 28.
REVILER, 1 Cor. 5. 11; 6. 10.
REVILING, Is. 51. 7; Zep. 2. 8; 1 Pet. 3. 9.
REVIVE, Gen. 45. 27 the spirit of Jacob their father *r.*; Is. 57. 15 to *r.* the spirit of the humble; Hab. 3. 2 *r.* thy work in the midst of the years; Ro. 7. 9 when the commandment came, sin *r.*; Phil. 4. 10 ye have *r.* your thought for me + Hos. 14. 7.
REVOLT (*n.*), Is. 59. 13.
REVOLT (*v.*), Is. 1. 5; Jer. 5. 23 *r.* and gone.
REVOLTERS, Jer. 6. 28; Hos. 5. 2; 9. 15.
REWARD (*n.*), Gen. 15. 1 Abram, I am thy exceeding great *r.*; Ps. 58. 11 there is a *r.* for the righteous; Is. 40. 10 his *r.* is with him, 62. 11; Mt. 5. 12 great is your *r.* in heaven, Lk. 6. 23, 35; Mt. 6. 2 they have received their *r.*, 5, 16; Lk. 23. 41 we receive the due *r.* of our deeds; 1 Cor. 3. 8 each shall receive his own *r.*; 9. 18 what then is my *r.*? that, when I preach; 2 Jn. 8 but that ye receive a full *r.*; Rev. 22. 12 my *r.* is with me + Mic. 3. 11; 7. 3; Jud. 11; Rev. 22. 12.
REWARD (*v.*), 2 S. 22. 21 the Lord *r.* me according to my righteousness, Ps. 18. 20; 35. 12 they *r.* me evil for good + Ps. 137. 8.
REWARDER, Heb. 11. 6.
RIB, Gen. 2. 21; 2 S. 2. 23; Dan. 7. 5.
RICH, Ex. 30. 15 the *r.* shall not give more, nor poor less; 2 S. 12. 1 two men in one city, one *r.*; Pro. 10. 22 the blessing of the Lord, it maketh *r.*; 22. 2 *r.* and poor meet together; Is. 53. 9 with the

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r. in his death; Mt. 19. 24 for a r. man to enter into the kingdom of God, Mk. 10. 25; Lk. 18. 25; 16. 19 a r. man clothed in purple; 18. 23 sorrowful, for he was very r.; Ro. 10. 12 same Lord is r. unto all that call upon him; 2 Cor. 8. 9 though he was r.; 1 Tim. 6. 9 they that desire to be r. fall into a temptation; Jas. 1. 10 let the r. glory in that he is made low + Gen. 13. 2; Ps. 49. 2; Pro. 28. 20; Mt. 27. 57.

RICHES, 1 K. 3. 13 given thee r. and honour, 2 Ch. 1. 12; 1 Ch. 29. 12 both r. and honour come of thee; Ps. 39. 6 he heapeth up r., and knoweth not; Pro. 23. 5 r. make themselves wings; Mt. 13. 22 the deceitfulness of r., choke the word, Mk. 4. 19; Lk. 8. 14; Mk. 10. 23 how hardly shall they that have r. enter; Lk. 16. 11 who will commit to your trust the true r.; Ro. 9. 23 the r. of his glory, Eph. 1. 18; 3. 16; Ph. 4. 19; Col. 1. 27 + Pro. 3. 16; Jer. 9. 23; 2 Cor. 8. 2.

RICHLY, Col. 3. 16; 1 Tim. 6. 17.

RIDDLE, Ju. 14. 12 I will now put forth a r. unto you, 13, 14, 15, 16, 17, 18, 19 + Ex. 17. 2.

RIDE, Dt. 32. 13 he made him r. on the high places of the earth, Is. 58. 14; Ps. 68. 4 that r. upon the heavens + Ps. 45. 4; 66. 12; Is. 19. 1.

RIDER, Gen. 49. 17; Ex. 15. 1; Hos. 10. 11.

RIDGES, Ps. 65. 10.

RIFLED, Zec. 14. 2.

RIGHT (*adj.*), Dt. 12. 8 whatsoever is r. in his own eyes, Ju. 17. 6; 2 K. 10. 15 is thine heart r. as my heart; Ps. 51. 10 renew a r. spirit within me; 107. 7 he led them forth by the r. way; Mt. 20. 4 whatsoever is r. I will give you; Ac. 8. 21 thy heart is not r. before God + Pro. 14. 12; Hos. 14. 9.

RIGHT (*n.*), Gen. 18. 25 shall not the Judge of all the earth do r.; Ps. 17. 1 hear the r., O Lord; Am. 5. 12 they turn aside the poor from their r.; 2 Thes. 3. 9 not because we have not the r. + Jer. 5. 28.

RIGHTEOUS, Gen. 18. 23 wilt thou destroy the r. with the wicked; Ps. 1. 6 the Lord knoweth the way of the r.; 37. 25 yet have I not seen the r. forsaken; 145. 17 the Lord is r. in all his ways; Pro. 4. 18 the path of the r. is as the shining light; Is. 3. 10 say ye to the r. that it shall be well with him; Mt. 9. 13 I came not to call the r., but sinners to repentance, Mk. 2. 17; Lk. 5. 32; 16. 9 which trusted in themselves that they were r.; 23. 47 certainly this was a r. man; Jn. 17. 25 O r. Father, the world knew thee not; Ro. 3. 10 it is written, There is none r.; 1 Pet. 4. 18 if the r. is scarcely saved; Rev. 22. 11 he that is r., let him be r. still + Ju. 5. 11; Pro. 29. 2; Mal. 3. 18; Heb. 11. 4.

RIGHTEOUSLY, Tit. 2. 12.

RIGHTEOUSNESS, Gen. 15. 6 he counted it to him for r., Ps. 106. 31; Ro. 4. 3; Dt. 6. 25 it shall be our r., if we observe to do; Job 27. 6 my r. I hold fast; Ps. 11. 7 the righteous Lord loveth r., 33. 5; Is. 1. 21 r. lodged in it; 46. 13 I bring near my r.; 51. 8 but my r. shall be for ever; Jer. 23. 6 the Lord our r., 33. 16; Ez. 3. 20 when a righteous man doth turn from his r., 18. 24, 26; Dan. 9. 7 r. belongeth unto thee; Mt. 5. 20 except your r. shall exceed the r. of the scribes; Jn. 16. 8 he will convict the world in respect of r.; 10 of r., because I go to the Father; Ac. 10. 35 he that worketh r. is acceptable; 17. 31 he will judge the world in r.; Ro. 3. 22 the r. of God through faith in Jesus Christ, Ph. 3. 9; Heb. 11. 7; Ro. 4. 13 the promise was through the r. of faith; 10. 3 seeking to establish their own r.; 1 Cor. 1. 30 who was made unto us r.; 2 Cor. 5. 21 that we might become the r. of God in him; Gal. 2. 21 if r. is through the law, 3. 21; Ph. 3. 9 not having a r. of mine own; Heb. 7. 2 King of r.; 2 Pet. 3. 13 a new earth, wherein dwelleth r.; 1 Jn. 2. 29 every one that doeth r. is begotten of God + 1 S. 26. 23; 1 K. 8. 32; Ps. 72. 1; 97. 2; Mic. 7. 9; Eph. 4. 24; 6. 14; Rev. 19. 11.

RIGHTLY, Gen. 27. 36; Lk. 7. 43; 20. 21.

RIGOUR, Ex. 1. 13; Lev. 25. 43.

RING, Ex. 25. 12 cast four r. of gold + Lk. 15. 22; Jas. 2. 2.

RINGLEADER, Ac. 24. 5 and a r. of the sect of the Nazarenes.

RIOT (*n.*), Eph. 5. 18 be not drunken with wine, wherein is r.

RIOTOUS, Lk. 15. 13.

RIOTOUSLY, Jude 11.

RIPE, Nu. 13. 20 the time of the first r. grapes; Rev. 14. 15 the harvest of the earth is over-r. + Mic. 7. 1.

RISE, Lev. 19. 32 r. up before the hoary head; Ps. 127. 2 it is vain for you to r. up early; Jer. 7. 13 r. up early, and speaking; Mt. 12. 42 the queen of the south shall r. up; 14. 2 John the Baptist, he is r. from the dead, Mk. 6. 14; Lk. 9. 7; Mk. 9. 31 after three days he shall r. again, 10. 34; Lk. 18. 33; 24. 7; Mt. 28. 6 he is not here, for he is r., Mk. 16. 6; 1. 35 a great while before day he r. up; 3. 26 and if Satan hath r. up against himself; Lk. 16. 31 neither will they be persuaded, if one r. from the dead; Jn. 11. 23 thy brother shall r. again; 1 Thes. 4. 16 the dead in Christ shall r. first + Nu. 32. 14; Ps. 3. 1; Am. 8. 8.

RISING (*n.*), Lev. 13. 2 a r. or bright spot; Mk. 9. 10 what the r. again from the dead should mean + Ps. 50. 1; Is. 60. 3.

RIVER, Gen. 41. 1 he stood by the r.; Ju. 5. 21 that ancient r.; Ps. 36. 8 make them drink of the r.; 137. 1 by the r. of Babylon; Is. 48. 18 thy peace been as a r., 66. 12; Ac. 16. 13 on the sabbath we went by a r. side; Rev. 16. 4 poured out his vial upon the r.; 22. 1 a r. of water of life + Pro. 21. 1; Is. 30. 25; 43. 19.

ROAD, 1 S. 27. 10.

ROAR, 1 Ch. 16. 32 let the sea r., Ps. 96. 11; 98. 7; 38. 8 I have r. by reason of the disquietness; Jer. 25. 30 the Lord shall r. from on high, Hos. 11. 10; Joel 3. 16; Am. 1. 2; 3. 8 the lion hath r., who will not fear; 1 Pet. 5. 8 the devil, as a r. lion.

ROARING (*n.*), Ps. 22. 1 so far from the words of my r.; Is. 5. 30 they shall roar like the r. of the sea; Lk. 21. 25 the r. of the sea and the billows.

ROAST, Ex. 12. 9 eat not of it raw, but r. with fire, Dt. 16. 7 + Is. 44. 16.

ROB, Lev. 19. 13 thou shalt not defraud thy neighbour, neither r. him; Pro. 28. 24 whoso r. his father or his mother + Is. 42. 22; Mal. 3. 8; 2 Cor. 11. 8.

ROBBER, Ex. 18. 10 if he beget a son that is a r.; Hos. 6. 9 as troops of r. wait for a man; Mt. 26. 55 are ye come out as against a r., Mk. 14. 48; Lk. 22. 52; Mt. 27. 38 then are there crucified with him two r., Mk. 15. 27; Jn. 18. 40 now Barabbas was a r. + 2 Cor. 11. 26.

ROBBERY, Ps. 62. 10.

ROBE, Ex. 28. 4 make an ephod, and a r.; 1 K. 22. 30 but put thou on thy r.; Is. 61. 10 the r. of righteousness; Rev. 7. 9 arrayed in white r. + Job 29. 14.

ROCK, Ex. 17. 6 I will stand before thee upon the r.; Nu. 20. 8 speak ye unto the r.; 1 S. 2. 2 neither is there any r. like our God; 2 S. 22. 2 the Lord is my r., Ps. 18. 2; 92. 15; 2 S. 22. 47 the r. of my salvation, Ps. 89. 26; 95. 1; 2 S. 23. 3 the R. of Israel; Ps. 61. 2 lead me to the r. that is higher than I; Is. 26. 4 in the Lord Jehovah is an everlasting r.; 32. 2 as the shadow of a great r.; Mt. 7. 24 which built his house upon the r., Lk. 6. 48; Mt. 16. 18 upon this r. I will build my church; Lk. 8. 6 other fell on the r.; Ro. 9. 33 a r. of offence, 1 Pet. 2. 8; 1 Cor. 10. 4 that R. was Christ; Rev. 6. 16 said to the r., Fall on us + Ju. 6. 20; Ps. 31. 3; Mt. 27. 60; Ac. 27. 29.

ROCKY, Mt. 13. 5, 20; Mk. 4. 5, 16.

ROD, Ex. 4. 4 it became a r. in his hand; Nu. 17. 2 write thou every man's name upon his r.; Ps. 23. 4 thy r. and thy staff they comfort me; 89. 32 I will visit their transgression with a r.; Pro. 13. 24 he that spareth his r. hateth his son; 1 Cor. 4. 21 shall I come unto you with a r.; Heb. 9. 4 Aaron's r. that budded + 2 S. 7. 14; Pro. 10. 13; Mic. 7. 14.

ROE, 2 Sam. 2. 18; Song of S. 4. 5; Is. 13. 14.

ROLL (*n.*), Ps. 40. 7 in the r. of the book it is written of me, Heb. 10. 7; Jer. 36. 2 take thee a r. of a book; Ez. 2. 9 and lo, a r.; Zec. 5. 1 behold, a flying r., 2 + Esr. 6. 1; Is. 8. 1.

ROLL (*v.*), Mt. 28. 2 r. away the stone, Mk. 16. 4; Lk. 24. 2; Heb. 1. 12 as a mantle shalt thou r. them up + Gen. 29. 3.

ROLLER, Ex. 30. 21.

ROOF, Ps. 137. 6 let my tongue cleave to the r. of my mouth;

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Mt. 8. 8 not worthy that thou shouldest come under my *r.*, Lk. 7. 6; Mk. 2. 4 they uncovered the *r.* where he was + Jos. 2. 6; 2 S. 11. 2.
ROOM, Gen. 6. 14 *r.* shalt thou make in the ark; Lk. 2. 7 no *r.* for them in the inn; 14. 22 yet there is *r.* + 1 K. 19. 16; Mal. 3. 10.
ROOT (*n.*), Is. 11. 10 the *r.* of Jesse, Ro. 15. 12; Mal. 4. 1 it shall leave neither *r.* nor branch; Mt. 13. 6 because they had no *r.*, they withered away, 21; Mk. 4. 6, 17; Lk. 8. 13; Ro. 11. 18 it is not thou that bearest the *r.*, but the *r.* thee; Rev. 5. 5 the *R.* of David, 22. 16 + 2 K. 19. 30; Is. 53. 2.
ROOT (*v.*), Lk. 17. 6 be thou *r.* up; Eph. 3. 17 *r.* and grounded in love; Col. 2. 7 *r.* and built up in him + Ps. 52. 5.
ROPES, Ac. 27. 32 cut away the *r.* of the boat + Ju. 16. 11; 2 S. 17. 13.
ROSE (*n.*), Is. 35. 1 the desert shall blossom as the *r.* + Song 2. 1.
ROT, Pro. 10. 7; Joel 1. 17.
ROTTENNESS, Is. 5. 24 their root shall be as *r.* + Prov. 14. 30; Hos. 5. 12; Hab. 3. 16.
ROUGH, Is. 40. 4 the *r.* places shall be made plain, Lk. 3. 5 + Jer. 51. 27.
ROUGHLY, Gen. 42. 7 Joseph spake *r.* with them, 30; 1 K. 12. 13 and the king answered the people *r.*, 2 Ch. 10. 13.
ROUND (*adj.*), Ex. 16. 14 there lay a small *r.* thing on the ground + 1 K. 10. 19.
ROUND (*v.*), Lev. 19. 27.
ROUSE, Gen. 49. 9.
ROVERS, 1 Ch. 12. 21.
ROW (*n.*), Ex. 28. 17; 1 K. 6. 36.
ROW (*v.*), Jn. 6. 19 when they had *r.* about five and twenty or thirty furlongs + Jon. 1. 13.
ROWERS, Ez. 27. 26.
ROYAL, Jos. 10. 2 Gibeon was as one of the *r.* cities; 2 K. 11. 1 destroyed all the seed *r.*, 2 Ch. 22. 10; Jas. 2. 8 fulfil the *r.* law; 1 Pet. 2. 9 a *r.* priesthood + 1 K. 10. 13.
RUBBING, Lk. 6. 1.
RUBY, Job 28. 18 price of wisdom is above *r.*, Pro. 3. 15; 8. 11; 31. 10.
RUDDER, Ac. 27. 40; Jas. 3. 4.
RUDDY, 1 S. 16. 12 David was *r.*, 17. 42 + Lam. 4. 7.
RUDE, 2 Cor. 11. 6 *r.* in speech.
RUDIMENTS, Gal. 4. 3 the *r.* of the world, Col. 2. 8, 20; Heb. 5. 12 the *r.* of the first principles.
RUIN (*n.*), Lk. 6. 49 it fell, and the *r.* of that house was great; Ac. 15. 16 I will build again the *r.* thereof + 2 Ch. 28. 23; Ez. 18. 30.
RUIN (*v.*), Is. 3. 8; Ez. 36. 35, 36.
RUINOUS, 2 K. 19. 25 *r.* heaps, Is. 17. 1; 37. 26.
RULE (*n.*), Is. 63. 19 we are become as they over whom thou never barest *r.*; 1 Cor. 15. 24 when he shall have abolished all *r.*; Gal. 6. 16 as many as shall walk by this *r.*, Ph. 3. 16; Heb. 13. 7 remember them that had the *r.* over you.
RULE (*v.*), Gen. 1. 16 the greater light to *r.* the day; Ju. 8. 22 *r.* thou over us; Ps. 103. 19 his kingdom *r.* over all; Pro. 16. 32 that *r.* his spirit; Mk. 10. 42 which are accounted to *r.* over the Gentiles; Ro. 12. 8 he that *r.*, with diligence; Col. 3. 15 let the peace of Christ *r.* in your hearts; 1 Tim. 3. 4 one that *r.* well his own house, 12 + Gen. 4. 7; 2 S. 23. 3; Ps. 59. 13.
RULER, Gen. 41. 43 made Joseph *r.* over all the land of Egypt, 45. 8; Ps. 105. 21; Ex. 22. 28 thou shalt not curse the *r.* of thy people, Ac. 23. 5; Lev. 4. 22 when a *r.* hath sinned; Mic. 5. 2 out of thee shall he come that is to be *r.*, Mt. 2. 6; Lk. 13. 14 the *r.* of the synagogue answered; Jn. 3. 1 Nicodemus, a *r.* of the Jews; 12. 42 even of the *r.* many believed on him; Ac. 7. 27 who made thee a *r.* and a judge, 35; Ro. 13. 3 *r.* are not a terror to the good work; 1 Cor. 2. 8 which none of the *r.* of this world knoweth; Eph. 6. 12 the world-*r.* of this darkness; Rev. 1. 5 the *r.* of the kings of the earth + Ps. 68. 27; Lk. 23. 13; Ac. 3. 17; 16. 19.
RUMBLING, Jer. 47. 3.
RUMOUR, Mt. 24. 6 ye shall hear of wars and *r.* of wars, Mk. 13. 7 + 2 K. 19. 7; Ezek. 7. 26.
RUN, Lev. 14. 5 killed over *r.* water, 6, 50; 2 S. 18. 19 let me now *r.* and bear tidings, 22, 23; 1 K. 18. 46 Elijah *r.* before Ahab; Ps. 119. 32 I will *r.* the way of thy commandments; Is. 40. 31 they shall *r.*, and not be weary; Jer. 23. 21 I have not sent these, yet they *r.*; Dan. 12. 4 many shall *r.* to and fro; Hab. 2. 2 that he may *r.* that readeth it; Zec. 4. 10 eyes of the Lord *r.* to and fro; Mt. 28. 8 they *r.* to bring his disciples word; Mk. 6. 55 *r.* round about that whole region; Jn. 20. 4 they *r.* both together; Gal. 5. 7 ye were *r.* well + 2 S. 15. 1; Joel 2. 4; Mk. 10. 17; Jn. 20. 2.
RUSH (*n.*), Job 8. 11; Is. 35. 7.
RUSH (*v.*), Ac. 2. 2 a sound as of the *r.* of a mighty wind + Is. 17. 12; Ac. 19. 29.
RUST, Mt. 6. 19 where moth and *r.* doth consume, 20 + Jas. 5. 3.
RUSTLING, Is. 18. 1 *r.* of wings.

SABBATH, Ex. 20. 10 the seventh day is the *s.* of the Lord thy God, Dt. 5. 14; Lev. 23. 15 seven *s.* shall be complete; 25. 2 then shall the land keep a *s.*; 26. 34 the land rest, and enjoy her *s.*, 43; 2 Ch. 36. 21; Is. 58. 13 turn away thy foot from the *s.*; Mk. 2. 27 the *s.* was made for man; Lk. 6. 1 it came to pass on a *s.*; Jn. 5. 18 not only brake the *s.*; Ac. 18. 4 he reasoned in the synagogue every *s.* + Neh. 13. 15; Lam. 2. 6; Am. 8. 5; Ac. 13. 42; 16. 13.
SACK (*n.*), Gen. 42. 25; Jos. 9. 4.
SACRIFICE (*n.*), Nu. 28. 6 a *s.* made by fire, 8, 13, 19, 24; 29. 6, 13, 36; Jos. 13. 14 the *s.* of the Lord are their inheritance; 1 S. 9. 13 he doth bless the *s.*; 1 K. 18. 29 until the time of the evening *s.*, Ezr. 9. 4; 2 K. 10. 19 have a great *s.* to do to Baal; Ps. 4. 5 offer the *s.* of righteousness; 40. 6 *s.* thou didst not desire, 51. 16; Heb. 10. 5, 6; Ps. 116. 17 I will offer the *s.* of thanksgiving; Pro. 15. 8 the *s.* of the wicked is an abomination; Is. 1. 11 to what purpose is the multitude of *s.*; Am. 5. 25 ye offered *s.* and offerings forty years, Ac. 7. 42; Lk. 2. 24 to offer a *s.* according to that which is said in the law; Ac. 14. 13 would have done *s.* with the multitudes; 1 Cor. 10. 18 have not they which eat of the *s.* communion with the altar; Ph. 4. 18 a *s.* acceptable, wellpleasing to God; Heb. 5. 1 that he may offer both gifts and *s.* for sins, 8. 3; 10. 12 offered one *s.* for sins for ever; 1 Pet. 2. 5 to offer up spiritual *s.* + Gen. 31. 54; 1 S. 20. 6; 2 Ch. 7. 5; Ps. 51. 19; 106. 28; Zep. 1. 7; Heb. 10. 26.
SACRIFICE (*v.*), Ex. 3. 18 let us go that we may *s.* to the Lord, 5. 3, 8; 8. 27; 10. 25; Dt. 32. 17 they *s.* unto devils, Ps. 106. 37; 1 Cor. 10. 20; 1 K. 3. 4 Solomon went to Gibeon to *s.*; 2 K. 14. 4 did *s.* and burnt incense on the high places, 2 Ch. 33. 17 + Hos. 11. 2.
SAD, Neh. 2. 1 I had not been beforetime *s.* in his presence; Lk. 24. 17 And they stood still, looking *s.* + Gen. 40. 6; Mt. 6. 16.
SADDLE (*n.*), Lev. 15. 9.
SADDLE (*v.*), Gen. 22. 3; Nu. 22. 21; 1 K. 13. 13, 23, 27.
SADLY, Gen. 40. 7.
SADNESS, Ecc. 7. 3.
SAFE, Ps. 119. 117 hold thou me up, and I shall be *s.*; Lk. 15. 27 because he hath received him *s.*; Ph. 3. 1 to write the same things, for you it is *s.* + 1 S. 12. 11; Ac. 27. 44.
SAFEGUARD, 1 S. 22. 23.
SAFELY, Pro. 1. 33 whoso hearkeneth unto me shall dwell *s.* + Ps. 78. 53; Hos. 2. 18.
SAFETY, Pro. 21. 31 *s.* is of the Lord; 1 Thes. 5. 3 when they are saying, Peace and *s.*
SAIL (*n.*), Is. 33. 23; Ez. 27. 7; Ac. 27. 17.
SAIL (*v.*), Ac. 27. 24 granted thee all them that *s.* with thee + Lk. 8. 23; Ac. 20. 3, 16; 27. 1.
SAILORS, Rev. 18. 17.
SAINT, Dt. 33. 2 he came with ten thousands of *s.*, Jud. 14; Ps. 89. 5 the congregation of the *s.*, 149. 1; Dan. 7. 18 the *s.* shall take the kingdom, 22, 27; Ro. 1. 7 called to be *s.*, 1 Cor. 1. 2; Ro. 16. 2 worthily of the *s.*, Eph. 5. 3; 1 Cor. 6. 1 dare any of you go to law, and not before the *s.*; 1 Thes. 3. 13 at the coming of our Lord Jesus with all his *s.*; Rev. 13. 10 the patience and the faith of the *s.* + Ps. 31. 23; 97. 10; Zec. 14. 5; 1 Cor. 14. 33; Ph. 4. 21; Rev. 16. 6.
SAKE, Gen. 18. 29 I will not do it for forty's *s.*; 1 K. 11. 12 for David thy father's *s.*, 13, 32, 34; 15. 4; 2 K. 8. 19; 19. 34; 20. 6; Ps. 132. 10; 6. 4 save me for thy mercies' *s.*, 31. 16; 44. 26; Is. 62. 1 for Zion's *s.*, for Jerusalem's *s.* I will not rest; Ez. 20. 9 wrought for my name's *s.*, 14, 22, 44; 36. 22; Jn. 12. 30 this voice hath not come for my *s.*, but for your *s.*; Ro. 4. 23 it was not

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written for his *s.* alone; 1 Cor. 9. 10 or saith he it altogether for our *s.*; 2 Cor. 4. 15 for all things are for your *s.*; 3 Jn. 7 for the *s.* of the name they went forth + Gen. 12. 13; Phn. 9; Rev. 2. 3.
SALE, Lev. 25. 27, 50; Dt. 18. 8.
SALT, Gen. 14. 3 in the vale of Siddim, which is the *s.* sea; Lev. 2. 13 with all thine offerings thou shalt offer *s.*; Ju. 9. 45 beat down the city, and sowed it with *s.*; 2 K. 2. 20 new cruse, put *s.* therein; Mt. 5. 13 ye are the *s.* of the earth; Mk. 9. 50 *s.* is good, Lk. 14. 34; Jas. 3. 12 neither can *s.* water yield sweet + Dt. 29. 23; 2 K. 14. 7.
SALTED, Mk. 9. 49.
SALTNESS, Mk. 9. 50.
SALUTATION, Mk. 12. 38 desire to have *s.* in the marketplaces, Mt. 23. 7; Lk. 1. 29 what manner of *s.* this might be; 1 Cor. 16. 21 the *s.* of me, Paul, with mine own hand, Col. 4. 18; 2 Thes. 3. 17.
SALUTE, Mt. 5. 47 if ye *s.* your brethren only; 10. 12 as ye enter into the house, *s.* it; Lk. 10. 4 *s.* no man on the way; Ac. 18. 22 Paul, went up and *s.* the church + 1 S. 25. 14; Ac. 21. 7; Ro. 16. 3; 1 Cor. 16. 20; Col. 4. 14; 1 Thes. 5. 26; Tit. 3. 15; 2 Jn. 13; 3 Jn. 14.
SALVATION, Ex. 14. 13 see the *s.* of the Lord, 2 Ch. 20. 17; Ex. 15. 2 the Lord is become my *s.*, Ps. 118. 14, 21; Is. 12. 2; 1 Ch. 16. 35 God of our *s.*, Ps. 65. 5; 68. 19; 79. 9; 85. 4; 3. 8 *s.* belongeth unto the Lord; 14. 7 O that the *s.* of Israel were come, 53. 6; 98. 3 the ends of the earth have seen the *s.* of our God; Is. 49. 6 thou mayest be my *s.* unto the end of the earth, Ac. 13. 47; Is. 49. 8 in a day of *s.* have I helped thee, 2 Cor. 6. 2; Is. 52. 7 that publisheth *s.*; 59. 16 his arm brought *s.*, 63. 5; 61. 10 he hath clothed me with the garments of *s.*; Lk. 1. 77 to give knowledge of *s.* unto his people; Jn. 4. 22 *s.* is from the Jews; Ac. 4. 12 in none other is there *s.*; Heb. 6. 9 things that accompany *s.*; Rev. 12. 10 now is come the *s.* and the power + Ps. 35. 9; 62. 7; Is. 51. 5; Lk. 19. 9; 2 Thes. 2. 13; 1 Pet. 1. 9.
SAME, Ps. 102. 27 thou art the *s.*, and thy years shall have no end, Heb. 1. 12; 13. 8 Jesus Christ is the *s.* yesterday, and to day, and for ever.
SANCTIFICATION, 1 Cor. 1. 30 who was made unto us *s.*; 2 Thes. 2. 13 in *s.* of the Spirit, 1 Pet. 1. 2; Heb. 12. 14 the *s.* without which no man shall see the Lord + 1 Thes. 4. 3; 1 Tim. 2. 15.
SANCTIFY, Gen. 2. 3 God blessed the seventh day, and *s.* it; Ex. 30. 29 thou shalt *s.* the tabernacle and all his vessels, 40. 10, 11; Lev. 8. 11; Nu. 20. 12 ye believed me not, to *s.* me, 27. 14; Dt. 5. 12 keep the sabbath day to *s.* it, Neh. 13. 22; Dt. 32. 51 ye *s.* me not in the midst of the children of Israel; Jn. 10. 36 say ye of him, whom the Father *s.*; 17. 17 *s.* them in the truth; Eph. 5. 26 might *s.* it, having cleansed it; 1 Thes. 5. 23 the God of peace himself *s.* you wholly; 2 Tim. 2. 21 a vessel *s.*, meet for the master's use; Heb. 10. 10 by which will we have been *s.*; 1 Pet. 3. 15 *s.* in your hearts Christ as Lord + Nu. 8. 17; 2 Ch. 7. 16; Is. 13. 3; Heb. 2. 11; 13. 12.
SANCTUARY, Ex. 25. 8 let them make me a *s.*; Nu. 3. 28 keeping the charge of the *s.*; Ps. 63. 2 as I have seen thee in the *s.*; 73. 17 until I went into the *s.* of God; 74. 7 they have cast fire into thy *s.*; 134. 2 lift up your hands in the *s.*; Is. 60. 13 to beautify the place of my *s.*; Dan. 8. 13 to give the *s.* to be trodden under foot; Heb. 9. 1 the first covenant had its *s.*, a *s.* of this world + Ex. 15. 17; Nu. 7. 9; 1 Ch. 9. 29; Ez. 45. 3.
SAND, Ex. 2. 12 hid the Egyptian in the *s.*; Jer. 5. 22 placed the *s.* for a bound of the sea; Hos. 1. 10 Israel shall be as the *s.* of the sea, Ro. 9. 27; Mt. 7. 26 built his house upon the *s.* + Heb. 11. 12.
SANDALS, Mk. 6. 9; Ac. 12. 8.
SAP, Ps. 104. 16.
SAPPHIRE, Is. 54. 11 I will lay thy foundations with *s.*, Rev. 21. 19 + Ex. 24. 10; Ez. 1. 26.
SARDIUS, Ex. 28. 17; Ez. 28. 13; Rev. 4. 3; 21. 20.
SARDONYX, Rev. 21. 20.
SATAN, 1 Ch. 21. 1 *S.* provoked David; Job 1. 6 *S.* came also among them, 2. 1; Ps. 109. 6 let *S.* stand at his right hand; Zec. 3. 1 *S.* standing at his right hand; Mt. 4. 10 get thee hence, *S.*, 16. 23; ~~Mk. 8. 33~~; Lk. 4. 8; ~~Mk. 12. 26~~ if *S.* cast out *S.*, ~~Mk. 3. 23, 26~~; ~~Lk. 11. 18~~; 22. 3 then entered *S.* into Judas, Jn. 13. 27; 1 Cor. 5. 5 to deliver such a one unto *S.*, 1 ~~Tim.~~ 1. 20; 2 Cor. 11. 14 *S.* fashioneth himself into an angel of light; 1 Thes. 2. 18 we would fain have come, and *S.* hindered us; Rev. 12. 9 the great dragon called *S.* + Lk. ~~12. 18~~; 22. 31; 2 Cor. 2. 11.
SATIATE, Jer. 31. 14, 25; 46. 10.
SATISFACTION, Nu. 35. 31, 32.
SATISFY, Lev. 26. 26 ye shall eat, and not be *s.*, Is. 9. 20; Mic. 6. 14; Ps. 17. 15 I shall be *s.*, when I awake, with thy likeness; 90. 14 O *s.* us early with thy mercy; 132. 15 I will *s.* her poor with bread; Is. 55. 2 and your labour for that which *s.* not + Ps. 63. 5; 103. 5.
SATRAP, Ezr. 8. 36; Est. 3. 12; 8. 9.
SATYR, Is. 13. 21; 34. 14.
SAVE, Ju. 7. 2 mine own hand hath *s.* me; 1 S. 10. 27 how shall this man *s.* us; Ps. 54. 1 *s.* me, O God, by thy name; 69. 1 *s.* me, for the waters are come; Is. 45. 22 look unto me, and be ye *s.*; Jer. 8. 20 the summer is ended, and we are not *s.*; Mt. 1. 21 Jesus: for it is he that shall *s.* his people from their sins; 19. 25 who then can be *s.*, Mk. 10. 26; Lk. 18. 26; Mt. 27. 40 *s.* thyself, Mk. 15. 30; Lk. 23. 37, 39; Mt. 27. 42 he *s.* others, himself he cannot *s.*, Mk. 15. 31; Lk. 23. 35; Jn. 5. 34 I say these things, that ye may be *s.*; Ac. 2. 47 those that were being *s.*; 16. 30 what must I do to be *s.*; Ro. 11. 14 if I may *s.* some of them, 1 Cor. 9. 22; Ro. 11. 26 so all Israel shall be *s.*; 1 Cor. 1. 18 unto us which are being *s.*; 3. 15 he himself shall be *s.*, yet so as through fire; 1 Tim. 2. 4 who willeth that all men should be *s.*; 4. 16 shalt *s.* both thyself, and them that hear thee; Jas. 1. 21 the implanted word, which is able to *s.* your souls; 5. 20 shall *s.* a soul from death + Gen. 45. 7; Jn. 3. 17; Ac. 27. 20; Ro. 10. 9; 1 Tim. 2. 15; 2 Tim. 1. 9; Tit. 3. 5.
SAVING (*n.*), Heb. 10. 39; 11. 7.
SAVIOUR, 2 S. 22. 3 my refuge, my *s.*; Neh. 9. 27 thou gavest them *s.* who saved them; Is. 43. 3 the Holy One of Israel, thy *S.*; Lk. 2. 11 there is born to you this day in the city of David a *S.*; Ac. 13. 23 brought unto Israel a *S.*, Jesus; Ph. 3. 20 from whence also we wait for a *S.*; 1 Tim. 4. 10 living God, who is the *S.* of all men; 1 Jn. 4. 14 the Father hath sent the Son to be the *S.* + 2 K. 13. 5; Is. 63. 8; Ob. 21.
SAVOUR, Ex. 29. 18 it is a sweet *s.*, an offering unto the Lord, Lev. 1. 9; Nu. 15. 14; Mt. 5. 13 if the salt have lost its *s.*, Lk. 14. 34; 2 Cor. 2. 16 a *s.* from death unto death + Ex. 5. 21; Lev. 26. 31.
SAVOURY, Gen. 27. 4, 7, 14, 17, 31.
SAW, Is. 10. 15 shall the *s.* magnify itself + 2 S. 12. 31.
SAWN, Heb. 11. 37.
SAY, Gen. 3. 1 hath God *s.*, Ye shall not eat; Ex. 4. 12 I will teach thee what thou shalt *s.*; 2 Ch. 18. 13 what my God *s.*, that will I speak; Mt. 16. 13 who do men *s.* that the Son of man is? Mk. 8. 27; Lk. 9. 18; Mt. 23. 3 they *s.*, and do not; 26. 64 thou hast *s.*, 27. 11; Mk. 15. 2; Lk. 23. 3; Jn. 18. 37; Mt. 26. 70 I know not what thou *s.*; Lk. 6. 46 do not the things which I *s.*; Jn. 2. 5 whatsoever he *s.* unto you, do it; 12. 49 hath given me a commandment what I should *s.* + Nu. 22. 19; Dt. 5. 27; Hab. 2. 1; Heb. 11. 32.
SAYING (*n.*), Mk. 7. 29 for this *s.* go thy way, the devil is gone; Lk. 18. 34 this *s.* was hid from them + Mt. 28. 15.
SCAB, Lev. 13. 2; 14. 56; Dt. 28. 27.
SCABBARD, Jer. 47. 6.
SCAFFOLD, 2 Ch. 6. 13.
SCALES, Lev. 11. 9 these that have *s.* shall ye eat, Dt. 14. 9; Ac. 9. 18 there fell from his eyes as it were *s.* + Is. 40. 12.
SCALETH, Pro. 21. 22 *s.* the city.
SCALP, Ps. 68. 21.
SCAPEGOAT, Lev. 16. 8.
SCARCELY, Ro. 5. 7; 1 Pet. 4. 18.
SCARCENESS, Dt. 8. 9.
SCAREST, Job 7. 14 *s.* with dreams.
SCARLET, Lev. 14. 4 take *s.*, and hyssop, 6, 49, 51, 52; Nu. 19. 6; Jos. 2. 18 bind this line of *s.* thread in the window; Is. 1. 18 though your sins be as *s.*; Mt. 27. 28 they put on Jesus a *s.* robe;

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Heb. 9. 19 with water, and *s.* wool; Rev. 17. 4 the woman was arrayed in purple and *s.* + 2 S. 1. 24; Dan. 5. 7.
SCATTER, Gen. 11. 9 from thence did the Lord *s.* them upon the face of the earth; Pro. 11. 24 there is that *s.*, and yet increaseth; Jer. 31. 10 he that *s.* Israel will gather him; Ex. 34. 6 my sheep were *s.* upon all the face of the earth; Zec. 13. 7 the sheep shall be *s.*, Mt. 26. 31; Mk. 14. 27; Lk. 1. 51 he hath *s.* the proud; Jn. 16. 32 ye shall be *s.*, every man to his own + Gen. 49. 7; 1 S. 13. 8; Ps. 106. 27.
SCENT, Job 14. 9; Jer. 48. 11; Hos. 14. 7.
SCEPTRE, Gen. 49. 10 the *s.* shall not depart from Judah; Nu. 24. 17 a *S.* shall rise out of Israel; Ps. 45. 6 the *s.* of thy kingdom is a right *s.*, Heb. 1. 8 + Est. 5. 2.
SCHISM, 1 Cor. 12. 25.
SCHOLAR, 1 Ch. 25. 8.
SCHOOL, Ac. 19. 9.
SCIENCE, Dan. 1. 4.
SCOFF, Hab. 1. 10; Lk. 16. 14; 23. 35.
SCORCH, Mt. 13. 6 when the sun was risen, they were *s.*, Mk. 4. 6 + Lk. 12. 55; Ja. 1. 11; Rev. 16. 9.
SCORN (*n.*), Ps. 44. 13 a *s.* and derision, 79. 4 + Est. 3. 6; Hab. 1. 10.
SCORN (*v.*), Job 16. 20; Pro. 9. 12.
SCORNER, Pro. 9. 8; 19. 29; Is. 28. 22.
SCORNFUL, Ps. 1. 1; Is. 28. 14.
SCORNING (*n.*), Pro. 1. 22 scorners delight in their *s.* + Job 34. 7; Ps. 123. 4.
SCOURED, Lev. 6. 28.
SCOURGE (*n.*), Jos. 23. 13 *s.* in your sides; Jn. 2. 15 had made a *s.* of small cords + Is. 10. 26; 28. 15.
SCOURGE (*v.*), Mt. 10. 17 they will *s.* you; 20. 19 to mock and to *s.*, Mk. 10. 34; Lk. 18. 33; Mt. 27. 26 Jesus he *s.*; Ac. 22. 25 is it lawful for you to *s.* a man that is a Roman; Heb. 12. 6 the Lord *s.* every son + Mt. 23. 34.
SCOURGING (*n.*), Ac. 22. 24; Heb. 11. 36.
SCRAPE, Lev. 14. 41, 43.
SCRIBE, 2 Ch. 34. 13 of Levites there were *s.*; Ezr. 7. 6 Ezra was a ready *s.* in the law; Is. 33. 18 where is the *s.*, 1 Cor. 1. 20; Mt. 7. 29 he taught them not as their *s.*, Mk. 1. 22; Mt. 13. 52 every *s.* who hath been made a disciple to the kingdom of heaven; 23. 2 the *s.* and the Pharisees sit on Moses' seat; 13 woe unto you *s.*, 14, 15, 23, 25, 27, 29; Lk. 11. 44; Mk. 9. 14 *s.* questioning with the disciples; 12. 28 one of the *s.* asked, What commandment is the first of all; 14. 1 the *s.* sought how they might take him by subtilty; Ac. 23. 9 some of the *s.* of the Pharisees' part stood up + 1 Ch. 2. 55; 24. 6; Jer. 36. 26; Ac. 4. 5.
SCRIP, 1 S. 17. 40.
SCRIPTURE, Mt. 22. 29 ye do err, not knowing the *s.*, Mk. 12. 24; Jn. 10. 35 the *s.* cannot be broken; Ac. 8. 32 the place of the *s.* which he was reading was this; 18. 28 shewing by the *s.* that Jesus was the Christ; Ro. 15. 4 through comfort of the *s.* + Dan. 10. 21; Jn. 2. 22.
SCROLL, Is. 34. 4; Rev. 6. 14.
SCUM, Ex. 24. 6, 11, 12.
SCURVY, Lev. 21. 20; 22. 22.
SEA, Gen. 1. 10 the gathering of the waters called he *S.*; Ex. 14. 21 the Lord caused the *s.* to go back; 20. 11 the Lord made the *s.*, and all that in them is, Ps. 95. 5; Jon. 1. 9; Ac. 4. 24; 14. 15; Dt. 30. 13 neither is it beyond the *s.*; Ps. 69. 34 let the *s.* praise him, and every thing; 72. 8 he shall have dominion from *s.* to *s.*; 107. 23 they that go down to the *s.* in ships; Is. 9. 1 by the way of the *s.*, beyond Jordan, Mt. 4. 15; Is. 11. 9 as the waters cover the *s.*, Hab. 2. 14; Is. 57. 20 the wicked are like the troubled *s.*; Mt. 14. 25 walking on the *s.*, Mk. 6. 48; Jn. 6. 19; Mk. 2. 13 he went forth again by the *s.* side; Ac. 27. 41 a place where two *s.* met; 1 Cor. 10. 1 all our fathers passed through the *s.*; Rev. 4. 6 before the throne was a *s.* of glass, 15. 2; 20. 13 and the *s.* gave up the dead; 21. 1 the *s.* is no more + Dt. 1. 7; Job 28. 14; Ps. 66. 6; 104. 25; Lk. 17. 6; Rev. 16. 3.
SEAL (*n.*), Jn. 3. 33 hath set his *s.* to this that God is true; Ro. 4. 11 a *s.* of the righteousness of the faith; 1 Cor. 9. 2 the *s.* of mine apostleship; 2 Tim. 2. 19 having this *s.*; Rev. 5. 1 I saw a book sealed with seven *s.* + Rev. 7. 2; 9. 4.
SEAL (*v.*), Is. 8. 16 *s.* the law among my disciples; 29. 11 as the words of a book *s.*; Dan. 12. 4 O Daniel, *s.* the book; Mt. 27. 66 *s.* the stone; Jn. 6. 27 him the Father, even God, hath *s.*; 2 Cor. 1. 22 who also *s.* us; Eph. 1. 13 ye were *s.* with the holy Spirit, 4. 30; Rev. 7. 4 which were *s.* a hundred and forty and four thousand; 22. 10 *s.* not up the words of the prophecy of this book + Dan. 6. 17; Ro. 15. 28.
SEALSKIN, Ex. 25. 5.
SEAM, Jn. 19. 23.
SEARCH (*n.*), Ezr. 4. 15; 5. 17.
SEARCH (*v.*), Jos. 2. 2 there came men to *s.* out the land, 3; Job 11. 7 canst thou by *s.* find out God; Ps. 139. 23 *s.* me, O God, and know my heart; Jn. 5. 39 ye *s.* the scriptures; Ro. 8. 27 that *s.* the hearts knoweth what is the mind of the Spirit; 1 Cor. 2. 10 the Spirit *s.* all things + Ps. 44. 21; Pro. 2. 4; Jn. 7. 52.
SEARCHINGS, Ju. 5. 16.
SEASON (*n.*), Gen. 1. 14 shall be for signs, and for *s.*; Ecc. 3. 1 to every thing there is a *s.*; Jer. 33. 20 so that there should not be day and night in their *s.* + Lk. 4. 13.
SEASON (*v.*), Col. 4. 6 let your speech be always with grace, *s.* with salt + Lev. 2. 13; Mk. 9. 50; Lk. 14. 34.
SEAT, Mt. 23. 6 love the chief *s.* in the synagogues, Mk. 12. 39 + Ex. 28. 2.
SEATED, Col. 3. 1 where Christ is, *s.* on the right hand of God.
SECOND, 1 Cor. 15. 47; Rev. 2. 11; 20. 6, 14; 21. 8.
SECRET (*adj.*), Dt. 29. 29 *s.* things belong unto the Lord our God; Ju. 13. 18 my name, seeing it is *s.*; Ps. 91. 1 dwelleth in the *s.* place of the most High + Ps. 64. 2.
SECRET (*n.*), Pro. 3. 32 his *s.* is with the upright; Mt. 6. 4 thy Father which seeth in *s.*, 6, 18; Ro. 2. 16 when God shall judge the *s.* of men; 1 Cor. 14. 25 the *s.* of his heart are made manifest; Eph. 5. 12 which are done by them in *s.* + Dan. 2. 28; Jn. 7. 4.
SECRETLY, Gen. 31. 27; 2 S. 12. 12.
SECT, Ac. 5. 17; 24. 14; 26. 5; 28. 22.
SECURE (*adj.*), Ju. 8. 11; 18. 10; Job 12. 6.
SECURELY, Pro. 3. 29; Mic. 2. 8.
SECURITY, Ac. 17. 9.
SEDITION, Ezr. 4. 15.
SEDUCE, 2 K. 21. 9; Ex. 13. 10; 1 Tim. 4. 1.
SEE, Ex. 14. 13 ye shall *s.* them again no more for ever; Nu. 13. 18 *s.* the land, what it is; 2 K. 2. 10 if thou *s.* me when I am taken; 7. 2 thou shalt *s.* it, but shalt not eat, 19; 19. 16 open thine eyes, O Lord, and *s.*, Is. 37. 17; Job 19. 27 whom I shall *s.* for myself; Ps. 94. 7 the Lord shall not *s.*; Pro. 20. 12 the *s.* eye, the Lord hath made; Is. 6. 9 *s.* ye indeed, but perceive not, Mt. 13. 13, 14; Mk. 4. 12; Lk. 8. 10; Ac. 28. 26; Is. 6. 10 lest they *s.* with their eyes, Mt. 13. 15; Jn. 12. 40; Ac. 28. 27; Is. 35. 2 they shall *s.* the glory of the Lord; Mt. 6. 1 before men, to be *s.* of them, 23. 5; Jn. 1. 18 no man hath *s.* God, 6. 46; 3. 11 we bear witness of that we have *s.*, 32; 9. 39 that they which *s.* not may *s.*; 14. 9 he that hath *s.* me, hath *s.* the Father; 16. 22 I will *s.* you again; 20. 29 because thou hast *s.* me, thou hast believed; Ro. 8. 25 we hope for that which we *s.* not; 15. 24 to *s.* you in my journey; 1 Cor. 9. 1 have I not *s.* Jesus our Lord; 2 Cor. 4. 18 we look not at the things which are *s.*; Heb. 12. 14 the sanctification, without which no man shall *s.* the Lord; 1 Pet. 1. 8 whom not having *s.* ye love; 3. 10 he that would *s.* good days; 1 Jn. 1. 1 which we have *s.* with our eyes; 3. 2 we shall *s.* him even as he is; 4. 20 cannot love God whom he hath not *s.* + Nu. 32. 8; Dt. 32. 52; Ju. 13. 22; Ps. 69. 23; Jer. 42. 18; Mt. 15. 31; 23. 39; Jn. 8. 38; Ac. 22. 11; 2 Tim. 1. 4; 3 Jn. 11.
SEED, Gen. 3. 15 will put enmity between thy *s.* and her *s.*; 21. 12 in Isaac shall thy *s.* be called, Heb. 11. 18; Gen. 22. 18 in thy *s.* shall all the nations of the earth be blessed, 26. 4; 28. 14; Ac. 3. 25; Ps. 126. 6 goeth forth bearing precious *s.*; Is. 53. 10 he shall see his *s.*; 55. 10 it may give *s.* to the sower; Mt. 13. 4 some *s.* fell by the way side; 24 sowed good *s.* in his field; Mk. 4. 26 as if a man should cast *s.*

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upon the earth; 12. 20 the first dying left no *s.*, 21, 22; Ac. 7. 5 would give it to him and to his *s.*; Ro. 9. 8 the children of the promise are reckoned for a *s.*; 29 except the Lord of Sabaoth had left us a *s.*; 1 Cor. 15. 38 to each *s.* a body of its own; 2 Cor. 9. 10 supplieth *s.* to the sower; Gal. 3. 16 and to thy *s.*, which is Christ; 1 Jn. 3. 9 because his *s.* abideth in him+Gen. 17. 19; Dt. 4. 37; Ps. 69. 36; 89. 4; Is. 1. 4; 54. 3.

SEEDTIME, Gen. 8. 22.

SEEING (*adj.*), Ex. 4. 11.

SEEK, Dt. 4. 29 if thou *s.* him with all thy heart; 2 K. 6. 19 I will bring you to the man whom ye *s.*; 2 Ch. 15. 15 they *s.* him with their whole desire; Ps. 24. 6 this is the generation of them that *s.* him; 34. 4 I *s.* the Lord, and he heard me; 119. 2 that *s.* him with their whole heart; Is. 62. 12 shalt be called, *S.* out; 65. 1 I am *s.* of them that asked not for me, Ro. 10. 20; Ez. 34. 12 so will I *s.* out my sheep; Mt. 7. 7 *s.*, and ye shall find, Lk. 11. 9; Mt. 18. 12 *s.* that which goeth astray; Lk. 2. 48 *s.* thee sorrowing; 19. 10 the Son of man came to *s.* and to save; Jn. 7. 34 ye shall *s.* me, and shall not find me, 36; 8. 50 I *s.* not mine own glory; 20. 15 woman, whom *s.* thou; Ro. 3. 11 there is none that *s.* after God; Col. 3. 1 *s.* the things that are above+1 K. 10. 24; Ps. 14. 2; 69. 6; Pro. 2. 4; Ob. 6; Jn. 8. 21.

SEEM, Pro. 14. 12 there is a way which *s.* right, 16. 25.

SEEMLY, Pro. 19. 10; 26. 1; 1 Cor. 11. 13.

SEER, 1 S. 9. 9 he that is now called a Prophet was beforetime called a *S.*; 1 Ch. 29. 29 the book of Samuel the *s.*, and in the book of Gad the *s.*; 2 Ch. 9. 29 the visions of Iddo the *s.*; Is. 30. 10 which say to the *s.*, See not+2 S. 15. 27; Mic. 3. 7.

SEETHE, Gen. 25. 29; Ex. 23. 19; 1 S. 2. 13; 2 K. 4. 38; Job 41. 20.

SELF, Jn. 17. 5 glorify thou me with thine own *s.*; Ac. 20. 30 from among your own *s.* shall men arise+Ex. 32. 13; Phn. 19.

SELFWILL, Gen. 49. 6.

SELFWILLED, Tit. 1. 7 a bishop must be not *s.*; 2 Pet. 2. 10 presumptuous are they, *s.*

SELL, Gen. 37. 28 *s.* Joseph to the Ishmaelites; Lev. 25. 42 they shall not be *s.* as bondmen; 1 K. 21. 25 Ahab did *s.* himself to work wickedness; Ps. 44. 12 thou *s.* thy people for nought; Mt. 13. 44 goeth, and *s.* all that he hath, and buyeth, 46; 18. 25 commanded him to be *s.*; 19. 21 go and *s.* all that thou hast, Mk. 10. 21; Lk. 12. 33; 18. 22; Mt. 25. 9 go ye rather to them that *s.*; 26. 9 ointment might have been *s.* for much, Mk. 14. 5; Jn. 12. 5; Ac. 5. 8 ye *s.* the land for so much; Ro. 7. 14 *s.* under sin.

SELLER, Ac. 16. 14.

SELVEDGE, Ex. 26. 4; 36. 11.

SENATE, Ac. 5. 21.

SENATORS, Ps. 105. 22.

SEND, Ex. 3. 10 I will *s.* thee unto Pharaoh, Ac. 7. 34; Nu. 16. 28 ye shall know that the Lord hath *s.* me; Ps. 105. 17 he *s.* a man before them; Is. 6. 8 here am I, *s.* me; 61. 1 he hath *s.* me to bind up the brokenhearted, Lk. 4. 18; Jer. 7. 25 have *s.* unto you all my servants, 26. 5; 35. 15; 44. 4; 23. 21 I have not *s.* these prophets, yet they ran; Mt. 10. 5 these twelve Jesus *s.* forth; 13. 41 shall *s.* forth his angels, 24. 31; Mk. 13. 27; Mt. 15. 24 not *s.* but unto the lost sheep; Lk. 4. 26 unto none of them was Elijah *s.*; Jn. 5. 36 bear witness that the Father hath *s.* me, 37; 6. 57; 8. 16, 18; 14. 26 whom the Father will *s.* in my name; 17. 18 even so *s.* I them, 20. 21; Ro. 8. 3 God *s.* his own Son in the likeness of sinful flesh; 10. 15 how shall they preach, except they be *s.*; 1 Pet. 2. 14 *s.* by him for vengeance on evildoers+Gen. 45. 7; Is. 48. 16; Ez. 13. 6; Lk. 4. 43; 16. 27; Ac. 10. 5.

SENSES, Heb. 5. 14.

SENSUAL, Jas. 3. 15; Jud. 19.

SENTENCE, Ps. 17. 2 let my *s.* come forth from thy presence; Lk. 23. 24 Pilate gave *s.* that what they asked for should be done+Dt. 17. 9; Dan. 5. 12.

SEPARATE (*adj.*), Gen. 49. 26 him that was *s.* from his brethren, Dt. 33. 16; 2 Cor. 6. 17 come out from among them, and be ye *s.*; Heb. 7. 26 *s.* from sinners+Ez. 41. 12.

SEPARATE (*v.*), Nu. 6. 2 a vow, to *s.* themselves; Is. 59. 2 iniquities have *s.* between you and your God; Mt. 25. 32 he shall *s.* them as the shepherd; Ac. 13. 2 *s.* me Barnabas and Saul; Ro. 1. 1 Paul an apostle, *s.* unto the gospel+Ezr. 10. 11; Ac. 19. 9.

SEPARATION, Lev. 12. 2 the days of the *s.*; Nu. 6. 4 days of his *s.* shall he eat nothing of the vine+Nu. 19. 9; Jude 19.

SEPULCHRE, Gen. 23. 6 in the choice of our *s.* bury thy dead; Dt. 34. 6 no man knoweth of his *s.* unto this day; 2 K. 13. 21 they cast the man into the *s.* of Elisha; 23. 17 they said, It is the *s.* of the man of God; Mt. 27. 64 command that the *s.* be made sure, 66; 28. 1 came Mary Magdalene and the other Mary to see the *s.*, Mk. 16. 2; Lk. 24. 1; Jn. 20. 1+1 S. 10. 2; Is. 22. 16.

SERAPHIM, Is. 6. 2, 6.

SERJEANTS, Ac. 16. 35, 38.

SERPENT, Gen. 3. 1 the *s.* was more subtil than any beast; Ex. 4. 3 the rod became a *s.*, 7. 9, 10, 15; Nu. 21. 8 make thee a fiery *s.*; 2 K. 18. 4 brake in pieces the brasen *s.*; Is. 30. 6 the viper and fiery flying *s.*; Mt. 7. 10 will give him a *s.*, Lk. 11. 11; Mt. 23. 33 ye *s.*; Jn. 3. 14 as Moses lifted up the *s.*; 1 Cor. 10. 9 perished by the *s.*; Rev. 12. 9 the old *s.* he that is called the Devil, 20. 2+Is. 65. 25; Am. 5. 19; Mk. 16. 18.

SERVANT, Gen. 9. 25 cursed be Canaan, a *s.* of *s.* shall he be; 1 K. 12. 7 if thou wilt be a *s.* unto this people; Ps. 123. 2 as the eyes of *s.* look unto the hand of their masters; 136. 22 even an heritage unto Israel his *s.*; Is. 24. 2 as with the *s.*, so with his master; 41. 8 thou, Israel, art my *s.*, 9; 42. 1 behold my *s.*, whom I uphold, Mt. 12. 18; Dan. 3. 26 ye *s.* of the most high God, come forth; Mt. 8. 9 and to my *s.*, Do this, and he doeth it, Lk. 7. 8; Mt. 10. 24 nor a *s.* above his lord, Jn. 13. 16; 15. 20; Mt. 18. 32 thou wicked *s.*, I forgave thee; 24. 46 blessed is that *s.* whom his lord, Lk. 12. 37, 43; Mt. 26. 51 Peter smote the *s.* of the high priest, Mk. 14. 47; Jn. 18. 10; Lk. 17. 9 doth he thank the *s.*; Jn. 15. 15 no longer do I call you *s.*; Ro. 6. 22 being made free from sin, and become *s.* to God; Eph. 6. 5 *s.*, be obedient unto your masters, Col. 3. 22; Tit. 2. 9; 1 Pet. 2. 18; Ph. 2. 7 taking the form of a *s.*; Col. 4. 1 render unto your *s.* that which is just; Rev. 22. 3 his *s.* shall serve him+Gen. 49. 15; Jos. 9. 8; 1 K. 18. 36; 2 K. 6. 15; Is. 49. 6; Heb. 3. 5.

SERVE, Gen. 15. 13 shall *s.* them four hundred years; 25. 23 the elder shall *s.* the younger, Ro. 9. 12; Ex. 14. 12 better for us to *s.* the Egyptians; Jos. 24. 19 ye cannot *s.* the Lord; Ps. 22. 30 a seed shall *s.* him; Is. 60. 12 that nation that will not *s.* thee shall perish; Dan. 3. 28 they might not *s.* any god, except their own God; Mt. 4. 10 him only shalt thou *s.*, Lk. 4. 8; Jn. 12. 26 if any man *s.* me, let him follow me; Ac. 7. 7 shall they come forth, and *s.* me in this place; 1 Thes. 1. 9 turned from idols to *s.* a living God, Heb. 9. 14; Rev. 7. 15 they *s.* him day and night+1 S. 11. 1; 2 K. 10. 18; Dan. 7. 27; Mal. 3. 18; Ac. 27. 23; 2 Tim. 1. 3.

SERVICE, Ex. 1. 14 bitter with hard *s.*; 12. 25 ye shall keep this *s.*, 13. 5; Nu. 3. 7 tribe of Levi to do the *s.* of the tabernacle; Ps. 104. 14 and herb for the *s.* of man; Ro. 9. 4 whose is the *s.* of God; 2 Cor. 9. 12 the administration of this *s.*; Heb. 12. 28 whereby we may offer *s.* well-pleasing to God+Ex. 44. 14; 1 Tim. 6. 2.

SERVILE, Lev. 23. 7, 8, 21, 25, 35, 36; Nu. 28. 18, 25, 26; 29. 1, 12, 35.

SERVITUDE, 2 Ch. 10. 4; Lam. 1. 3.

SET, Gen. 41. 41 I have *s.* thee over all the land of Egypt; 1 S. 13. 8 the *s.* time Samuel appointed; 1 Ch. 22. 19 *s.* your heart to seek the Lord; Ps. 8. 1 hast *s.* thy glory above the heavens; 16. 8 I have *s.* the Lord always before me; 90. 8 thou hast *s.* our iniquities before thee; 91. 14 he hath *s.* his love upon me; Pro. 8. 23 I was *s.* up from everlasting; Jer. 24. 6 I will *s.* mine eyes upon them for good; Mt. 5. 14 a city *s.* on a hill cannot be hid; Mk. 1. 32 when the sun did *s.* they brought, Lk. 4.

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40; 1 Cor. 12. 28 God hath *s.* some in the church, first apostles; Gal. 3. 1 openly *s.* forth crucified; Heb. 2. 7 thou didst *s.* him over the works of thy hands + Ex. 9. 5; Ps. 27. 5; 89. 42; 102. 13; Dan. 5. 19; Hos. 4. 8; Ac. 18. 10.
SETTER, Ac. 17. 18.
SETTLE (*v.*), Lk. 21. 14 *s.* it in your hearts, not to meditate + Ps. 119. 89.
SEVEN, Lev. 23. 15 *s.* sabbaths shall be complete; Dt. 16. 9 *s.* weeks thou shalt number; Jos. 18. 5 divide it into *s.* parts, 6; Mic. 5. 5 raise against him *s.* shepherds; Mt. 12. 45 *s.* other spirits more wicked, Lk. 11. 26; Mt. 15. 34 they said, *S.* loaves, 36; Mk. 8. 5; Mt. 15. 37 they took up *s.* baskets full, Mk. 8. 8; Mt. 22. 25 there were with us *s.* brethren, Mk. 12. 20; Lk. 20. 29; Mk. 16. 9 from whom he had cast out *s.* devils, Lk. 8. 2; Ac. 6. 3 *s.* men of good report; 13. 19 destroyed *s.* nations in Canaan; Rev. 1. 4 *s.* spirits which are before his throne; 15. 1 I saw *s.* angels having *s.* plagues, 6 + Jos. 6. 4; 1 K. 18. 43; Ps. 119. 164; Rev. 17. 9.
SEVENFOLD, Ps. 79. 12; Pro. 6. 31.
SEVENTY, 2 K. 10. 1 Ahab had *s.* sons in Samaria, 6; Jer. 25. 11 shall serve the king of Babylon *s.* years; Mt. 18. 22 until *s.* times seven; Lk. 10. 1 the Lord appointed *s.* others + Dan. 9. 24.
SEVER, Mt. 13. 49 *s.* the wicked from among the righteous + Lev. 20. 26; Dt. 4. 41.
SEVERALLY, 1 Cor. 12. 11, 17; Eph. 5. 33.
SEVERITY, Ro. 11. 22.
SEW, Gen. 3. 7; Ecc. 3. 7; Ex. 18. 18.
SHACKLES, Jer. 29. 26.
SHADE, Ps. 121. 5.
SHADOW, 2 K. 20. 9 shall the *s.* go forward ten degrees; 1 Ch. 29. 15 our days on earth are as a *s.*, Job 8. 9; Ps. 102. 11; 109. 23; 144. 4; Job 14. 2 he fleeth also as a *s.*; Ps. 17. 8 under the *s.* of thy wings, 36. 7; 63. 7; 91. 1 shall abide under the *s.* of the Almighty; Is. 4. 6 a *s.* in the daytime from the heat, 25. 4; Ac. 5. 15 the *s.* of Peter might overshadow; Col. 2. 17 which are a *s.* of the things to come, Heb. 8. 5; 10. 1; Jas. 1. 17 with whom can be no variation neither *s.* that is cast by turning + Ju. 9. 15; Jer. 6. 4; Dan. 4. 12.
SHADOWING + Ex. 31. 3.
SHAFT, Ex. 25. 31; Nu. 8. 4; Is. 49. 2.
SHAKE, Is. 13. 13 I will *s.* the heavens, Joel 3. 16; Hag. 2. 6, 21; Heb. 12. 26; Hag. 2. 7 I will *s.* all nations; Ac. 4. 31 when they had prayed, the place was *s.*; 2 Thes. 2. 2 ye be not quickly *s.* from your mind + Ps. 29. 8; Is. 2. 19.
SHAMBLES, 1 Cor. 10. 25.
SHAME (*n.*), Ps. 40. 15 let them be desolate by reason of their *s.*; 89. 45 thou hast covered him with *s.*; 132. 18 his enemies will I clothe with *s.*; Is. 54. 4 neither be thou confounded, for thou shalt not be put to *s.*; Ez. 34. 29 neither bear the *s.* of the heathen any more; Dan. 12. 2 shall awake, some to *s.*; 1 Cor. 6. 5 I say this to move you to *s.*, 15. 34; 11. 22 put them to *s.*; Heb. 6. 6 put him to an open *s.* + Ps. 14. 6; 69. 19; Hos. 4. 7; Hab. 2. 16; Eph. 5. 12; Ph. 3. 19; Heb. 12. 2.
SHAME (*v.*), 1 Cor. 4. 14 I write not these things to *s.* you.
SHAMEFASTNESS, 1 Tim. 2. 9.
SHAMEFUL, Jer. 11. 13; 1 Cor. 14. 35.
SHAMEFULLY, Mt. 22. 6 entreated them *s.*, Lk. 18. 32; Mk. 12. 4 him they handled *s.*, Lk. 20. 11; 1 Thes. 2. 2 having been *s.* entreated + Hos. 2. 5.
SHAPE, Rev. 9. 7.
SHAPEN, Ps. 51. 5.
SHARE, 1 S. 13. 20 to sharpen every man his *s.*
SHARP, Heb. 4. 12 the word of God is *s.* than any two-edged sword + Ps. 52. 2; Is. 5. 28; Ez. 21. 9.
SHARPEN, Pro. 27. 17 iron *s.* iron, so a man *s.* his friend + Job 16. 9; Ps. 140. 3.
SHARPLY, Ju. 8. 1; Tit. 1. 13; 2 Cor. 13. 10.
SHAVE, Nu. 6. 18 the Nazirite shall *s.* the head of his separation; Ju. 16. 17 if I be *s.*, then my strength will go from me; Ac. 21. 24 that they may *s.* their heads + Is. 7. 20; 1 Cor. 11. 6.
SHAWL, Is. 3. 22.
SHEAF, Gen. 37. 7 my *s.* arose; Lev. 23. 10 bring a *s.* of the firstfruits; Ps. 126. 6 bringing his *s.* with him + Mic. 4. 12.
SHEAR, Gen. 31. 19; 1 S. 25. 4.
SHEARER, Is. 53. 7 as a sheep that before her *s.* is dumb, Ac. 8. 32 + 1 S. 25. 7; 2 S. 13. 23.
SHEATH, 1 Ch. 21. 27; Jn. 18. 11.
SHED, Gen. 9. 6 whoso *s.* man's blood; Mt. 26. 28 my blood of the covenant, which is *s.* for many; Ro. 5. 5 love of God hath been *s.* abroad in our hearts.
SHEDDER, Ez. 18. 10.
SHEDDING (*n.*), Heb. 9. 22.
SHEEP, Gen. 4. 2 Abel was a keeper of *s.*; Nu. 27. 17 as *s.* which have no shepherd, 1 K. 22. 17; Mt. 9. 36; Mk. 6. 34; Ps. 44. 22 we are counted as *s.* for the slaughter, Ro. 8. 36; Ps. 95. 7 we are the *s.* of his hand, 100. 3; Is. 53. 7 as a *s.* that before her shearers is dumb; Mt. 7. 15 false prophets which come to you in *s.'s* clothing; 10. 6 the lost *s.* of the house of Israel; 25. 33 he shall set the *s.* on his right hand; Jn. 10. 3 the *s.* hear his voice, 27; 11 the good shepherd layeth down his life for the *s.*; Ac. 8. 32 he was led as a *s.* to the slaughter + 2 S. 7. 8; Ps. 8. 7; 119. 176; Ez. 34. 6; Jn. 10. 15.
SHEEPCOTE, 2 S. 7. 8.
SHEEPFOLD, Nu. 32. 16; Ju. 5. 16; Ps. 78. 70.
SHEEP GATE, Neh. 3. 1; 12. 39.
SHEEP MARKET, Jn. 5. 2.
SHEEPSKINS, Heb. 11. 37.
SHEET, Ac. 10. 11 a vessel descending as it were a great *s.*, 11. 5 + Ju. 14. 12, 13.
SHEKEL, Mt. 17. 27.
SHELTER, Job 24. 8.
SHEOL, Job 7. 9 he that goeth down to *S.*; Ps. 30. 3 thou hast brought up my soul from *S.*; Prov. 1. 12 let us swallow them up alive as *S.* + Job 14. 13; 17. 13; 30. 24; 32. 22; Ps. 6. 5; 49. 14.
SHEPHERD, Gen. 46. 34 every *s.* is an abomination unto the Egyptians; Ps. 23. 1 the Lord is my *s.*; 80. 1 give ear, O *S.* of Israel; Ez. 34. 2 prophesy against the *s.* of Israel; 23 he shall be their *s.*; Lk. 2. 8 *s.* abiding in the field; Jn. 10. 14 I am the good *s.*; Heb. 13. 20 the great *s.* of the sheep; 1 Pet. 2. 25 the *S.* and Bishop of your souls; 5. 4 when the chief *S.* shall be manifested + Gen. 49. 24; Is. 44. 28; Zec. 10. 3.
SHERIFFS, Dan. 3. 2, 3.
SHEW (*n.*), Ps. 39. 6.
SHEW (*v.*), Ex. 33. 13 *s.* me now thy way, Ps. 25. 4; 1 K. 18. 1 go, *s.* thyself unto Ahab; Jn. 5. 20 the Father *s.* the Son all things; 14. 8 *s.* us the Father, 9; 20. 20 he *s.* unto them his hands and his side; Ac. 1. 3; 7. 52 which *s.* before of the coming of the Righteous One; Jas. 2. 18 *s.* me thy faith apart from thy works; 1 Pet. 2. 9 *s.* forth the excellencies of him; Rev. 1. 1 to *s.* unto his servants even the things which must shortly come to pass, 4. 1; 22. 6 + Dt. 34. 1; 1 S. 20. 2; 2 S. 22. 51.
SHEWBREAD, Ex. 25. 30 shalt set upon the table *s.*; 1 S. 21. 6 there was no bread, but the *s.*; Mt. 12. 4 did eat the *s.*, Mk. 2. 26; Lk. 6. 4.
SHEWING (*n.*), Lk. 1. 80.
SHIELD, Gen. 15. 1 I am thy *s.*; 2 S. 1. 21 the *s.* of the mighty was vilely cast away; 22. 36 the *s.* of thy salvation, Ps. 18. 35; 5. 12 compass him as with a *s.*; 91. 4 his truth is a *s.* and a buckler + Ju. 5. 8; 1 K. 14. 26.
SHILOH, Gen. 49. 10 until *S.* come.
SHINE, Nu. 6. 25 the Lord make his face to *s.* upon thee; Mt. 5. 16 let your light so *s.* before men; 13. 43 then shall the righteous *s.* forth as the sun; Lk. 2. 9 the glory of the Lord *s.* round about them; Jn. 1. 5 the light *s.* in the darkness; 2 Cor. 4. 6 God who *s.* in our hearts; 2 Pet. 1. 19 a lamp *s.* in a dark place + Ps. 50. 2; Jer. 5. 28.
SHINING (*n.*), Joel 2. 10 the stars shall withdraw their *s.*, 3. 15 + Lk. 11. 36.
SHIP, 2 Ch. 9. 21 king's *s.* went to Tarshish every three years; Jon. 1. 3 Jonah found a *s.* going to Tarshish; Jas. 3. 4 the *s.*, though they are so great + Gen. 49. 13; Ju. 5. 17; 1 K. 22. 48.
SHIPWRECK, 2 Cor. 11. 25 thrice I suffered *s.*; 1 Tim. 1. 19 made *s.* concerning the faith.
SHOCK, Ju. 15. 5; Job 5. 26.
SHOD, Mk. 6. 9; Eph. 6. 15.
SHOE, Ex. 3. 5 put off thy *s.* from off thy feet, Ac. 7. 33; Dt. 25. 9 his brother's wife shall loose his *s.*; Mt. 3. 11 whose *s.* I am not worthy to bear; 10. 10 get you

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neither two coats, nor *s.*, Lk. 10. 4+Rt. 4. 7; Ps. 60. 8; 108. 9.
SHOOT (*n.*), Is. 11. 1 there shall come forth a *s.* out of the stock of Jesse.
SHOOT (*v.*), 1 S. 20. 20 I will *s.* three arrows; 2 K. 13. 17 then Elisha said, *S.* And he *s.*+2 K. 19. 32.
SHORE, Ex. 14. 30 the Egyptians dead upon the sea *s.*
SHORN, Song of S. 4. 2; Ac. 18. 18; 1 Cor. 11. 6.
SHORT, Nu. 11. 23 is the Lord's hand waxed *s.*; Ps. 89. 47 remember how *s.* my time is; Ro. 3. 23 all have sinned, and fall *s.* of the glory of God; 9. 28 the Lord will execute his word upon the earth, finishing it and cutting it *s.*+Rev. 12. 12.
SHORTENED, Is. 50. 2 is my hand *s.* at all, that it cannot redeem, 59. 1; Mt. 24. 22 except those days had been *s.*, Mk. 13. 20; 1 Cor. 7. 29 the time is *s.*
SHORTLY, 1 Tim. 3. 14; 2 Tim. 4. 9.
SHOULDER, Gen. 49. 15 Issachar bowed his *s.* to bear; Dt. 33. 12 and he shall dwell between his *s.*; 1 S. 9. 2 from his *s.* and upward he was higher, 10. 23; Is. 9. 6 the government shall be upon his *s.*; Lk. 15. 5 layeth it on his *s.*, rejoicing+Is. 22. 22; Mt. 23. 4.
SHOUT (*n.*), Nu. 23. 21 and the *s.* of a king is among them; Ps. 47. 5 God is gone up with a *s.*; 1 Thes. 4. 16 the Lord himself shall descend from heaven with a *s.*+1 S. 4. 5; Is. 16. 9.
SHOUT (*v.*), Jos. 6. 5 all the people shall *s.*; 1 S. 4. 5 all Israel *s.* with a great shout+Is. 12. 6.
SHOUTING (*n.*), Zec. 4. 7 he shall bring forth the headstone with *s.*
SHOVEL, Ex. 27. 3; 1 K. 7. 40; Is. 30. 24.
SHOW (*n.*), Gal. 6. 12 desire to make a fair *s.* in the flesh; Col. 2. 15 he made a *s.* of them openly; 23 which things have a *s.* of wisdom.
SHOWER, Dt. 32. 2 my speech shall distil as the *s.*; Ps. 65. 10 thou makest it soft with *s.*; Lk. 12. 54 there cometh a *s.*+Ps. 72. 6; Mic. 5. 7.
SHRINES, Ac. 19. 24.
SHRINK, Ac. 20. 27.
SHUN, 2 Tim. 2. 16.
SHUT, Lev. 13. 4 the priest shall *s.* him up seven days, 5, 21, 26, 31, 33, 50, 54; 1 K. 8. 35 when heaven is *s.* up, 2 Ch. 6. 26; 7. 13; Lk. 4. 25; Ps. 31. 8 not *s.* me up into the hand of the enemy; Is. 44. 18 he hath *s.* their eyes; 60. 11 thy gates shall not be *s.* day nor night, Rev. 21. 25; Dan. 6. 22 my God hath *s.* the lions' mouths; Mt. 23. 13 ye *s.* the kingdom of heaven against men+1 K. 14. 10; Rev. 11. 6.
SHUTTLE, Job 7. 6.
SICK, 1 K. 17. 17 the son of the woman fell *s.*; 2 K. 20. 1 Hezekiah *s.* unto death, 2 Ch. 32. 24; Is. 38. 1; Mt. 4. 24 they brought unto him all that were *s.*; 25. 36 *s.*, and ye visited me; Mk. 6. 5 he laid his hands upon a few *s.* folk; 16. 18 lay hands on the *s.*, and they shall recover; Lk. 7. 2 centurion's servant was *s.*; Jn. 11. 3 he whom thou lovest is *s.*; Ph. 2. 27 he was *s.* nigh unto death; Jas. 5. 14 is any among you *s.*? let him call for the elders+2 S. 12. 15; 1 K. 17. 17; 2 Tim. 4. 20.
SICKLE, Dt. 16. 9 as thou beginnest to put the *s.* to the corn; Joel 3. 13 put ye in the *s.*, Rev. 14. 15+Mk. 4. 29.
SICKLY, 1 Cor. 11. 30.
SICKNESS, 1 K. 8. 37 whatsoever *s.* there be, 2 Ch. 6. 28; Jn. 11. 4 this *s.* is not unto death+Ps. 41. 3.
SIDE, Nu. 32. 19 our inheritance is on this *s.* Jordan, 32; 34. 15; Ps. 91. 7 a thousand shall fall at thy *s.*; 118. 6 the Lord is on my *s.*, 124. 1; Jon. 1. 5 Jonah was gone down into the *s.* of the ship+Jos. 24. 2; Ex. 4. 9.
SIEGE, Is. 29. 3; Mic. 5. 1.
SIEVE, Is. 30. 28; Am. 9. 9.
SIFT, Is. 30. 28 to *s.* the nations; Am. 9. 9 I will *s.* Israel; Lk. 22. 31 Satan asked to have you, that he might *s.* you.
SIGH, Mk. 7. 34 looking up to heaven, he *s.*; 8. 12 *s.* deeply in his spirit+Is. 24. 7.
SIGHING (*n.*), Ps. 79. 11 let the *s.* of the prisoner come before thee+Ps. 31. 10; Is. 21. 2.
SIGHT, Gen. 19. 19 found grace in thy *s.*, 47. 29; Ex. 33. 13, 16; 34. 9; Ju. 6. 17; Ex. 3. 3 I will turn and see this great *s.*; 1 K. 9. 7 this house which I have hallowed for my name will I cast out of my *s.*, 2 Ch. 7. 20; Jer. 7. 15; Is. 5. 21 that are prudent in their own *s.*; 11. 3 he shall not judge after the *s.* of his eyes; Mt. 11. 5 the blind receive their *s.*, 20. 34; Lk. 7. 21; Mk. 10. 51 Rabboni, that I might receive my *s.*, Lk. 18. 41; Jn. 9. 15 asked him how he received his *s.*, 18; Ac. 9. 17 that thou mayest receive thy *s.*, 22. 13+Ps. 79. 10; Ecc. 6. 9; Jer. 15. 1; Lk. 23. 48.
SIGN (*n.*), Gen. 4. 15 the Lord appointed a *s.* for Cain; Ex. 4. 8 they will believe the voice of the latter *s.*; Ju. 6. 17 a *s.* that thou talkest with me; Is. 7. 11 ask thee a *s.* of the Lord; 55. 13 for an everlasting *s.*; Jer. 44. 29 this shall be a *s.* unto you, Lk. 2. 12; Mt. 12. 38 we would see a *s.* from thee, 16. 1; Mk. 8. 11; Lk. 11. 16; Mt. 24. 3 what shall be the *s.* of thy coming, Mk. 13. 4; Mt. 24. 24 and shall shew great *s.*, Mk. 13. 22; Lk. 21. 25 there shall be *s.* in the sun; Jn. 2. 18 what *s.* shewest thou, 6. 30; 4. 48 except ye see *s.*, ye will not believe; Ac. 2. 19 I will shew *s.* on the earth; Ro. 4. 11 he received the *s.* of circumcision; 15. 19 in the power of *s.* and wonders, 2 Cor. 12. 12; 1 Cor. 1. 22 Jews ask for *s.*+Gen. 1. 14; Dt. 13. 2; 34. 11; 1 K. 13. 3; 2 K. 20. 9; Ps. 105. 27; Jn. 2. 23; 7. 31; 10. 41; Acts 5. 12; Rev. 13. 14.
SIGN (*v.*), Dan. 6. 8, 9, 10, 12.
SIGNIFICATION, 1 Cor. 14. 10.
SIGNIFY, Heb. 9. 8 the Holy Ghost this *s.*+Rev. 1. 1.
SILENCE, Mt. 22. 34 he had put the Sadducees to *s.*; Ac. 21. 40 there was made a great *s.*, he spake+Rev. 8. 1.
SILENT, 1 S. 2. 9 the wicked shall be *s.* in darkness+Zec. 2. 13.
SILVER (*adj.*), Ecc. 12. 6.
SILVER (*n.*), 1 K. 10. 27 the king made *s.* to be as stones; Pro. 3. 14 merchandise thereof is better than of *s.*; Dan. 2. 32 image's breast and arms were of *s.*+Is. 60. 17; Mt. 27. 6; Ac. 8. 20.
SILVERSMITH, Ac. 19. 24.
SIMPLE, Ps. 19. 7 making wise the *s.*; 116. 6 the Lord preserveth the *s.*+Pro. 8. 5.
SIMPLICITY, Pro. 1. 22 how long, ye simple ones, will ye love *s.*
SIN (*n.*), Dt. 24. 16 every man shall be put to death for his own *s.*, 2 K. 14. 6; 2 Ch. 25. 4; Ps. 32. 1 blessed is he whose *s.* is covered, Ro. 4. 7; Ps. 51. 3 my *s.* is ever before me; 109. 7 let his prayer be turned into *s.*; Is. 30. 1 that they may add *s.* to *s.*; 38. 17 hast cast all my *s.* behind thy back; Ex. 18. 14 a son that seeth all his father's *s.*; Mic. 7. 19 thou wilt cast all their *s.* into the depths; Jn. 1. 29 taketh away the *s.* of the world; 9. 34 thou wast altogether born in *s.*; 15. 22 if I had not come, they had not had *s.*, 24; 16. 8 he will convict the world in respect of *s.*; Ro. 3. 9 Jews and Gentiles, that they are all under *s.*; 5. 12 through one man *s.* entered into the world; 7. 13 *s.*, that it might be shewn to be *s.*; 14. 23 whatsoever is not of faith is *s.*; 1 Cor. 15. 17 ye are yet in your *s.*; 2 Cor. 5. 21 him who knew no *s.* he made to be *s.* on our behalf; Gal. 2. 17 is Christ a minister of *s.*; 2 Thes. 2. 3 the man of *s.* be revealed; Heb. 9. 28 offered to bear the *s.* of many; 12. 1 the *s.* which doth so easily beset us; Jas. 1. 15 *s.*, when it is fullgrown, bringeth forth death; 1 Pet. 2. 22 who did no *s.*; 1 Jn. 2. 2 he is the propitiation for our *s.*; 3. 5 manifested to take away *s.*+Nu. 5. 6; 1 S. 2. 17; 1 K. 17. 18; Jn. 16. 9; Ro. 6. 17; Heb. 11. 25; 1 Pet. 4. 1.
SIN (*v.*), Ex. 9. 27 I have *s.* this time, 10. 16; Nu. 16 22 shall one man *s.*, and wilt thou be wroth with all; 2 S. 12. 13 I have *s.* against the Lord, 24. 10, 17; 1 Ch. 21. 8, 17; 1 K. 8. 46 there is no man that *s.* not, 2 Ch. 6. 36; Ecc. 7. 20; Job 1. 22 Job *s.* not, nor charged God with foolishness; Ps. 51. 4 against thee only have I *s.*; Ex. 18. 4 the soul that *s.*, it shall die; Lk. 15. 18 I have *s.* against heaven, 21; Jn. 5. 14 *s.* no more, 8 11; 9. 2 who did *s.*, this man, or his parents; Ro. 6. 15 shall we *s.*, because we are not under law; 1 Jn. 2. 1 if any man *s.*, we have an Advocate with the Father; 3. 6 whosoever abideth in him *s.* not; 5. 16 *s.* a sin not unto death+Dt. 9. 16; 1 S. 2. 25; Ps. 119. 11; 1 Jn. 5. 18.
SINCERE, Ph. 1. 10.
SINCERELY, Ph. 1. 17.
SINCERITY, 2 Cor. 2. 17 as of *s.* in the sight of God; 8. 8 as proving the *s.* also of your love.

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SINEW, Gen. 32. 32 he touched Jacob in the *s.*; Ez. 37. 6 I will lay *s.* upon you + Is. 48. 4.

SINFUL, Lk. 5. 8 I am a *s.* man, O Lord; Ro. 7. 13 that sin might become exceeding *s.* + Am. 9. 8.

SING, Ju. 5. 1 then *s.* Deborah; 2 S. 19. 35 can I hear the voice of *s.* men and *s.* women; 2 Ch. 29. 30 Hezekiah commanded the Levites to *s.*; Ps. 68. 32 *s.* unto God, ye kingdoms of the earth; 104. 33 I will *s.* unto the Lord as long as I live; Is. 44. 23 *s.*, O ye heavens; for the Lord hath done it, 49. 13; 1 Cor. 14. 15 I will *s.* with the spirit; Eph. 5. 19 *s.* and making melody with your heart, Col. 3. 16 + Ex. 32. 18; Ps. 138. 5; Is. 65. 14.

SINGED, Dan. 3. 27.

SINGER, 1 Ch. 9. 33 these are the *s.*, chief, 15. 16; Ps. 68. 25 the *s.* went before; Ecc. 2. 8 I gat me men *s.* and women *s.* + 1 Ch. 6. 33; 2 Ch. 20. 21; Ezr. 2. 41; Neh. 7. 1.

SINGING (*n.*), Ps. 100. 2 come before his presence with *s.* + Is. 14. 7; 44. 23; 54. 1; 55. 12.

SINGLE, Mt. 6. 22; Lk. 11. 34.

SINGLENESS, Ac. 2. 46 *s.* of heart, Eph. 6. 5; Col. 3. 22.

SINK, Ex. 15. 5 they *s.* into the bottom; Mt. 14. 30 beginning to *s.*, he cried; Lk. 9. 44 let these words *s.* into your ears + Ps. 69. 2; Jer. 51. 64; Lk. 5. 7.

SINNER, Ps. 1. 1 nor standeth in the way of *s.*; Lk. 6. 32 even *s.* love those that love them; 7. 37 a woman which was in the city, a *s.*; 13. 2 *s.* above all; Jn. 9. 31 God heareth not *s.*; 1 Tim. 1. 15 Christ Jesus came into the world to save *s.* + Ps. 25. 8; Jn. 9. 16.

SISTER, Gen. 12. 13 say, I pray thee, thou art my *s.*; Ex. 16. 46 thine elder *s.* is Samaria, thy younger *s.* Sodom; Hos. 2. 1 say ye unto your *s.* Ruhamah; Mk. 3. 35 the same is my brother and *s.*; 1 Tim. 5. 2 younger as *s.*; 2 Jn. 13 the children of thy elect *s.* greet thee + Pro. 7. 4; Mt. 12. 50; 19. 29.

SISTER IN LAW, Rt. 1. 15.

SIT, Ju. 5. 10 ye that *s.* in judgement; 1 K. 8. 25 not fail thee a man to *s.* on the throne of Israel, 2 Ch. 6. 16; Jer. 33. 17; Ps. 99. 1 he *s.* upon the cherubim; 110. 1 *s.* thou at my right hand, Mt. 22. 44; Mk. 12. 36; Lk. 20. 42; Heb. 1. 13; Is. 30. 7 their strength is to *s.* still; Mt. 8. 11 many shall *s.* down with Abraham, Lk. 13. 29; Mt. 20. 21 my two sons may *s.*, one on thy right hand, Mk. 10. 37; Mt. 26. 36 *s.* ye here, while I go yonder and pray, Mk. 14. 32; 16. 19 *s.* down at the right hand of God; Lk. 14. 8 *s.* not down in the chief seat; 17. 7 come straightway, and *s.* down to meat; Jas. 2. 3 *s.* thou here in a good place; Rev. 3. 21 will I give to him to *s.* down with me in my throne as I *s.* down with my Father in his throne + Gen. 31. 34; Ps. 26. 4; Ac. 8. 31; Rev. 4. 3.

SITUATION, 2 K. 2. 19.

SKILFUL, 2 Ch. 2. 14; Dan. 1. 4; 9. 22.

SKILFULLY, Ps. 33. 3.

SKILFULNESS, Ps. 78. 72.

SKILL (*n.*), Ecc. 9. 11; Dan. 1. 17; 9. 22.

SKILL (*v.*), 1 K. 5. 6; 2 Ch. 2. 7, 8; 34. 12.

SKIN, Gen. 3. 21 did God make coats of *s.*; 27. 16 she put the *s.* upon his hands; Ex. 34. 29 Moses wist not that the *s.* of his face shone, 30, 35; Job 19. 26 after my *s.* hath been thus destroyed; Jer. 13. 23 can the Ethiopian change his *s.* + Job 2. 4; Ez. 37. 6; Mt. 9. 17; Mk. 2. 22; Lk. 5. 37.

SKIP, Ps. 29. 6 he maketh them also to *s.* like a calf; 114. 4, 6.

SKIRT, 1 S. 24. 4 cut off the *s.* of Saul's robe + 1 S. 15. 27; Ps. 133. 2.

SKULL, Mt. 27. 33 Golgotha, that is to say, the place of a *s.*, Mk. 15. 22; Jn. 19. 17 + Ju. 9. 53; 2 K. 9. 35.

SKY, Dt. 33. 26; Job 37. 18.

SLACK (*v.*), Jos. 10. 6; 2 K. 4. 24; Prov. 18. 9.

SLACKNESS, 2 Pet. 3. 9.

SLANDER (*n.*), Pro. 10. 18 he that uttereth a *s.* is a fool.

SLANDER (*v.*), Ps. 101. 5 whoso privily *s.* his neighbour + 2 S. 19. 27; Ps. 50. 20.

SLANDERERS, 1 Tim. 3. 11.

SLANDEROUSLY, Ro. 3. 8.

SLAUGHTER, Is. 53. 7 as a lamb to the *s.*, Jer. 11. 19; Ac. 8. 32; Heb. 7. 1 Abraham returning from the *s.* of the kings; Jas. 5. 5 nourished your hearts in a day of *s.* + Zec. 11. 4.

SLAVE, Jer. 2. 14; Rev. 18. 13.

SLAY, Gen. 22. 10 took the knife to *s.* his son; 37. 26 what profit is it, if we *s.* our brother; Nu. 23. 24 drink the blood of the *s.*, Dt. 32. 42; 1 S. 22. 17 *s.* the priests of the Lord; 2 S. 1. 9 stand upon me, and *s.* me; 1 K. 19. 10 have *s.* thy prophets with the sword; Job 13. 15 though he *s.* me, yet will I wait for him; Is. 26. 21 the earth shall no more cover her *s.*; Ez. 13. 19 to *s.* the souls that should not die; Ac. 2. 23 by the hand of lawless men did crucify and *s.*; 5. 30 whom ye *s.* hanging him on a tree; 1 Jn. 3. 12 was of the evil one, and *s.* his brother; Rev. 5. 9 thou wast *s.* + Gen. 4. 14; 2 S. 1. 22; 2 K. 10. 25; Heb. 11. 37.

SLEEP (*n.*), Gen. 2. 21 God caused a deep *s.* to fall upon Adam; Ps. 127. 2 so he giveth unto his beloved *s.*; 132. 4 I will not give *s.* to mine eyes; Pro. 6. 10 yet a little *s.*, a little slumber, 24. 33; Ecc. 5. 12 the *s.* of a labouring man is sweet; Jn. 11. 11 may awake him out of *s.* + 1 S. 26. 12; Dan. 6. 18; Ac. 20. 9.

SLEEP (*v.*), Gen. 28. 11 Jacob lay down in that place to *s.*; Song 5. 2 I *s.*, but my heart waketh; Mt. 26. 45 *s.* on now, Mk. 14. 41; 13. 36 lest coming suddenly he find you *s.*; 1 Cor. 15. 51 we shall not all *s.*; 1 Thes. 5. 6 let us not *s.*, as do the rest + 1 K. 18. 27; Job 7. 21; 1 Cor. 11. 30.

SLEEPER, Jon. 1. 6.

SLIDE, Dt. 32. 35; Ps. 37. 31; Jer. 8. 5.

SLING (*v.*), 1 S. 17. 49 a stone, and *s.* it + 1 S. 25. 29; Jer. 10. 18.

SLING (*n.*), 1 S. 17. 40 David had his *s.* in his hand + 2 Ch. 26. 14; Pro. 26. 8.

SLINGERS, 2 K. 3. 25.

SLIP, 2 S. 22. 37 and my feet have not *s.*, Ps. 18. 36; 38. 16 when my foot *s.* + Ps. 73. 2.

SLIPPERY, Ps. 35. 6; 73. 18.

SLOPES, Jos. 10. 40 Joshua smote the *s.*

SLOTHFUL, Ju. 18. 9 be not *s.* to go to possess the land; Rom. 12. 11 in diligence not *s.* + Pro. 20. 4; 24. 30.

SLOTHFULNESS, Pro. 19. 15; Ecc. 10. 18.

SLOW, Ex. 4. 10 I am *s.* of speech; Lk. 24. 25 *s.* of heart to believe; Jas. 1. 19 *s.* to speak, *s.* to wrath.

SLUGGARD, Pro. 6. 6; 13. 4; 26. 14, 16.

SLUGGISH, Heb. 6. 12 that ye be not *s.*

SLUMBER (*n.*), Ps. 132. 4; Prov. 6. 10.

SLUMBER (*v.*), Ps. 121. 4 he that keepeth Israel shall neither *s.* nor sleep; Mt. 25. 5 they all *s.* and slept + Is. 5. 27; 2 Pet. 2. 3.

SLUMBERINGS, Job 33. 15.

SMALL, Ps. 119. 141 I am *s.*, yet do not I forget thy precepts; Is. 54. 7 for a *s.* moment have I forsaken thee; 1 Cor. 4. 3 it is a very *s.* thing that I should be judged of you + Am. 7. 2.

SMELL (*n.*), Gen. 27. 27; Dan. 3. 27.

SMELL (*v.*), Gen. 8. 21 the Lord *s.* a sweet savour; Lev. 26. 31 I will not *s.* the savour of your sweet odours + Ps. 45. 8.

SMELLING (*n.*), 1 Cor. 12. 17.

SMITE, Ex. 7. 20 he *s.* the waters that were in the river; Nu. 20. 11 he *s.* the rock twice, Ps. 78. 20; 1 S. 4. 2 Israel was *s.* before the Philistines; 2 K. 2. 8 *s.* the waters, and they were divided; 6. 21 shall I *s.* them; Ps. 102. 4 my heart is *s.*; 121. 6 the sun shall not *s.* thee by day, Is. 49. 10; Ps. 143. 3 he hath *s.* my life down to the ground; Is. 60. 10 in my wrath I *s.* thee; Hos. 6. 1 he hath *s.*, and he will bind up; Zec. 13. 7 *s.* the shepherd, Mt. 26. 31; Mk. 14. 27; Mt. 27. 30 and *s.* him on the head, Mk. 15. 19; Lk. 22. 63; Jn. 19. 3; Lk. 22. 49 shall we *s.* with the sword; Ac. 12. 23 an angel of the Lord *s.* him; 2 Cor. 11. 20 if he *s.* you on the face + 1 K. 20. 35; 2 K. 9. 7; 13. 18; Is. 11. 4; Am. 4. 9; Rev. 19. 15.

SMITERS, Is. 50. 6.

SMITH, 1 S. 13. 19 there was no *s.* found in the land of Israel + 2 K. 24. 14; Is. 44. 12; Zec. 1. 20.

SMOKE (*n.*), Gen. 19. 28 lo, the *s.* of the country went up as the *s.* of a furnace; Ps. 102. 3 my days consume away like *s.*; Is. 51. 6 the heavens shall vanish away like *s.*; Rev. 8. 4 the *s.* of the incense went up before God; 15. 8 the temple was filled with *s.* + 2 S. 22. 9; Is. 65. 5; Rev. 18. 18.

SMOKE (*v.*), Ps. 74. 1; 104. 32.

SMOOTH, Gen. 27. 11 I am a *s.* man; Ps. 55. 21 his mouth was *s.* as butter + Pro. 5. 3; Lk. 3. 5.

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SNARE, Ju. 8. 27 thing became a *s.* unto Gideon; 2 S. 22. 6 the *s.* of death prevented me, Ps. 18. 5; 69. 22 let their table become a *s.*, Ro. 11. 9; Ps. 119. 110 the wicked have laid a *s.* for me, 140. 5; 141. 9; 142. 3; Lk. 21. 34 lest that day come on you suddenly as a *s.*; 1 Cor. 7. 35 not that I may cast a *s.* upon you + 1 Tim. 3. 7; 6. 9; 2 Tim. 2. 26.

SNARED, Dt. 12. 30; Ps. 9. 16; Pro. 6. 2.

SNATCH, Jn. 10. 28 no one shall *s.* them out of my hand + Is. 9. 20.

SNOUT, Pro. 11. 22.

SNOW (*n.*), Job 38. 22 the treasures of the *s.*; Ps. 147. 16 he giveth *s.* like wool; 148. 8 fire, and hail, *s.* and vapour + Lam. 4. 7.

SNOW (*v.*), Ps. 68. 14.

SNUFF, Jer. 2. 24; Mal. 1. 13.

SNUFFDISHES, Ex. 25. 38; 37. 23; Nu. 4. 9.

SNUFFERS, 2 K. 12. 13.

SOAP, Jer. 2. 22; Mal. 3. 2.

SOBER, 2 Cor. 5. 13 whether we are of *s.* mind, it is unto you; 1 Thes. 5. 6 let us watch and be *s.*; Tit. 1. 8; 1 Tim. 3. 11 their wives be *s.*; 2 Tim. 4. 5 be thou *s.* in all things; Tit. 2. 2 aged men be *s.*; 1 Pet. 1. 13 be *s.*, 4. 7; 5. 8.

SOBERLY, Ro. 12. 3; Tit. 2. 12.

SOBERMINDED, 1 Tim. 3. 2; Tit. 1. 8; 2. 6.

SOBERNESS, Ac. 26. 25.

SOBRIETY, 1 Tim. 2. 9, 15.

SOCKET, Ex. 26. 19; Nu. 3. 36.

SOFT, Ps. 55. 21 his words were *s.* than oil; Pro. 15. 1 a *s.* answer turneth away wrath + Pro. 25. 15.

SOFTLY, 1 K. 21. 27 Ahab went *s.*; Is. 38. 15 I shall go *s.* all my years + Gen. 33. 14; Ac. 27. 13.

SOIL, Ex. 17. 8.

SOJOURN, Gen. 12. 10 Abram went down into Egypt to *s.*; Ex. 12. 49 one law shall be to him that is homeborn, and to the stranger that *s.* among you; Lk. 24. 18 dost thou alone *s.* in Jerusalem and not know + Is. 52. 4.

SOJOURNER, Lev. 25. 23 ye are strangers and *s.* with me; Ps. 39. 12 a *s.* as all my fathers were + Ex. 12. 45; Lev. 25. 35; Eph. 2. 19; Heb. 11. 9.

SOJOURNING (*n.*), 1 Pet. 1. 17 pass the time of your *s.* in fear + Ex. 12. 40.

SOLDERING, Is. 41. 7.

SOLDIER, Mt. 8. 9 having *s.* under me, Lk. 7. 8; 3. 14 *s.* also asked him, saying, And we, what must we do + Ac. 12. 6; 23. 23; 28. 16.

SOLE, Jos. 1. 3 every place the *s.* of your foot shall tread upon; Is. 1. 6 from the *s.* of the foot even unto the head there is no soundness in it + Dt. 28. 65.

SOLEMN, Ps. 92. 3; Hos. 9. 5.

SOLEMNITY, Is. 33. 20.

SOLEMNLY, Gen. 43. 3; 1 S. 8. 9.

SOLID, Heb. 5. 12 have need of milk, and not of *s.* food.

SOLITARY, Ps. 68. 6 God setteth the *s.* in families; Is. 35. 1 the wilderness and the *s.* place.

SON, Gen. 6. 2 the *s.* of God saw the daughters of men; Ex. 4. 22 Israel is my *s.*; Ju. 13. 3 conceive, and bear a *s.*, Is. 7. 14; Mt. 1. 21; Lk. 1. 13; 1 S. 3. 13 his *s.* did bring a curse upon themselves; 2 S. 7. 14 I will be his father, and he shall be my *s.*, Heb. 1. 5; Rev. 21. 7; 1 K. 17. 23 thy *s.* liveth, Jn. 4. 50; Job 1. 6 the *s.* of God came; Ps. 2. 7 thou art my *S.*, this day have I begotten thee, Ac. 13. 33; Heb. 1. 5; 5. 5; Pro. 17. 25 a foolish *s.* is a grief to his father, 19. 13; Is. 9. 6 unto us a *s.* is given; Dan. 7. 13 one like unto a *s.* of man, Rev. 1. 13; 14. 14; Hos. 1. 10 ye are the *s.* of the living God; Mt. 5. 45 *s.* of your Father; 10. 23 till the *S.* of man be come; 11. 27 no one knoweth the *S.*, save the Father; 12. 32 shall speak a word against the *S.* of man, Lk. 12. 10; Mt. 14. 33 thou art the *S.* of God, Mk. 3. 11; Jn. 1. 49; Mt. 21. 37 afterward he sent unto them his *s.*, Mk. 12. 6; Lk. 20. 13; Mt. 24. 27 so shall be the coming of the *S.* of man, Lk. 17. 26; Mt. 27. 43 he said, I am the *S.* of God, Jn. 10. 36; Mt. 27. 54 truly this was the *S.* of God, Mk. 15. 39; Lk. 15. 19 no more worthy to be called thy *s.*, 21; Jn. 8. 35 the *s.* abideth for ever; Ac. 13. 10 thou *s.* of the devil; Rom. 9. 26 *s.* of the living God; Gal. 4. 7 no longer a bondservant, but a *s.*; 1 Jn. 4. 15 that Jesus is the *S.* of God, 5. 5 + 2 S. 18. 33; Ex. 14. 20; Jn. 14. 13; Ro. 8. 3; 9. 9; Gal. 4. 4; Heb. 11. 24; 1 Jn. 5. 12.

SONG, Ex. 15. 1 then sang Moses and the children of Israel this *s.*, Nu. 21. 17; Dt. 31. 30 Moses spake the words of this *s.*, 32. 44; 1 K. 4. 32 his *s.* were a thousand and five; 1 Ch. 25. 7 that were instructed in the *s.* of the Lord; Ps. 119. 54 thy statutes have been my *s.* in the house of my pilgrimage; 137. 4 how shall we sing the Lord's *s.* in a strange land; Is. 5. 1 let me sing a *s.* of my beloved; Eph. 5. 19 in psalms and hymns and spiritual *s.*, Col. 3. 16; Rev. 15. 3 the *s.* of Moses and the *s.* of the Lamb + Ps. 42. 8; Is. 26. 1.

SOP, Jn. 13. 26.

SORCERER, Ex. 7. 11; Deut. 18. 10; Dan. 2. 2; Ac. 13. 8; Rev. 22. 15.

SORCERESS, Ex. 22. 18; Is. 57. 3.

SORCERY, Ac. 8. 9; Gal. 5. 20.

SORE (*adv.*), Mt. 26. 37.

SORE (*n.*), Lk. 16. 20 beggar was laid at his gate full of *s.*, 21.

SORREL, Zech. 1. 8.

SORROW (*n.*), Gen. 3. 16 I will greatly multiply thy *s.*; Ex. 3. 7 I know their *s.*; Neh. 2. 2 this is nothing else but *s.* of heart; Is. 35. 10 and *s.* and sighing shall flee away, 51. 11; 53. 3 a man of *s.*; Lam. 1. 12 if there be any *s.* like unto my *s.*; Jn. 16. 20 your *s.* shall be turned into joy; 2 Cor. 7. 10 godly *s.* worketh repentance + 2 Cor. 2. 3; Ph. 2. 27.

SORROW (*v.*), 1 Thes. 4. 13 *s.* not even as the rest which have no hope + Ac. 20. 38; 2 Cor. 2. 1; 7. 10.

SORROWFUL, 1 S. 1. 15 I am a woman of a *s.* spirit; Mt. 19. 22 he went away *s.*, Lk. 18. 23, 24; Mt. 26. 37 and he began to be *s.*, and sore troubled, Mk. 14. 34; 2 Cor. 6. 10 as *s.*, yet alway rejoicing + Ps. 69. 29; Mt. 26. 22; Ph. 2. 28.

SORRY, 2 Cor. 2. 2, 4; 7. 8, 9, 11.

SORT, Gen. 6. 19; 2 Cor. 7. 11.

SOUL, Gen. 2. 7 man became a living *s.*; Dt. 6. 5 love the Lord thy God with all thy *s.*, 30. 6; Mt. 22. 37; Mk. 12. 30; Lk. 10. 27; 1 K. 17. 21 let this child's *s.* come into him again; Ps. 22. 29 even he that cannot keep his *s.* alive; 34. 2 my *s.* shall make her boast in the Lord, 35. 9; 42. 5 why art thou cast down, O my *s.*, 11; 43. 5; 66. 16 what God hath done for my *s.*; Is. 55. 3 hear, and your *s.* shall live; Ez. 14. 14 deliver but their own *s.*; 18. 4 all *s.* are mine; Mt. 10. 28 are not able to kill the *s.*; Mt. 26. 38 my *s.* is exceeding sorrowful, Mk. 14. 34; Lk. 12. 20 this night is thy *s.* required of thee; Ac. 4. 32 the multitude of them that believed were of one heart and *s.*; 1 Thes. 2. 8 to impart unto you our own *s.*; 5. 23 may your spirit and *s.* and body be preserved; Heb. 13. 17 they watch in behalf of your *s.* + Nu. 30. 9; 2 Ch. 15. 12; Ps. 34. 22; 107. 26; 116. 8; Ac. 14. 22.

SOUND (*adj.*), 1 Tim. 1. 10 *s.* doctrine, 2 Tim. 4. 3; Tit. 1. 9; 2. 1; 2 Tim. 1. 13 hold the pattern of *s.* words; Tit. 1. 13 *s.* in the faith, 2. 2; 2. 8 *s.* speech that cannot be condemned.

SOUND (*n.*), Ps. 89. 15 that know the joyful *s.*; Ro. 10. 18 their *s.* went out into all the earth + Mt. 24. 31.

SOUND (*v.*), Mt. 6. 2 *s.* not a trumpet before thee; Ac. 27. 28 they *s.*, and found twenty fathoms; 1 Cor. 15. 52 the trumpet shall *s.*; 1 Thes. 1. 8 from you hath *s.* forth the word of the Lord + 1 Ch. 15. 19.

SOUNDNESS, Ps. 38. 3; Is. 1. 6; Ac. 3. 16.

SOUR, Jer. 31. 29 the fathers have eaten *s.* grapes, Ez. 18. 2.

SOUTH, Gen. 12. 9 Abram journeyed toward the *s.*, 20. 1; Ps. 126. 4 turn our captivity as the streams in the *s.*; Lk. 12. 55 when ye see a *s.* wind blowing; Ac. 8. 26 arise, and go toward the *s.*; 27. 13 the *s.* wind blew softly + Ez. 20. 46.

SOW (*n.*), 2 Pet. 2. 22.

SOW (*v.*), Ecc. 11. 6 in the morning *s.* thy seed; Hos. 2. 23 and I will *s.* her unto me in the earth; Mt. 6. 26 they *s.* not, neither do they reap, Lk. 12. 24; Mt. 13. 27 didst not thou *s.* good seed in thy field; Mk. 4. 14 the sower *s.* the word; Jn. 4. 36 he that *s.* and he that reapeth may rejoice together; 1 Cor. 9. 11 if we *s.* unto you spiritual things; 15. 37 thou *s.* not the body that shall be; Gal. 6. 7 for whatsoever a man *s.*, that shall he also reap + Is. 32. 20; Jer. 31. 27; Zec. 10. 9.

SOWER, Mt. 13. 3; Mk. 4. 3; Lk. 8. 5.

SPAN, Ex. 28. 16; Is. 40. 12.

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SPARE, Gen. 18. 24 not *s.* the place for the fifty righteous; 1 S. 15. 9 Saul and the people *s.* Agag; Ps. 39. 13 O *s.* me, that I may recover strength; Joel 2. 17 *s.* thy people, O Lord; Ro. 8. 32 he that *s.* not his own Son; 2 Cor. 1. 23 to *s.* you I forbare to come; 13. 2 if I come again, I will not *s.*; 2 Pet. 2. 5 and *s.* not the ancient world + Is. 58. 1; Mal. 3. 17; Lk. 15. 17; Ac. 20. 29.
SPARINGLY, 2 Cor. 9. 6.
SPARK, Job 5. 7; Is. 1. 31.
SPARKLED, Ez. 1. 7.
SPARROW, Ps. 102. 7; Mt. 10. 29.
SPEAK, Gen. 18. 27 I have taken upon me to *s.* unto the Lord; Nu. 23. 19 hath he *s.*, and shall he not make it good; 24. 13 what the Lord saith, that will I *s.*, 1 K. 22. 14; 2 Ch. 18. 13; Dt. 5. 28 they have well said all that they have *s.*; 1 S. 3. 9 *s.*, Lord, for thy servant heareth; Ps. 33. 9 he *s.*, and it was done; Is. 58. 13 nor *s.* thine own words; 63. 1 I that *s.* in righteousness; 65. 24 while they are yet *s.*, I will hear; Ez. 13. 8 ye have *s.* vanity; 22. 28 when the Lord hath not *s.*; Hab. 2. 3 at the end it shall *s.*; Mt. 10. 20 it is not ye that *s.*, but the Spirit, Mk. 13. 11; Mt. 12. 34 how can ye, being evil, *s.* good things; Lk. 1. 70 as he *s.* by the mouth of his holy prophets; 2. 34 a sign which is *s.* against; 6. 26 woe unto you, when all men shall *s.* well of you; Jn. 4. 26 I that *s.* unto thee am he; 7. 46 never man so *s.*; 10. 41 all things whatsoever John *s.* of this man were true; Ac. 26. 1 thou art permitted to *s.* for thyself; Ro. 6. 19 I *s.* after the manner of men, Gal. 3. 15; 1 Cor. 14. 2 *s.* not unto men, but unto God; Heb. 1. 2 hath at the end of these days *s.* unto us in his Son; Jas. 4. 11 *s.* not one against another + Dt. 1. 43; Ju. 6. 39; Ps. 50. 20; Ecc. 3. 7; Jer. 26. 15; Jn. 12. 49; Ac. 21. 39.
SPEAKING (*n.*), Mt. 6. 7 heard for their much *s.*; 1 Pet. 2. 1 putting away all evil *s.*
SPEAR, 1 S. 26. 7 Saul's *s.* stuck at his bolster, 11; Neh. 4. 16 the other half of them held the *s.*; 21 + 2 S. 1. 6.
SPEARMEN, Ac. 23. 23.
SPECIAL, Ac. 19. 11.
SPECIALLY, Phn. 16.
SPECKLED, Gen. 30. 32.
SPECTACLE, 1 Cor. 4. 9 we are made a *s.* unto the world.
SPEECH, Gen. 11. 1 the whole earth was of one *s.*; Ps. 19. 2 day unto day uttereth *s.*; Mt. 5. 37 let your *s.* be yea, yea; 26. 73 thy *s.* bewrayeth thee; Ro. 16. 18 by fair *s.*; Eph. 4. 29 let no corrupt *s.* proceed out of your mouth; Col. 4. 6 *s.* be always with grace + Jn. 8. 43; Ac. 14. 11.
SPEECHLESS, Mt. 22. 12 he was *s.*, Ac. 9. 7.
SPEED, Gen. 24. 12.
SPEEDILY, Ps. 31. 2; Lk. 18. 8.
SPEND, Is. 49. 4 I have *s.* my strength for nought; Mk. 5. 26 had *s.* all that she had, Lk. 8. 43; 10. 35 whatsoever thou *s.* more, I will repay thee; 15. 14 when he had *s.* all; 2 Cor. 12. 15 I will most gladly *s.* and be *s.* for your souls + Gen. 21. 15; 27. 20.
SPEW, Rev. 3. 16.
SPICE, Song 4. 16 that the *s.* thereof may flow out; Mk. 16. 1 Mary bought *s.*, Lk. 24. 1 + 1 K. 10. 25; Lk. 23. 56.
SPIDER, Job 8. 14; Is. 59. 5.
SPIKENARD, Song of S. 4. 13.
SPILLED, Lk. 5. 37 the new wine will burst the skins, and itself will be *s.*
SPILT, 2 S. 14. 14.
SPIN, Mt. 6. 28 they toil not, neither do they *s.*, Lk. 12. 27 + Ex. 35. 25.
SPINDLE, Pro. 31. 19.
SPIRIT, Gen. 1. 2 the *S.* of God moved upon the face of the waters; Nu. 16. 22 God of the *s.* of all flesh, 27. 16; Dt. 34. 9 Joshua was full of the *s.* of wisdom; 1 S. 10. 6 the *S.* of the Lord will come upon thee; 2 K. 2. 15 the *s.* of Elijah doth rest on Elisha; Job 4. 15 a *s.* passed before my face; 32. 8 there is a *s.* in man; Ps. 139. 7 whither shall I go from thy *s.*; Ecc. 12. 7 the *s.* return unto God who gave it; Is. 11. 2 the *s.* of the Lord shall rest upon him; 32. 15 until the *s.* be poured upon us from on high; 42. 1 I have put my *s.* upon him, Mt. 12. 18; Is. 61. 1 the *S.* of the Lord God is upon me, Lk. 4. 18; Joel 2. 28 I will pour out my *s.* upon all flesh, 29; Ac. 2. 17, 18; Mt. 3. 16 the *S.* of God descending, Mk. 1. 10; Jn. 1. 32; Mt. 12. 28 if I by the *S.* of God cast out devils; 26. 41 the *s.* indeed is willing, Mk. 14. 38; Lk. 10. 20 rejoice not that the *s.* are subject unto you; 24. 37 supposed that they beheld a *s.*; Jn. 1. 33 upon whomsoever thou shalt see the *S.* descending; 3. 6 that which is born of the *S.* is *s.*; Ac. 20. 22 now, behold, I go bound in the *s.*; Ro. 8. 6 the mind of the *s.* is life and peace; 9 ye are not in the flesh, but in the *s.*; 16 the *S.* himself beareth witness with our *s.*, 1 Jn. 5. 7; Ro. 8. 23 the first-fruits of the *S.*; 1 Cor. 5. 4 and my *s.* with the power of our Lord; 2 Cor. 11. 4 if ye receive a different *s.*; Gal. 3. 3 having begun in the *S.*; 4. 6 God sent forth the *S.* of his Son; 5. 16 walk by the *S.*; 6. 8 he that soweth unto the *S.*; Eph. 5. 18 be filled with the *S.*; Heb. 9. 14 through the eternal *S.* offered himself; 1 Pet. 1. 11 the *S.* of Christ which was in them; 4. 14 the *S.* of glory and the *S.* of God; 1 Jn. 4. 3 the *s.* of the antichrist; Rev. 1. 10 I was in the *S.* on the Lord's day + Nu. 14. 24; 1 K. 10. 5; 22. 24; Neh. 9. 20; Ecc. 11. 5; Is. 38. 16; Ez. 1. 12; Dan. 4. 8; Ro. 8. 9; 1 Cor. 2. 11; 5. 5; Ph. 1. 27.
SPIRITUAL, Ro. 1. 11 that I may impart unto you some *s.* gift; 1 Cor. 2. 13 comparing *s.* things with *s.*; 3. 1 I could not speak unto you as unto *s.*; 12. 1 now concerning *s.* gifts; 15. 44 it is raised a *s.* body; Eph. 6. 12 *s.* hosts of wickedness in the heavenly places; 1 Pet. 2. 2 the *s.* milk + Ro. 7. 14; Gal. 6. 1; Col. 1. 9.
SPIRITUALLY, 1 Cor. 2. 14 because they are *s.* judged.
SPIT, Dt. 25. 9 she shall *s.* in his face; Mt. 26. 67 then did they *s.* in his face, 27. 30; Mk. 14. 65; 15. 19; 8. 23 when he had *s.* on his eyes; Jn. 9. 6 he *s.* on the ground + Mk. 7. 33; Lk. 18. 32.
SPITTING (*n.*), Is. 50. 6.
SPITTLE, 1 S. 21. 13; Jn. 9. 6.
SPLENDOUR, Job 37. 22 out of the north cometh golden *s.*
SPOIL (*n.*), Jos. 7. 21 I saw among the *s.* a goodly garment; 1 S. 15. 19 but didst fly upon the *s.*; Is. 9. 3 as men rejoice when they divide the *s.*; Lk. 11. 22 he taketh from him his whole armour, and divideth his *s.*; Col. 2. 8 maketh *s.* of you through his philosophy + Gen. 49. 27; Ex. 15. 9.
SPOIL (*v.*), Ex. 3. 22 ye shall *s.* the Egyptians, 12. 36; Ps. 89. 41 all that pass by the way *s.* him; Mt. 12. 29 enter into the house of the strong man, and *s.* his goods, Mk. 3. 27 + Ez. 18. 7.
SPOILER, 1 S. 13. 17 the *s.* came out of the camp + Ju. 2. 14.
SPOILING (*n.*), Heb. 10. 34 ye took joyfully the *s.* of your possessions + Is. 22. 4.
SPOKES, 1 K. 7. 33.
SPOKESMAN, Ex. 4. 16.
SPONGE, Mt. 27. 48 one of them took a *s.*, Mk. 15. 36; Jn. 19. 29.
SPOON, Ex. 25. 29; 1 K. 7. 50.
SPORT (*n.*), Ju. 16. 25 that Samson may make *s.* + Pro. 10. 23; 26. 19.
SPORT (*v.*), Is. 57. 4.
SPOT, Jer. 13. 23 can the leopard change his *s.*; Eph. 5. 27 a glorious church, not having *s.*; 1 Pet. 1. 19 as of a lamb without blemish and without *s.*; 2 Pet. 2. 13 *s.* and blemishes + 1 Tim. 6. 14; 2 Pet. 3. 14.
SPOTTED, Gen. 30. 32; Jud. 23.
SPREAD, Ex. 9. 33 Moses *s.* abroad his hands unto the Lord; 1 K. 8. 22 Solomon *s.* forth his hands, 2 Ch. 6. 12, 13; 2 K. 19. 14 *s.* the letter before the Lord, Is. 37. 14; 65. 2 have *s.* out my hands to a rebellious people, Heb. 10. 21; Mt. 9. 31 *s.* abroad his fame in all that land; Ac. 4. 17 that it *s.* no further + Nu. 24. 6; Is. 1. 15; 44. 24.
SPRING (*n.*), Jos. 15. 19 gave her the upper *s.*, Ju. 1. 15; 2 Pet. 2. 17 these are *s.* without water + Jos. 10. 40; 1 S. 9. 26; Pro. 25. 26.
SPRING (*v.*), Is. 42. 9 before they *s.* forth, I tell you of them; Mt. 4. 16 to them did light *s.* up; 13. 5 straightway they *s.* up, Lk. 8. 6; Mk. 4. 27 seed should *s.* up and grow, he knoweth not how + Joel 2. 22.
SPRINKLE, Lev. 16. 14 he shall *s.* it upon the mercy seat, 15; Heb. 9. 19; Is. 52. 15 so shall he *s.* many nations; Heb. 10. 22 our hearts *s.* from an evil conscience + Ez. 36. 25.
SPRINKLING (*n.*), Heb. 11. 28; 1 Pet. 1. 2.
SPIES, Gen. 42. 9 ye are *s.*, 14, 16; Josh. 2. 1 sent two men as *s.*;

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Heb. 11. 31 having received the *s.* with peace + Lk. 20. 20.
SPY (*v.*), Nu. 13. 16 which Moses sent to *s.* out the land, 17; Jos. 2. 1 Joshua sent two men to *s.* secretly, 6. 22, 25; Gal. 2. 4 came in privily to *s.* out our liberty + Jos. 14. 7; Ju. 18. 2; 2 S. 10. 3.
SQUARE, 1 K. 7. 5; Ez. 45. 2.
SQUARES, Ez. 43. 16, 17.
STABILITY, Is. 33. 6.
STABLE (*n.*), Ez. 25. 5.
STABLISH, Hab. 2. 12 that *s.* a city by iniquity; 2 Thes. 2. 17 *s.* them in every good work and word; Jas. 5. 8 *s.* your hearts; 1 Pet. 5. 10 God shall himself *s.* you + Rom. 16. 25; Rev. 3. 2.
STACKS, Ex. 22. 6.
STAFF, Gen. 32. 10 with my *s.* I passed over this Jordan; Nu. 13. 23 they bare it between two upon a *s.*; 2 K. 4. 29 lay my *s.* upon the face of the child; Is. 30. 32 every stroke of the appointed *s.*; Zec. 11. 7 I took unto me two *s.*; Mt. 10. 10 nor shoes, nor *s.*, Mk. 6. 8; Lk. 9. 3; Heb. 11. 21 worshipped, leaning upon the top of his *s.* + 2 K. 18. 21; Mt. 26. 47.
STAGGER, Job 12. 25; Is. 29. 9.
STAIN, Is. 63. 3.
STAIRS, Ac. 21. 40 Paul stood on the *s.* + 1 K. 6. 8; 2 K. 9. 13.
STAKES, Is. 33. 20; 54. 2.
STALK, Gen. 41. 5.
STALL, Hab. 3. 17 although there shall be no herd in the *s.* + Mal. 4. 2; Lk. 13. 15.
STAMMERERS, Is. 32. 4.
STAMP, 2 S. 22. 43 I did *s.* them as the mire of the street + Dt. 9. 21; 2 K. 23. 15.
STANCHED, Lk. 8. 44.
STAND, Dt. 7. 24 there shall no man be able to *s.* before thee, 11. 25; Jos. 1. 5; 10. 8; 23. 9; 11. 13 as for the cities that *s.* still in their strength; 1 S. 6. 20 who is able to *s.* before this holy Lord; Job 19. 25 he shall *s.* up at the last upon the earth; Ps. 24. 3 who shall *s.* in his holy place; 76. 7 who may *s.* in thy sight when once thou art angry; Is. 65. 5 *s.* by thyself, come not near to me; Jer. 35. 19 Jonadab shall not want a man to *s.* before me; Mt. 6. 5 love to *s.* and pray in the synagogues; Mk. 3. 3 saith unto the man that had his hand withered, *S.* forth, Lk. 6. 8; 17. 12 ten men that were lepers, which *s.* afar off; 24. 36 Jesus himself *s.* in the midst, Jn. 20. 19, 26; Ac. 7. 55 the Son of man *s.* on the right hand of God, 56; 23. 11 the night following the Lord *s.* by him; Ro. 11. 20 thou *s.* by thy faith; 14. 4 for the Lord hath power to make him *s.*; 1 Cor. 10. 12 let him that thinketh he *s.* take heed; 16. 13 *s.* fast in the faith; Gal. 5. 1 *s.* fast therefore; Ph. 1. 27 *s.* fast in one spirit; 2 Tim. 2. 19 the firm foundation of God *s.*; Rev. 6. 17 who is able to *s.* + Dt. 4. 10; Ps. 1. 5; 89. 28; Is. 50. 8; Hab. 3. 11; Lk. 23. 49; Jn. 11. 42; Rev. 7. 9.
STANDARD, Nu. 1. 52; Jer. 4. 21.
STANDARDBEARER, Is. 10. 18.
STANDING, 1 Tim. 3. 13 gain to themselves a good *s.*
STAR, Gen. 37. 9 eleven *s.* made obeisance; Nu. 24. 17 there shall come a *S.* out of Jacob; Ju. 5. 20 the *s.* in their courses fought against Sisera; Dan. 12. 3 they shall shine as the *s.* for ever and ever; Am. 5. 26 ye have borne the *s.* of your god, Ac. 7. 43; 1 Cor. 15. 41 and another glory of the *s.*; Rev. 22. 16 I am the bright and morning *s.* + Job 25. 5; Ps. 148. 3; Rev. 2. 28.
STARGAZERS, Is. 47. 13.
STATE, Mt. 12. 45 the last *s.* of that man becometh worse than the first, Lk. 11. 26; Phil. 4. 11 in whatsoever *s.* I am, therein to be content.
STATION, Is. 22. 19.
STATURE, 1 S. 16. 7 look not on the height of his *s.*; Mt. 6. 27 can add one cubit unto his *s.*, Lk. 12. 25; 2. 52 Jesus advanced in wisdom and *s.*; 19. 3 Zacchæus, little of *s.*; Eph. 4. 13 the *s.* of the fulness of Christ + 2 S. 21. 20.
STATUTE, Ex. 15. 26 if thou wilt keep all his *s.*, Dt. 6. 17; 10. 13; 11. 1; 16. 12 thou shalt observe and do these *s.*; Ps. 89. 31 if they break my *s.*; 119. 12 teach me thy *s.*, 26, 33, 64, 68, 124, 135 + Ps. 105. 45.
STAY (*n.*), 2 S. 22. 19 but the Lord was my *s.*, Ps. 18. 18 + 1 K. 10. 19; Is. 3. 1.
STAY (*v.*), 2 S. 24. 16 *s.* now thine hand, 1 Ch. 21. 15; Is. 26. 3 whose mind is *s.* on thee; Dan. 4. 35 none can *s.* his hand + Hag. 1. 10.
STEAD, Gen. 30. 2 am I in God's *s.*; 1 Chr. 5. 22; Job 16. 4.
STEADY, Ex. 17. 12.
STEAL, Gen. 31. 27 wherefore didst thou *s.* away from me; Ex. 20. 15 thou shalt not *s.*, Lev. 19. 11; Dt. 5. 19; Mt. 19. 18; Mk. 10. 19; Lk. 18. 20; Ro. 13. 9; 2 S. 19. 3 as people *s.* away when they flee in battle; Pro. 9. 17 *s.* waters are sweet; Mt. 27. 64 lest his disciples come, and *s.* him away, 28. 13; Eph. 4. 28 let him that *s.* *s.* no more + Gen. 40. 15; 2 S. 19. 41; Jn. 10. 10.
STEALTH, 2 S. 19. 3.
STEDFAST, Dan. 6. 26 he is the living God, and *s.* for ever; 1 Cor. 15. 58 wherefore, my beloved brethren, be ye *s.*; Col. 1. 23 grounded and *s.* + 2 Cor. 1. 7; 1 Pet. 5. 9.
STEDFASTLY, Lk. 9. 51 he *s.* set his face to go to Jerusalem; Ac. 2. 42 they continued *s.* in the apostles' teaching; 7. 55 Stephen looked up *s.* into heaven + Ruth 1. 18; 2 Cor. 3. 13.
STEDFASTNESS, Col. 2. 5 beholding the *s.* of your faith + 2 Pet. 3. 17.
STEEL, Ps. 18. 34.
STEEP, Mt. 8. 32 the whole herd rushed down the *s.*, Mk. 5. 13; Lk. 8. 33 + Mic. 1. 4.
STEP (*n.*), Ex. 20. 26 neither go up by *s.* unto mine altar; Ps. 37. 31 none of his *s.* shall slide; Ro. 4. 12 but walk in the *s.* of that faith of Abraham + 1 S. 20. 3; 2 Cor. 12. 18; 1 Pet. 2. 21.
STERN, Ac. 27. 29.
STEWARD, Gen. 15. 2 the *s.* of my house is this Eliezer; Lk. 16. 1 there was a certain rich man which had a *s.*; 1 Cor. 4. 1 as ministers of Christ and *s.* of the mysteries of God; Tit. 1. 7 the bishop must be blameless as God's *s.*; 1 Pet. 4. 10 as good *s.* of the manifold grace of God + Mt. 20. 8.
STEWARDSHIP, Lk. 16. 2; 1 Cor. 9. 17.
STICK (*n.*), Nu. 15. 32 a man that gathered *s.* upon the sabbath; 1 K. 17. 12 I am gathering two *s.* that we may eat it + Ez. 37. 16.
STICK (*v.*), Ps. 119. 31 I have *s.* unto thy testimonies; Pro. 18. 24 a friend that *s.* closer than a brother + Ps. 38. 2.
STIFF, Ps. 75. 5 speak not with a *s.* neck + Dt. 31. 27; Jer. 17. 23.
STIFFENED, 2 Ch. 36. 13.
STIFFHEARTED, Ez. 2. 4.
STIFFNECKED, Ex. 32. 9 this people is a *s.* people; Ac. 7. 51 ye *s.*, ye do always resist the Holy Ghost + 2 Ch. 30. 8.
STILL (*adj.*), 1 K. 19. 12 after the fire, a *s.* small voice; Ps. 46. 10 be *s.*, and know that I am God; Mk. 4. 39 peace, be *s.* + Ps. 107. 29.
STILL (*v.*), Nu. 13. 30 Caleb *s.* the people before Moses; Ps. 65. 7 which *s.* the noise of the seas, 89. 9 + Neh. 8. 11; Ps. 89. 9.
STING, 1 Cor. 15. 55; Rev. 9. 10.
STINGETH, Pro. 23. 32.
STINK, Gen. 34. 30; Ex. 7. 18; Ps. 38. 5; Ecc. 10. 1; Jn. 11. 39.
STIR (*n.*), Ac. 12. 18; 19. 23.
STIR (*v.*), 2 Ch. 36. 22 the Lord *s.* up the spirit of Cyrus, Esr. 1. 1; Ps. 80. 2 *s.* up thy strength; Mt. 21. 10 all the city was *s.*; Ac. 6. 12 they *s.* up the people, 13. 50; 14. 2; 17. 13; 21. 27; 2 Tim. 1. 6 that thou *s.* up the gift of God; 2 Pet. 1. 13 I think it right to *s.* you up, 3. 1 + Ex. 35. 21; Is. 14. 9.
STOCK, Ps. 80. 15 the *s.* which thy right hand hath planted; Is. 11. 1 the *s.* of Jesse; 44. 19 shall I fall down to the *s.* of a tree + Hos. 4. 12; Ac. 13. 26.
STOCKS, Ac. 16. 24 made their feet fast in the *s.* + Jer. 20. 2.
STOIC, Ac. 17. 18.
STOMACH, 1 Tim. 5. 23.
STONE (*n.*), Gen. 49. 24 the shepherd, the *s.* of Israel; Ex. 24. 12 tables of *s.*, 34. 1; Dt. 9. 10; 10. 3; 2 Cor. 3. 3; Dt. 27. 6 build the altar of whole *s.*, Jos. 8. 31; 4. 3 take you hence twelve *s.*; 1 S. 7. 12 Samuel set up a *s.*, and called it Eben-ezer; Ps. 118. 22 the *s.* which the builders rejected, Mt. 21. 42; Mk. 12. 10; Lk. 20. 17; Dan. 2. 34 a *s.* was cut out without hands, 45; Mt. 3. 9 of these *s.* to raise up children unto Abraham, Lk. 3. 8; Mt. 4. 3 that these *s.* become bread, Lk. 4. 3; Mt. 24. 2 there shall not be left here one *s.* upon another, Mk. 13. 2; Lk. 19. 44; 21. 6; 19. 40 the *s.* will cry out; Jn. 8. 7 let him first cast a *s.* at her; 1 Cor. 3. 12 buildeth on the foundation costly *s.*; 1 Pet. 2. 4 a living *s.*,

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with God elect + Ex. 17. 12; 1 S. 20. 19; 1 K. 18. 31; Is. 5. 2.
STONE (*v.*), Ex. 19. 13 there shall not an hand touch it, but he shall surely be *s.*, Heb. 12. 20; Jos. 7. 25 all Israel *s.* Achan with stones; 1 K. 21. 13 they *s.* Naboth with stones, 14, 15; Mt. 23. 37 *s.* them that are sent unto her, Lk. 13. 34; Jn. 11. 8 Rabbi, the Jews were but now seeking to *s.* thee; Ac. 7. 58 they *s.* Stephen, 59; 14. 19 they *s.* Paul, and dragged him out of the city; 2 Cor. 11. 25 once was I *s.* + Ex. 17. 4; Heb. 11. 37.
STONY, Ez. 11. 19.
STOOL, 2 K. 4. 10.
STOOP, Lk. 24. 12 *s.* and looking in, he seeth the linen cloths, Jn. 20. 5 + 2 Ch. 36. 17; Mk. 1. 7; Jn. 8. 6, 8.
STOP, 1 K. 18. 44 that the rain *s.* thee not; Ac. 7. 57 they *s.* their ears, and rushed upon him; Tit. 1. 11 whose mouths must be *s.* + Ps. 35. 3; Pro. 21. 13; Rom. 3. 19; 2 Cor. 11. 10; Heb. 11. 33.
STORE (*n.*), Lev. 25. 22 ye shall eat of the old *s.*, 26. 10; 1 Cor. 16. 2 let each one of you lay by him in *s.*; 1 Tim. 6. 19 laying up in *s.* for themselves a good foundation + 1 Ch. 29. 16.
STORE (*v.*), Am. 3. 10; 2 Pet. 3. 7.
STORE-CHAMBER, Lk. 12. 24 the ravens, which have no *s.*
STORE CITIES, 1 K. 9. 19; 2 Ch. 8. 4.
STOREHOUSE, Gen. 41. 56; Ps. 33. 7; Mal. 3. 10.
STORM, Mk. 4. 37 and there ariseth a great *s.*, Lk. 8. 23 + Ps. 55. 8; 83. 15.
STORMY, Ps. 55. 8; 107. 25; 148. 8.
STORY, Gen. 6. 16; Ez. 41. 16; 42. 3.
STOUTHEARTED, Ps. 76. 5; Is. 46. 12.
STRAIGHT, Pro. 4. 25 let thine eyelids look *s.* before thee; Is. 40. 3 make *s.* in the desert a highway for our God, Mk. 1. 3; Lk. 3. 4; Jn. 1. 23; Lk. 13. 13 she was made *s.*; Heb. 12. 13 and make *s.* paths for your feet + Ps. 5. 8.
STRAIGHTWAY, Mt. 13. 21; Lk. 17. 7.
STRAIN, Mt. 23. 24.
STRAIT (*adj.*), Is. 49. 19 surely now shalt thou be too *s.* for the inhabitants; Ac. 26. 5 after the *s.* sect + 2 K. 6. 1.
STRAIT (*n.*), 2 S. 24. 14 I am in a great *s.*, 1 Ch. 21. 13; Ph. 1. 23 I am in a *s.* betwixt the two + 1 S. 13. 6.
STRAITEN, Lk. 12. 50 how am I *s.* till it be accomplished; 2 Cor. 6. 12 ye are not *s.* in us + Prov. 4. 12; Mic. 2. 7.
STRANGE, Gen. 42. 7 made himself *s.* unto them; 2 K. 19. 24 I have digged and drunk *s.* waters; Lk. 5. 26 we have seen *s.* things to day; Ac. 17. 20 thou bringest certain *s.* things to our ears; Heb. 13. 9 be not carried away by divers and *s.* teachings; 1 Pet. 4. 4 they think it *s.* that ye run not with them + Exr. 10. 2; Neh. 13. 27; Ez. 3. 5.
STRANGER, Gen. 15. 13 thy seed shall be a *s.* in a land; 23. 4 I am a *s.* with you, Ps. 39. 12; 119. 19; Ex. 20. 10 thy *s.* that is within thy gates, Dt. 5. 14; Lev. 19. 34 the *s.* shall be as one born among you, Nu. 15. 15; 16. 40 that no *s.* come near to offer incense; Dt. 10. 19 love therefore the *s.*, for ye were *s.*; Ps. 69. 8 I am become a *s.* unto my brethren; 146. 9 the Lord preserveth the *s.*; Mt. 25. 35 I was a *s.*, and ye took me in, 43; Lk. 17. 18 none found that returned, save this *s.*; Jn. 10. 5 a *s.* will they not follow; Eph. 2. 19 ye are no more *s.*, but fellow-citizens; Heb. 11. 13 *s.* and pilgrims on the earth + Ex. 22. 21; 2 S. 22. 45; 2 Ch. 2. 17; Is. 28. 11; 33. 19; Mal. 3. 5.
STRANGLED, Ac. 15. 20 that they abstain from things *s.*, 29; 21. 25 + Na. 2. 12.
STRAW, Ex. 5. 7 ye shall no more give *s.*, 10, 16, 18 + Is. 11. 7.
STREAM, Ps. 124. 4 the *s.* had gone over our soul; 126. 4 turn again our captivity as the *s.* in the south; Is. 35. 6 and *s.* in the desert; Am. 5. 24 righteousness as a mighty *s.* + Nu. 21. 15.
STREET, Is. 42. 2 his voice to be heard in the *s.*, Mt. 12. 19; Lk. 14. 21 go out quickly into the *s.* and lanes of the city; Ac. 9. 11 go to the *s.* which is called Straight + Ac. 12. 10.
STRENGTH, Gen. 49. 3 Reuben, thou art the beginning of my *s.*; Ex. 15. 2 the Lord is my *s.* and song, 2 S. 22. 33; Ps. 18. 2; 28. 7; 118. 14; Is. 12. 2; Dt. 33. 25 as thy days, so shall thy *s.* be; 1 S. 2. 9 by *s.* shall no man prevail; 15. 29 the *S.* of Israel will not lie; Ps. 29. 11 the Lord will give *s.* unto his people; 73. 26 God is the *s.* of my heart; 84. 7 they go from *s.* to *s.*; Is. 51. 9 put on *s.*, O arm of the Lord, 52. 1; Mk. 12. 30 thou shalt love the Lord thy God with all thy *s.*, 33; Lk. 10. 27 + Ps. 20. 6; 43. 2; 68. 34.
STRENGTHEN, Lk. 22. 43 there appeared an angel *s.* him; Eph. 3. 16 that ye may be *s.* with power, Col. 1. 11; Ph. 4. 13 I can do all things in him that *s.* me; 1 Pet. 5. 10 perfect, stablish, *s.* you + Ac. 9. 19; 2 Tim. 2. 1; 4. 17.
STRETCH, Ex. 7. 19 *s.* out thine hand over the waters; 1 K. 17. 21 he *s.* himself upon the child, 2 K. 4. 34, 35; Pro. 1. 24 because I have *s.* out my hand; Is. 5. 25 his hand is *s.* out still, 9. 12, 17, 21; 10. 4; 42. 5 that created the heavens and *s.* them forth, 44. 24; 45. 12; 51. 13; Jer. 10. 12; 51. 15; Zec. 12. 1; Mt. 12. 13 *s.* forth thy hand, Mk. 3. 5; Lk. 6. 10; Jn. 21. 18 thou shalt *s.* forth thy hands + Ps. 68. 31.
STREW, Ex. 32. 20.
STRIFE, Ps. 31. 20 keep them from the *s.* of tongues; Pro. 17. 14 the beginning of *s.* is as when one letteth out water; Ro. 13. 13 *s.* and jealousy, 1 Cor. 3. 3 + Gal. 5. 20; 1 Tim. 6. 4; 2 Tim. 2. 23; Tit. 3. 9.
STRIKE, Gen. 18. 11 Abram and Sarah were well *s.* in age, 24. 1; 2 S. 12. 15 the Lord *s.* the child; Is. 1. 5 why should ye be *s.* any more; Lk. 1. 7 they both were now well *s.* in years, 18 + 2 K. 5. 11.
STRIKER, 1 Tim. 3. 3; Tit. 1. 7.
STRING, Ps. 33. 2; 92. 3; 144. 9.
STRINGED, Ps. 150. 4; Is. 38. 20; Hab. 3. 19.
STRIP, Nu. 20. 28; Lk. 10. 30.
STRIPE, Ex. 21. 25 *s.* for *s.*; Dt. 25. 3 forty *s.* he may give him, and not exceed, 2 Cor. 11. 24; Is. 53. 5 with his *s.* we are healed, 1 Pet. 2. 24; Lk. 12. 47 be beaten with many *s.*; 2 Cor. 11. 23 in *s.* above measure + Pro. 19. 29.
STRIVE, Gen. 6. 3 my spirit shall not always *s.* with man; Nu. 20. 13 the children of Israel *s.* with the Lord; Dt. 33. 8 with whom thou didst *s.* at Meribah; Is. 45. 9 woe unto him that *s.* with his Maker; Mt. 12. 19 he shall not *s.*, nor cry aloud; Ro. 15. 30 *s.* together with me in your prayers; 2 Tim. 2. 24 the Lord's servant must not *s.* + Ac. 7. 26; Heb. 12. 4.
STRIVINGS, 2 S. 22. 44; Ps. 18. 43.
STROKE, Ps. 39. 10 remove thy *s.* away from me; Is. 30. 26 healeth the *s.* of their wound.
STRONG, Gen. 49. 24 the arms of his hands were made *s.*; Ju. 14. 14 out of the *s.* came forth sweetness; 1 S. 4. 9 be *s.*, and quit yourselves like men, 1 K. 2. 2; 1 Cor. 16. 13; Ps. 19. 5 and rejoiceth as a *s.* man to run his course; Is. 26. 1 we have a *s.* city; Hag. 2. 4 be *s.*, O Zerubbabel, be *s.*, O Joshua; Mt. 12. 29 how can one enter into the house of the *s.* man, Mk. 3. 27; Lk. 11. 22 a *s.* than he shall come; Ro. 4. 20 waxed *s.* through faith; 15. 1 we that are *s.* ought to bear; Eph. 6. 10 be *s.* in the Lord; 1 Jn. 2. 14 ye are *s.*, and the word of God abideth in you + Is. 40. 26; Jer. 50. 34; Joel 2. 11.
STRONG HOLD, 1 S. 23. 29 David dwelt in *s. h.* at En-gedi; Zec. 9. 12 turn you to the *s. h.*, ye prisoners of hope; 2 Cor. 10. 4 but mighty before God to the casting down of *s. h.* + Na. 1. 7.
STROW, 2 Ch. 34. 4.
STUBBLE, Ex. 5. 12 gather *s.* instead of straw; 1 Cor. 3. 12 wood, hay, *s.* + Job 21. 18; Ps. 83. 13; Mal. 4. 1.
STUBBORN, Dt. 21. 18 if a man have a *s.* and rebellious son; Ps. 78. 8 might not be as their fathers, a *s.* generation.
STUBBORNNESS, Dt. 9. 27; 1 S. 15. 23.
STUDY (*n.*), Ecc. 12. 12.
STUDY (*v.*), Pro. 15. 28; 1 Thes. 4. 11.
STUFF, Gen. 31. 37; Jos. 7. 11.
STUMBLE, 1 S. 2. 4 they that *s.* are girded with strength; Mt. 5. 29 if thy right eye causeth thee to *s.*; 13. 21 straightway he *s.*, Mk. 4. 17; Ro. 11. 11 did they *s.* that they might fall; 14. 21 whereby thy brother *s.*; Jas. 3. 2 in many things we all *s.* + Is. 5. 27; Mal. 2. 8; 2 Pet. 1. 10; Jude 24.

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STUMBLING (*n.*), Is. 8. 14 a stone of *s.*, Ro. 9. 33; 1 Pet. 2. 8; Mt. 13. 41 all things that cause *s.*+ 1 Jn. 2. 10.

STUMBLINGBLOCK, Mt. 16. 23 thou art a *s.* unto me; Ro. 14. 13 that no man put a *s.* in his brother's way; 1 Cor. 1. 23 Christ crucified, unto Jews a *s.*+Is. 57. 14; Ez. 14. 3.

STUMP, 1 S. 5. 4; Dan. 4. 15.

STUPOR, Rom. 11. 8 a spirit of *s.*

SUBDUE, Gen. 1. 28 replenish the earth, and *s.* it+Ps. 18. 47; 81. 14.

SUBJECT (*adj.*), Lk. 2. 51 Jesus went down, and was *s.* unto them; 1 Cor. 14. 32 the spirits of the prophets are *s.* to the prophets; 1 Pet. 5. 5 ye younger, be *s.* unto the elder+Ro. 8. 7; Jas. 4. 7.

SUBJECT (*v.*), Ro. 8. 20 the creation was *s.* to vanity; 1 Cor. 15. 27 who did *s.* all things unto him; Eph. 5. 21 *s.* yourselves one to another; Ph. 3. 21 whereby he is able even to *s.* all things unto himself.

SUBJECTION, Heb. 2. 8 thou didst put all things in *s.* under his feet; 12. 9 be in *s.* unto the Father of spirits+1 Tim. 3. 4; 1 Pet. 2. 13.

SUBMIT, Gen. 16. 9 *s.* thyself under her hands.

SUBORNED, Ac. 6. 11.

SUBSCRIBE, Is. 44. 5; Jer. 32. 44.

SUBSTANCE, Ps. 17. 14 they leave the rest of their *s.* to their babes; Lk. 8. 3 ministered unto them of their *s.*+Ps. 105. 21; 139. 16.

SUBTIL, Gen. 3. 1; 2 S. 13. 3.

SUBTILLY, 1 S. 23. 22; Ps. 105. 25; Ac. 7. 19.

SUBTILTY, Gen. 27. 35 thy brother came with *s.*; Pro. 1. 4 to give *s.* to the simple; Mt. 26. 4 might take Jesus by *s.*+2 K. 10. 19.

SUBURBS, Lev. 25. 34; Nu. 35. 7; Jos. 21. 3; 2 Chr. 31. 19.

SUBVERT, 2 Tim. 2. 14 to the *s.* of them that hear.

SUCCESS, Jos. 1. 8.

SUCCOUR, Heb. 2. 18 he is able to *s.* them that are tempted+2 S. 21. 17.

SUCCOURER, Ro. 16. 2.

SUCK, Dt. 32. 13 he made him to *s.* honey out of the rock; Is. 11. 8 the *s.* child shall play on the hole of the asp+Is. 60. 16.

SUDDEN, Pro. 3. 25 be not afraid of *s.* fear+Job 22. 10.

SUDDENLY, Nu. 6. 9 if any man die very *s.* by him; Mal. 3. 1 the Lord shall *s.* come to his temple; Lk. 2. 13 *s.* there was with the angel a multitude+Pro. 6. 15.

SUFFER, Mt. 16. 21 that he must *s.* many things, 17. 12; Mk. 8. 31; 9. 12; Lk. 9. 22; 17. 25; Ro. 8. 17 if so be that we *s.* with him; 1 Cor. 13. 4 love *s.* long; Heb. 2. 18 in that he himself hath *s.* being tempted; 1 Pet. 2. 20 when ye do well, and *s.* for it, 3. 17; 4. 1 he that hath *s.* in the flesh hath ceased from sin; 5. 10 after that ye have *s.* a little while+Mt. 3. 15; Ac. 9. 16; 2 Tim. 1. 12.

SUFFERING (*n.*), Ro. 8. 18 the *s.* of this present time; Ph. 3. 10 the fellowship of his *s.*; Heb. 2. 9 because of the *s.* of death crowned with glory; 1 Pet. 4. 13 ye are partakers of Christ's *s.*+1 Pet. 1. 11.

SUFFICIENCY, 2 Cor. 3. 5 but our *s.* is from God; 9. 8 having all *s.* in all things.

SUFFICIENT, Mt. 6. 34 *s.* unto the day is the evil thereof; 2 Cor. 2. 16 who is *s.* for these things; 3. 5 not that we are *s.* of ourselves; 6 who also made us *s.* as ministers of a new covenant+ 2 Cor. 2. 6.

SUIT, 2 S. 15. 4; Job 11. 19.

SULTRY, Jon. 4. 8.

SUM (*n.*), Nu. 1. 2 take the *s.* of all the congregation, 26. 2+2 S. 24. 9.

SUMMER (*n.*), Jer. 8. 20 the *s.* is ended; Mt. 24. 32 ye know that the *s.* is nigh, Mk. 13. 28; Lk. 21. 30.

SUMMER (*v.*), Is. 18. 6.

SUMMER FRUIT, Am. 8. 1 a basket of *s. f.*, 2; Mic. 7. 1 I am as when they have gathered the *s. f.* +2 S. 16. 1; Is. 16. 9.

SUMPTUOUSLY, Lk. 16. 19.

SUN, Dt. 4. 19 lest when thou seest the *s.* and moon; Jos. 10. 12 *S.*, stand thou still upon Gibeon, Hab. 3. 11; Ps. 84. 11 the Lord God is a *s.* and shield; 148. 3 praise ye him, *s.* and moon; Ecc. 12. 2 while the *s.*, or the stars, be not darkened; Is. 60. 20 thy *s.* shall no more go down; Joel 2. 10 the *s.* and the moon shall be dark, 3. 15; Mt. 24. 29; Mk. 13. 24; Lk. 21. 25; 23. 45; Ac. 2. 20; Mal. 4. 2 shall the *S.* of righteousness arise; Mt. 5. 45 he maketh his *s.* to rise on the evil and the good; Rev. 7. 16 neither shall the *s.* strike upon them+Gen. 15. 17; Dt. 33. 14; Ps. 136. 8; Jer. 15. 9.

SUP, Lk. 17. 8 make ready wherewith I may *s.*; Rev. 3. 20 I will *s.* with him+Hab. 1. 9.

SUPERFLUOUS, Lev. 21. 18; 22 23; 2 Cor. 9. 1.

SUPERSCRIPTION, Mt. 22. 20 whose is this image and *s.*, Mk. 12. 16; Lk. 20. 24; Mk. 15. 26 the *s.* of his accusation, Lk. 23. 38.

SUPERSTITIOUS, Ac. 17. 22.

SUPPER, Mk. 6. 21 Herod made a *s.* to his lords; Lk. 14. 16 a certain man made a great *s.*; 22. 20 and the cup in like manner after *s.*; 1 Cor. 11. 20 it is not possible to eat the Lord's *s.*; Rev. 19. 9 bidden to the marriage *s.*+Jn. 12. 2; 13. 2; 1 Cor. 11. 25.

SUPPLANT, Gen. 27. 36 he hath *s.* me these two times+Jer. 9. 4.

SUPPLIANTS, Zep. 3. 10.

SUPPLICATION, 1 K. 8. 28 have respect to his *s.*, 2 Ch. 6. 19, 29; Ps. 119. 170 let my *s.* come before thee; Zec. 12. 10 and I will pour the spirit of grace and of *s.*; Lk. 22. 32 I made *s.* for thee; Eph. 6. 18; Ph. 4. 6; 1 Tim. 2. 1 *s.* be made for all men; 5. 5 *s.* and prayers, Heb. 5. 7+Ps. 6. 9; Dan. 6. 11.

SUPPLY (*n.*), Ph. 1. 19 the *s.* of the Spirit of Jesus Christ+2 Cor. 8. 14.

SUPPORT, 1 Thes. 5. 14 *s.* the weak.

SUPPOSE, Mk. 6. 49; Lk. 2. 24; 3. 23; Jn. 20. 15; Ac. 14. 19; 16. 27; 21. 29.

SUPREME, 1 Pet. 2. 13.

SURE, 1 S. 2. 35 I will build him a *s.* house, 1 K. 11. 38; Ps. 19. 7 the testimony of the Lord is *s.*, 93. 5; Is. 28. 16 I lay in Zion a *s.* foundation; 55. 3 the *s.* mercies of David, Ac. 13. 34; Mt. 27. 64 that the sepulchre be made *s.*, 65, 66; Ro. 4. 16 to the end that the promise may be *s.*; 2 Pet. 1. 19 we have the word of prophecy made more *s.*+1 S. 25. 28; Dan. 4. 26.

SURETISHIP, Pro. 11. 15.

SURETY, Gen. 43. 9 I will be *s.* for him; Heb. 7. 22 hath Jesus become a *s.* of a better testament +Pro. 6. 1; 11. 15.

SURGE, Jas. 1. 6.

SURMISINGS, 1 Tim. 6. 4.

SURNAME, Is. 45. 4 I have *s.* thee; Mk. 3. 16 Simon he *s.* Peter; if them he *s.* Boanerges+Is. 44. 5.

SURPRISED, Is. 33. 14; Jer. 48. 41; 51. 41.

SUSTAIN, Ps. 3. 5 I awaked, for the Lord *s.* me; Is. 59. 16 his righteousness, it *s.* him+1 K. 17. 9; Pro. 18. 14.

SUSTENANCE, Ac. 7. 11 our fathers found no *s.*+Ju. 6. 4; 2 S. 19. 32.

SWADDLING, Lk. 2. 7 she wrapped him in *s.* clothes, 12+Job 38. 9.

SWALLOW (*v.*), Ex. 7. 12 Aaron's rod *s.* up their rods; Nu. 16. 32 the earth opened and *s.* them up, 26. 10; Dt. 11. 6; Ps. 106. 17; 56. 2 mine enemies would *s.* me up all the day long; Is. 25. 8 he hath *s.* up death for ever, 1 Cor. 15. 54+Rev. 12. 16.

SWARM, Ex. 8. 24; Ju. 14. 8.

SWEAR, Lev. 19. 12 ye shall not *s.* by my name falsely; Nu. 32. 10 he *s.*, saying, None of the men shall see the land, Dt. 1. 34; Ps. 95. 11; Heb. 3. 11; 4. 3; Ps. 15. 4 that *s.* to his own hurt, and changeth not; 110. 4 the Lord hath *s.*, and will not repent, Heb. 7. 21; Ps. 132. 2 how he *s.* unto the Lord, and vowed; Dan. 12. 7 *s.* by him that liveth for ever, Rev. 10. 6; Mt. 5. 34 *s.* not at all; Heb. 6. 13 since he could *s.* by none greater, he *s.* by himself; Jas. 5. 12 my brethren, *s.* not+Ps. 63. 11; Is. 65. 16.

SWEARERS, Mal. 3. 5.

SWEARING (*n.*), Lev. 5. 1.

SWEAT, Gen. 3. 19 in the *s.* of thy face shalt thou eat bread; Lk. 22. 44 his *s.* became as it were great drops of blood.

SWEEP, Mt. 12. 44 *s.* and garnished, Lk. 11. 25; 15. 8 doth not *s.* the house, and seek diligently.

SWEET, Ex. 15. 25 waters were made *s.*; Ps. 19. 10 *s.* also than honey and the honeycomb, 119. 103; Pro. 3. 24 thy sleep shall be *s.*; Rev. 10. 9 in thy mouth it shall be *s.* as honey, 10+Ecc. 11. 7; Jer. 31. 26.

SWEETNESS, Ju. 9. 11 should I forsake my *s.*+Pro. 16. 21.

SWELLING (*n.*), 2 Cor. 12. 20 I fear lest there be *s.*, tumults+ Ps. 46. 3; Jer. 12. 5.

SWERVED, 1 Tim. 1. 6.

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SWIFT, 2 S. 1. 23 they were *s.* than eagles; Mal. 3. 5 I will be a *s.* witness against the sorcerers; Jas. 1. 19 let every man be *s.* to hear + Job 7. 6; Is. 30. 16; Rom. 3. 15.
SWIFTLY, Ps. 147. 15; Is. 5. 26; 2 Pet. 1. 14.
SWIM, Ps. 6. 6 every night make I my bed to *s.*; Is. 25. 11 that *s.* spreadeth forth his hands to *s.* + Ac. 27. 42.
SWOON, Lam. 2. 11, 12.
SWORD, Gen. 27. 40 by thy *s.* shalt thou live; Nu. 22. 23 the angel standing, and his *s.* drawn, 31; 1 Ch. 21. 16; Ju. 7. 18 the *s.* of the Lord, and of Gideon, 20; 1 S. 22. 10 he gave him the *s.* of Goliath; 2 S. 12. 10 the *s.* shall never depart from thine house; 1 Ch. 21. 12 or else three days the *s.* of the Lord; Ps. 44. 6 neither shall my *s.* save me; 45. 3 gird thy *s.* upon thy thigh; 59. 7 *s.* are in their lips; Is. 2. 4 nation shall not lift up *s.* against nation, Mic. 4. 3; Ez. 14. 17 and say, *S.*, go through the land; Mt. 26. 52 all they that take the *s.* shall perish with the *s.*, Rev. 13. 10; Mt. 26. 55 with *s.* and staves to seize me, Mk. 14. 48; Lk. 22. 52; 22. 36 he that hath none, let him buy a *s.*; Ro. 13. 4 beareth not the *s.* in vain; Eph. 6. 17 the *s.* of the Spirit + Ps. 78. 64; Hos. 11. 6; Am. 9. 4; Ro. 8. 35; Heb. 11. 37.
SYCOMORE, Am. 7. 14.
SYNAGOGUE, Ps. 74. 8 they have burned up all the *s.* of God; Mt. 4. 23 teaching in their *s.*, 9. 35; 13. 54; Mk. 1. 39; 6. 2; Lk. 4. 15; Jn. 18. 20; Mk. 5. 22 one of the rulers of the *s.*, Lk. 8. 41; 13. 14; Ac. 13. 15; 18. 8, 17; Lk. 7. 5 and himself built us our *s.*; Jn. 9. 22 should be put out of the *s.*, 12. 42; 16. 2; Ac. 6. 9 the *s.* of the Libertines; Rev. 2. 9 the *s.* of Satan, 3. 9 + Mk. 13. 9; Lk. 21. 12.

TABERNACLE, Ex. 25. 9 the pattern of the *t.*; Nu. 1. 53 the Levites shall keep the charge of the *t.* of the testimony, 3. 7, 25; 18. 3; 31. 30, 47; Jos. 18. 1 at Shiloh, and set up the *t.* of the congregation; 1 Ch. 21. 29 for the *t.* of the Lord was in the high place at Gibeon; Ps. 15. 1 who shall sojourn in thy *t.*; 19. 4 set a *t.* for the sun; 78. 60 he forsook the *t.* of Shiloh; Ez. 37. 27 my *t.* also shall be with them; Am. 9. 11 raise up the *t.* of David, Ac. 15. 16; Mt. 17. 4 let us make three *t.*, Mk. 9. 5; Lk. 9. 33; Ac. 7. 43 ye took up the *t.* of Moloch; 44 the *t.* of the testimony; 2 Cor. 5. 1 if the earthly house of our *t.* be dissolved; Heb. 8. 2 the true *t.* which the Lord pitched; 2 Pet. 1. 14 the putting off of my *t.* cometh swiftly + Ps. 46. 4; 76. 2; Rev. 15. 5.
TABLE, Ex. 25. 23 make a *t.* of shittim wood; Dt. 10. 5 put the *t.* in the ark, Heb. 9. 4; Ps. 23. 5 preparest a *t.* before me; 69. 22 let their *t.* before them become a snare, Ro. 11. 9; Lk. 22. 30 that ye may eat and drink at my *t.* in my kingdom; Ac. 6. 2 forsake the word of God, and serve *t.*; 1 Cor. 10. 21 ye cannot partake of the *t.* of the Lord, and of the *t.* of devils + 2 K. 4. 10; Mal. 1. 7.
TABRET, Gen. 31. 27; Is. 5. 19; 24. 8.
TACKLING, Is. 33. 23; Ac. 27. 19.
TAIL, Ex. 4. 4; Judg. 15. 4; Job 40. 17; Is. 7. 4; 9. 15; Rev. 9. 10; 12. 4.
TAKE, Gen. 5. 24 he was not; for God *t.* him; 42. 36 ye will *t.* Benjamin away; Ex. 10. 17 that he may *t.* away from me this death only; Ps. 39. 1 I will *t.* heed to my ways, 119. 9; Jer. 17. 21; 1 Tim. 4. 16; Is. 41. 9 thou whom I have *t.* hold of from the ends of the earth; Mt. 1. 20 to *t.* unto thee Mary thy wife; 13. 12 from him shall be *t.* away even that which he hath, 25. 29; Mk. 4. 25; Lk. 8. 18; 19. 26; Mt. 20. 14 *t.* up that which is thine; 24. 40 one is *t.*, 41; Lk. 17. 34, 35, 36; Mt. 26. 4 that they might *t.* Jesus, Mk. 14. 1, 44; Mt. 26. 26 *t.*, eat, Mk. 14. 22; 1 Cor. 11. 24; Mk. 4. 15 *t.* away the word, Lk. 8. 12; 10. 35 *t.* care of him; 20. 20 that they might *t.* hold of his speech; 22. 17 *t.* this, and divide it among yourselves; Jn. 2. 16 *t.* these things hence; 7. 44 some of them would have *t.* him; 11. 48 will *t.* away both our place and our nation; 20. 2 they have *t.* away the Lord; Jn. 21. 3 that night they *t.* nothing; Ro. 11. 27 when I shall *t.* away their sins; 1 Cor. 11. 21 each one *t.* before other; Heb. 10. 4 that the blood of bulls and goats should *t.* away sins; Rev. 3. 11 that no one *t.* thy crown; 22. 19 if any man shall *t.* away from the words of the book + 1 S. 19. 14; 2 K. 18. 32; Job 27. 2; 32. 22; Hos. 14. 2; Mk. 14. 49; Ac. 12. 4; 13. 29; 2 Pet. 1. 19.
TALEBEARER, Lev. 19. 16 shalt not go up and down as a *t.* + Pro. 11. 13.
TALENT, Mt. 18. 24 one which owed him ten thousand *t.*; 25. 15 unto one he gave five *t.* + Zec. 5. 7.
TALK (*n.*), Job 11. 2; 15. 3; Pro. 14. 23; Mt. 22. 15.
TALK (*v.*), Ex. 20. 22 seen that I have *t.* with you; Nu. 11. 17 I will come down and *t.* with thee; Ps. 71. 24 my tongue also shall *t.* of thy righteousness; Mt. 17. 3 Moses and Elias *t.* with him, Mk. 9. 4; Lk. 9. 30.
TALKERS, Ez. 36. 3; Tit. 1. 10.
TALKING (*n.*), Eph. 5. 4.
TALL, Dt. 1. 28; 2. 10; 2 K. 19. 23; Is. 18. 2.
TAME, Mk. 5. 4; Jas. 3. 8.
TANNER, Ac. 9. 43; 10. 6.
TAPESTRY, Prov. 7. 16; 31. 22
TARES, Mt. 13. 25.
TARRY, Ju. 5. 28 why *t.* the wheels of his chariots; 2 K. 2. 2 *t.* here, for the Lord hath sent me, 4, 6; Is. 46. 13 and my salvation shall not *t.*; Mic. 5. 7 that *t.* not for man; Hab. 2. 3 though it *t.*, wait for it; Lk. 1. 21 marvelled while he *t.* in the temple; 2. 43 the boy Jesus *t.* behind + Rt. 1. 13; Ac. 22. 16; 1 Tim. 3. 15.
TARRYING (*n.*), Ps. 40. 17; 70. 5.
TASK, Ex. 5. 13.
TASKMASTER, Ex. 1. 11; 3. 7; 5. 6; Job 3. 18.
TASTE (*n.*), Ex. 16. 31; Nu. 11. 8; Job 6. 30; Jer. 48. 11.
TASTE (*v.*), Ps. 34. 8 O *t.*, and see that the Lord is good; Mt. 16. 28 there be some of them that stand here which shall in no wise *t.* of death, Mk. 9. 1; Lk. 9. 27; Mt. 27. 34 when he had *t.* it, he would not drink; Lk. 14. 24 none bidden shall *t.* of my supper; Heb. 2. 9 should *t.* death for every man + Jn. 2. 9.
TATLERS, 1 Tim. 5. 13.
TAUNT, Jer. 24. 9; Ez. 5. 15.
TAUNTING, Hab. 2. 6.
TAVERN, Ac. 28. 15.
TAXATION, 2 K. 23. 35.
TAXED, 2 K. 23. 35.
TAXES, Dan. 11. 20.
TEACH, Dt. 33. 10 shall *t.* Jacob thy judgements; Ps. 25. 4 *t.* me thy paths; 32. 8 I will *t.* thee in the way which thou shalt go; 34. 11 I will *t.* you the fear of the Lord; Is. 2. 3 he will *t.* us of his ways, Mic. 4. 2; Is. 54. 13 all thy children shall be *t.* of the Lord, Jn. 6. 45; Mt. 26. 55 sat daily in the temple *t.*, Mk. 12. 35; Lk. 19. 47; 20. 1; Jn. 7. 14; Lk. 13. 26 and thou didst *t.* in our streets; Jn. 14. 26 the Holy Ghost shall *t.* you all things; Ac. 5. 21 they entered into the temple about daybreak, and *t.*, 25; Ro. 2. 21 thou which *t.* another, *t.* thou not thyself; 12. 7 he that *t.*, to his teaching; 1 Cor. 4. 17 as I *t.* every where; Gal. 1. 12 nor was I *t.* it; 6. 6 let him that is *t.* in the word communicate; 1 Tim. 3. 2 the bishop must be apt to *t.*, 2 Tim. 2. 24; 2. 2 faithful men who shall be able to *t.* others also; Tit. 1. 11 *t.* things which they ought not; 1 Jn. 2. 27 need not that any one *t.* you + Ps. 94. 12; Is. 28. 9; Jn. 9. 34; 1 Tim. 6. 3; 1 Jn. 2. 27.
TEACHER, Jn. 3. 2 thou art a *t.* come from God; 10 art thou the *t.* of Israel; 1 Tim. 1. 7 desiring to be *t.* of the law; Heb. 5. 12 when by reason of the time ye ought to be *t.*; Jas. 3. 1 be not many *t.*; 2 Pet. 2. 1 as among you also there shall be false *t.* + 1 Cor. 12. 28; Eph. 4. 11.
TEAR, Ps. 7. 2 lest he *t.* my soul like a lion; Hos 6. 1 he hath *t.*, and he will heal; Mk. 1. 26 the unclean spirit *t.* him came out of him; Lk. 9. 39 it *t.* him that he foameth + Ex. 22. 13; Am. 1. 11.
TEARS, Ps. 80. 5 thou hast fed them with the bread of *t.*; 126. 5 they that sow in *t.* shall reap in joy; Is. 25. 8 the Lord God will wipe away *t.* from off all faces, Rev. 7. 17; 21. 4; Lk. 7. 38 began to wet his feet with her *t.*; Ac. 20. 31 I ceased not to admonish every one with *t.*; 2 Cor. 2. 4 I wrote unto you with many *t.* + 2 K. 20. 5.
TEDIOUS, Ac. 24. 4.
TEETH, Ps. 57. 4; Rev. 9. 8.
TELL, 2 S. 1. 20 *t.* it not in Gath; 1 K. 18. 8 go, *t.* thy lord, Elijah is here, 11, 14; Ps. 22. 17 I may

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t. all my bones; 44. 1 our fathers have *t.* us what work thou didst; 48. 13 that ye may *t.* it to the generation following; Is. 52. 15 that which had not been *t.* them shall they see; Mt. 8. 4 see thou *t.* no man, 16. 20; Mk. 7. 36; 8. 26, 30; 9. 9; Lk. 5. 14; 8. 56; 9. 21; Ac. 23. 22; Mt. 8. 33 went away into the city, and *t.* every thing; Jn. 4. 29 which *t.* me all things that ever I did; 13. 19 I *t.* you before it come to pass; 14. 2 if it were not so, I would have *t.* you+Gen. 3. 11; Is. 40. 21.

TEMPERANCE, Ac. 24. 25 as he reasoned of *t.*; 2 Pet. 1. 6 and to knowledge *t.*+Gal. 5. 23.

TEMPERATE, 1 Cor. 9. 25; Tit. 1. 8.

TEMPEST, Ps. 83. 15 so persecute them with thy *t.*; Mt. 8. 24 there arose a great *t.*+Heb. 12. 18.

TEMPESTUOUS, Ps. 50. 3; Jon. 1. 11; Ac. 27. 14.

TEMPLE, 1 K. 6. 17 the *t.* before it was forty cubits long; Mal. 3. 1 the Lord shall suddenly come to his *t.*; Mt. 12. 6 one greater than the *t.* is here; 23. 16 whosoever shall swear by the *t.*, 21; Lk. 2. 46 they found him in the *t.*; Mt. 26. 61 destroy this *t.*, 27. 40; Mk. 14. 58; 15. 29; Jn. 2. 19; Ac. 17. 24 he dwelleth not in *t.* made with hands; 1 Cor. 3. 16 ye are a *t.* of God; 17 the *t.* of God is holy, which *t.* ye are; 8. 10 see thee sitting at meat in an idol's *t.*; 9. 13 they which minister eat of the things of the *t.*; 2 Cor. 6. 16 what agreement hath a *t.* of God with idols; Rev. 11. 19 there was opened the *t.* of God that is in heaven, 15. 5; 21. 22 and I saw no *t.* therein+2 S. 22. 7; Is. 44. 28; Mt. 24. 1; Ac. 2. 46; 19. 27.

TEMPLE-KEEPER, Ac. 19. 35.

TEMPLES, Ju. 4. 21.

TEMPORAL, 2 Cor. 4. 18 the things which are seen are *t.*

TEMPT, Gen. 22. 1 God did *t.* Abraham; Nu. 14. 22 have *t.* me now these ten times; Dt. 6. 16 ye shall not *t.* the Lord your God, Mt. 4. 7; Lk. 4. 12; Mt. 4. 1 to be *t.* of the devil, Mk. 1. 13; Lk. 4. 2; Mt. 22. 18 why *t.* ye me, Mk. 12. 15; Lk. 20. 23; Ac. 5. 9 ye have agreed together to *t.* the Spirit; 1 Cor. 10. 9 neither let us *t.* the Lord; Heb. 4. 15 hath been in all points *t.* like as we are; Jas. 1. 13 God cannot be *t.* with evil+Mt. 22. 35; Lk. 10. 25; Ac. 15. 10.

TEMPTATION, Ps. 95. 8 as in the day of *t.* in the wilderness, Heb. 3. 8; Mt. 6. 13 bring us not into *t.*, Lk. 11. 4; 8. 13 in time of *t.* fall away; Gal. 4. 14 that which was a *t.* to you in my flesh ye despised not; Jas. 1. 2 count it all joy when ye fall into manifold *t.*, 12+1 Pet. 1. 6.

TEMPTER, Mt. 4. 3; 1 Thes. 3. 5.

TEND, Prov. 10. 16; 11. 19; 14. 23; 21. 5.

TENDER, Gen. 29. 17; 2 K. 22. 19 thine heart was *t.*, 2 Ch. 34. 27; Is. 53. 2.

TENDERHEARTED, Eph. 4. 32 be kind, *t.*+2 Ch. 13. 7; 1 Pet. 3. 8.

TENDERNESS, Dt. 28. 56.

TENONS, Ex. 26. 17.

TENT, Gen. 4. 20 the father of such as dwell in *t.*; Nu. 17. 8 the *t.* of the testimony; Jos. 18. 1 at Shiloh, and set up the *t.* of meeting there; 2 Ch. 1. 3 there was the *t.* of meeting of God; 2 S. 7. 6 I have walked in a *t.*, 1 Ch. 17. 5; 1 K. 12. 16 to your *t.*, O Israel; 1 Ch. 15. 1 ark of God, and pitched for it a *t.*; Ps. 78. 60 the *t.* which he placed among men; 120. 5 woe is me, that I dwell among the *t.* of Kedar; Jer. 35. 7 ye shall dwell in *t.*+Ex. 35. 11; 2 S. 20. 1; Heb. 11. 9.

TENTH, Gen. 28. 22 I will surely give the *t.* unto thee; Lev. 27. 32 the *t.* shall be holy unto the Lord.

TENTMAKERS, Ac. 18. 3.

TERAPHIM, Gen. 31. 35; 1 S. 15. 23; 2 K. 23. 24; Zec. 10. 2.

TERRACES, 2 Ch. 9. 11.

TERRESTRIAL, 1 Cor. 15. 40.

TERRIBLE, Dt. 7. 21 the Lord thy God is a mighty God and *t.*, 10. 17; Neh. 1. 5; Ps. 66. 3 how *t.* are thy works+Ps. 45. 4.

TERRIBLY, Na. 2. 3.

TERRIFY, Job 3. 5; 31. 34; Lk. 21. 9; 24. 37; 2 Cor. 10. 9.

TERROR, Dt. 34. 12 in all the great *t.* which Moses shewed; Job 18. 14 the king of *t.*; Ps. 91. 5 shalt not be afraid for the *t.* by night+Dt. 4. 34; Jos. 2. 9.

TESTAMENT, Heb. 9. 17 a *t.* is of force when there hath been a death+Heb. 9. 16.

TESTIFY, Lk. 16. 28 that he may *t.* unto them; Jn. 7. 7 because I *t.* of it, that its works are evil; Ac. 23. 11 for as thou hast *t.* concerning me at Jerusalem; Rev. 22. 16 I Jesus have sent mine angel to *t.*+Nu. 35. 30; 2 S. 1. 16; Job 15. 6; Is. 59. 12; Mic. 6. 3; Ac. 2. 40; 20. 23, 24; 26. 22.

TESTIMONY, Ex. 16. 34 laid the pot of manna before the *T.*; 25. 16 thou shalt put into the ark the *t.*, 21; 31. 18 he gave unto Moses two tables of *t.*; Ps. 119. 2 blessed are they that keep his *t.*; 122. 4 the tribes go up for a *t.* unto Israel; Is. 8. 16 bind up the *t.*; Mt. 8. 4 offer the gift that Moses commanded, for a *t.*, Mk. 1. 44; Lk. 5. 14; Rev. 11. 7 shall have finished their *t.*; 19. 10 the *t.* of Jesus is the spirit of prophecy+Ps. 78. 56; Rev. 1. 2.

TETRARCH, Lk. 3. 1.

THANK (*n.*), Lk. 6. 32, 33, 34.

THANK (*v.*), 1 Ch. 23. 30 to stand every morning to *t.* the Lord; Ro. 1. 8 I *t.* my God through Jesus Christ, 7. 25; 1 Cor. 1. 4; Phn. 4+Ac. 28. 15.

THANKFUL, Col. 3. 15 be ye *t.*

THANKFULNESS, Ac. 24. 3.

THANKS, Ps. 100. 4 give *t.* unto him and bless his name; Mt. 26. 27 he took the cup, and gave *t.*, Mk. 14. 23; Lk. 22. 17, 19; 1 Cor. 11. 24; Mk. 8. 6 he took the seven loaves, and gave *t.*, Jn. 6. 11; Ro. 1. 21 neither gave *t.*; 14. 6 he eateth not, and giveth God *t.*; Eph. 5. 20 giving *t.* always for all things+1 Cor. 14. 17.

THANKSGIVING, Lev. 7. 13 if he offer it for a *t.*, 13, 15; 22. 29; Ps. 50. 14 offer unto God the sacrifice of *t.*; 100. 4 enter into his gates with *t.*; 2 Cor. 9. 12 aboundeth also through many *t.* unto God; Ph. 4. 6 by prayer and supplication with *t.* let your requests be made known; Col. 2. 7 abounding in *t.*+Ps. 95. 2; 1 Th. 3. 9; 1 Tim. 4. 3, 4.

THEFT, Mt. 15. 19 out of the heart come forth *t.*, Mk. 7. 22+Ex. 22. 3; Rev. 9. 21.

THICK, Ex. 19. 16; Dt. 32. 15; 1 K. 7. 26; 8. 12.

THICKET, Gen. 22. 13; 1 S. 13. 6; Ps. 74. 5; Is. 10. 34; Jer. 4. 29.

THICKNESS, Ex. 41. 9.

THIEF, Dt. 24. 7 be found stealing, then that *t.* shall die; Mt. 6. 19 where *t.* break through; 24. 43 in what watch the *t.* was coming, Lk. 12. 39; Jn. 10. 8 all that came before me are *t.* and robbers; 12. 6 because he was a *t.*, and having the bag took away what was put therein; 1 Thes. 5. 2 the day of the Lord so cometh as a *t.*, 2 Pet. 3. 10; Rev. 3. 3; 16. 15+Ex. 22. 2; 1 Cor. 6. 10.

THIGH, Gen. 24. 2 put thy hand under my *t.*, 9; 47. 29; 32. 25 touched the hollow of his *t.*; Rev. 19. 16 he hath on his *t.* a name written+Dan. 2. 32.

THIN, Gen. 41. 6 and behold seven *t.* ears, 7, 23, 24+Is. 17. 4.

THING, Ro. 4. 17 calleth the *t.* that are not, as though they were; 1 Cor. 9. 22 I am become all *t.* to all men; 11. 12 but all *t.* are of God, 2 Cor. 5. 18; 5. 10 may receive the *t.* done in the body; Ph. 2. 4 not looking each of you to his own *t.*; 4. 13 I can do all *t.* in him that strengtheneth me; Jas. 3. 10 these *t.* ought not so to be; Rev. 1. 19 the *t.* which are, and the *t.* which shall come to pass hereafter; 2. 14 I have a few *t.* against thee+Ex. 2. 14; Dt. 4. 32; Ac. 7. 1; Ph. 2. 10.

THINK, Ps. 119. 59 I *t.* on my ways; Mt. 24. 44 in an hour that ye *t.* not, Lk. 12. 40; Mk. 14. 72 when he *t.* thereon he wept; Gal. 6. 3 if a man *t.* himself to be something+Jon. 1. 6; Mt. 1. 20; Ac. 10. 19.

THIRD, Mt. 16. 21 the *t.* day be raised up, Lk. 9. 22; Jn. 21. 17 Peter was grieved because he said unto him the *t.* time; 2 Cor. 12. 14 the *t.* time I am ready to come, 13. 1.

THIRST (*n.*), Ex. 17. 3 to kill us and our children with *t.*; Is. 5. 13 and their multitude dried up with *t.*

THIRST (*v.*), Ps. 42. 2 my soul *t.* for God, 63. 1; 143. 6; Is. 55. 1 ho, every one that *t.*, come ye to the waters; Jn. 7. 37 if any man *t.*, let him come unto me and drink+Ex. 17. 3; Rev. 7. 16.

THIRSTY, Is. 35. 7 the *t.* land shall become springs of water; Mt. 25. 35 I was *t.*, and ye gave me drink+Is. 21. 14.

THIRTY, Mt. 26. 15 they weighed unto him *t.* pieces.

THIRTYFOLD, Mk. 4. 8 brought forth *t.*, 20.

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THONGS, Ac. 22. 25.
THORN, Nu. 33. 55 shall be t. in your sides, Jos. 23. 13; Ju. 2. 3; Mt. 27. 29 plaited a crown of t., Mk. 15. 17; Jn. 19. 2; 2 Cor. 12. 7 a t. in the flesh + Ps. 58. 9; 118. 12.
THOUGHT, Ju. 5. 15 for Reuben there were great t. of heart; Ps. 10. 4 all his t. are, there is no God; 92. 5 thy t. are very deep; 94. 11 the Lord knoweth the t. of man; 139. 2 thou understandest my t. afar off; Is. 55. 8 my t. are not your t.; Mt. 9. 4 Jesus, knowing their t., 12. 25; Lk. 5. 22; 6. 8; 9. 47; 11. 17; 2. 35 that t. out of many hearts may be revealed + Am. 4. 13; Ac. 8. 22; Jas. 2. 4.
THOUSAND, 1 K. 19. 18 yet I have left me seven t. in Israel, Ro. 11. 4; Ps. 91. 7 a t. shall fall at thy side; Song 5. 10 the chiefest among ten t.; Mt. 14. 21 they that did eat were about five t., 16. 9; Mk. 6. 44; 8. 19; Lk. 9. 14; Jn. 6. 10; Mt. 15. 38 they that did eat were four t., 16. 10; Mk. 8. 9, 20; Ac. 2. 41 were added unto them three t. souls; 4. 4 the number of the men came to be about five t.; Rev. 20. 4 they reigned with Christ a t. years + Dt. 33. 17; Ps. 68. 17; Is. 30. 17.
THREAD, Jos. 2. 18; Ju. 16. 9.
THREATEN, Ac. 4. 17 let us t. them, 21; 1 Pet. 2. 23 when he suffered, he t. not.
THREATENING (n.), Ac. 4. 29 Lord, look upon their t.: and grant unto thy servants; 9. 1 Saul, yet breathing t. and slaughter; Eph. 6. 9 do the same things unto them, forbearing t.
THREESCORE, Ps. 90. 10 the days of our years are t. years and ten; Dan. 9. 26 after t. and two weeks shall Messiah be cut off.
THRESH, Hab. 3. 12 thou didst t. the heathen in anger; 1 Cor. 9. 10 he that t. ought to t. in hope + Job 41. 30; Mic. 4. 13.
THRESHINGFLOOR, 2 S. 24. 18; 1 Ch. 21. 18; Mt. 3. 12; Lk. 3. 17.
THRESHOLD, Ez 9. 3 the glory of God was gone up to the t., 10. 4; 47. 1 waters issued out from under the t. + 1 S. 5. 4.
THRICE, Mt. 26. 34 thou shalt deny me t., Jn. 13. 38; Ac. 10. 16; 2 Cor. 11. 25; 12. 8.
THROAT, Ps. 5. 9 their t. is an open sepulchre, Ro. 3. 13 + Mt. 18. 28.
THROB, Ps. 38. 10.
THRONE, 1 S. 2. 8 to make them inherit the t. of glory; 1 K. 22. 19 I saw the Lord sitting on his t., 2 Ch. 18. 18; Is. 6. 1; Ps. 45. 6 thy t., O God, is for ever and ever, Lam. 5. 19; Heb. 1. 8; Ps. 89. 29 his t. to endure as the days of heaven; 132. 12 their children also shall sit upon thy t. for evermore; Is. 66. 1 the heaven is my t., Ac. 7. 49; Mt. 5. 34 neither by the heaven, for it is the t. of God, 23. 22; Ac. 2. 30 set one upon his t.; Heb. 4. 16 let us therefore draw near with boldness unto the t. of grace; Rev. 2. 3 I know where thou dwellest, even where Satan's t. is; 4. 2 there was a t. set in heaven; 7. 15 are they before the t. of God; 22. 3 the t. of God and of the Lamb shall be therein + Ps. 11. 4; 89. 44; Jer. 17. 25; Col. 1. 16; Rev. 12. 5.
THRONG, Mk. 3. 9; 5. 24, 31; Lk. 8. 42.
THROUGH, Ro. 11. 36; Eph. 4. 6.
THROUGHLY, Is. 1. 25.
THROW, 1 K. 19. 10 have t. down thine altars, 14; 2 K. 9. 33 t. her down + Ez. 16. 39; Lk. 4. 29.
THRUST, Ex. 11. 1 he shall surely t. you out hence; Ps. 118. 13 thou didst t. sore at me, that I might fall; Ac. 7. 39 our fathers t. him from them; 13. 46 seeing ye t. it from you + Ez. 34. 21; Ac. 7. 27.
THUMB, Ex. 29. 20; Ju. 1. 6.
THUMMIM, Ex. 28. 30 put in the breastplate, the Urim and the T., Lev. 8. 8; Dt. 33. 8 thy T. and thy Urim are with thy godly one + Ezr. 2. 63.
THUNDER (n.), Ex. 9. 23 the Lord sent t. and hail; 19. 16 there were t. and lightnings, Rev. 16. 18; 1 S. 12. 18 the Lord sent t.; Ps. 77. 18 the voice of thy t. was in the whirlwind; Rev. 6. 1 as with a voice of t. + Ps. 81. 7.
THUNDER (v.), 2 S. 22. 14 the Lord t. from heaven, Ps. 18. 13; 29. 3 the God of glory t.; Jn. 12. 29 the multitude said that it had t. + 1 S. 2. 10.
THUNDERBOLTS, Ps. 78. 48.
TIDINGS, 2 S. 18. 19 let me now run and bear the king t.; Ps. 112. 7 he shall not be afraid of evil t.; Is. 52. 7 that bringeth good t., Ro. 10. 15; Ac. 13. 32 we bring you good t. + 2 S. 4. 4.
TIE, Mt. 21. 2 ye shall find an ass t., Mk. 11. 2, 4; Lk. 19. 30 + 1 S. 6. 7.
TILE, Ez. 4. 1; Lk. 5. 19.
TILL (v.), Gen. 2. 5; 3. 23 + Jer. 27. 11; Ez. 36. 34.
TILLAGE, 1 Ch. 27. 26.
TILLER, Gen. 4. 2.
TIMBER, 1 K. 5. 18 they prepared t. and stones to build the house, 1 Ch. 22. 14; 2 Ch. 2. 9; Neh. 2. 8 that he may give me t. to make beams.
TIMBREL, Ex. 15. 20 Miriam took a t.; Ps. 81. 2 bring hither the t.; 149. 3 sing praises unto him with the t., 150. 4 + Ju. 11. 34; 1 S. 18. 6; 2 S. 6. 5.
TIME, Lev. 19. 26 ye shall not observe t., Dt. 18. 10, 14; Ecc. 3. 1 a t. to every purpose, 17; 8. 6; Is. 49. 8 in an acceptable t. have I answered thee, 2 Cor. 6. 2; Dan. 2. 21 he changeth the t. and the seasons, 7. 25; 7. 25 until a t. and t., and the dividing of t., 12. 7; Rev. 12. 14; Mt. 16. 3 ye cannot discern the signs of the t.; 26. 18 the Master saith, My t. is at hand; Jn. 7. 6 my t. is not yet come; Ac. 1. 7 it is not for you to know t. or seasons; 7. 17 as the t. of the promise drew nigh; 1 Cor. 4. 5 judge nothing before the t.; 1 Thes. 5. 1 concerning the t. ye have no need that aught be written; Heb. 11. 32 the t. will fail me if I tell of Gideon; Rev. 10. 6 there shall be t. no longer + 1 Ch. 12. 32; Ps. 69. 13; Ecc. 8. 5; Jer. 8. 7; Mic. 2. 3; Rev. 12. 12.
TIN, Nu. 31. 22; Is. 1. 25; Ez. 22. 18.
TINGLE, 1 S. 3. 11 the ears of every one that heareth it shall t., 2 K. 21. 12; Jer. 19. 3.
TINKLING, Is. 3. 16.
TIP, Lk. 16. 24.
TITHE, Lev. 27. 30 all the t. of the land is the Lord's; Nu. 18. 24 the t. I have given to the Levites; Mt. 23. 23 ye t. mint and anise, and cummin, Lk. 11. 42; 18. 12 I give t. of all that I get; Heb. 7. 5 they indeed of the sons of Levi have commandment to take t. + Neh. 10. 37; Am. 4. 4.
TITHING, Dt. 26. 12.
TITLE, 2 K. 23. 17; Jn. 19. 19, 20.
TO-DAY, Gen. 40. 7; Ex. 14. 13; Ruth 2. 19; 1 S. 24. 10; 2 K. 6. 28; Ps. 95. 7; Lk. 5. 26; 23. 43; Heb. 3. 7, 13, 15; 4. 7.
TOE, Dan. 2. 41 the t., part of iron, 42 + Ex. 29. 20.
TOIL (n.), Gen. 5. 29; 41. 51.
TOIL (v.), Mt. 6. 28 they t. not, neither do they spin, Lk. 12. 27; 5. 5 Master, we t. all night.
TOKEN, Gen. 9. 12 this is the t. of the covenant, 13, 17; Ex. 12. 13 the blood shall be for a t.; 2 Thes. 3. 17 which is the t. in every epistle + Ex. 3. 12; Ps. 86. 17.
TOLERABLE, Mt. 10. 15 it shall be more t. for the land of Sodom and Gomorrah, 11. 24; Mk. 6. 11; Lk. 10. 12; Mt. 11. 22 more t. for Tyre and Sidon, Lk. 10. 14.
TOLL, Ezr. 4. 13; 7. 24; Mt. 9. 9; Mk. 2. 14; Lk. 5. 27.
TOMB, Mt. 8. 28 two coming forth out of the t., Mk. 5. 2, 3, 5; Lk. 8. 27; Mt. 27. 60 Joseph laid the body in his own new t. + Mk. 6. 29.
TONGS, Ex. 25. 38; 1 K. 7. 49; Is. 44. 12.
TONGUE, Ex. 11. 7 against Israel shall not a dog move his t.; Dt. 28. 49 a nation whose t. thou shalt not understand; Ps. 12. 4 with our t. will we prevail; 34. 13 keep thy t. from evil, 1 Pet. 3. 10; Ps. 35. 28 my t. shall talk of thy righteousness, 51. 14; 71. 24; 126. 2 then was our t. filled with singing; 139. 4 not a word in my t., but thou knowest it; Pro. 15. 4 a wholesome t. is a tree of life; 21. 23 whoso keepeth his t. keepeth his soul; Is. 54. 17 every t. that shall rise against thee; Mk. 7. 33 he spat, and touched his t.; 16. 17 they shall speak with new t.; Ac. 2. 4 they began to speak with other t., 19. 6; Ro. 14. 11 every t. shall confess to God; 1 Cor. 12. 10 to another divers kinds of t., 28; 13. 8 whether there be t., they shall cease; 14. 21 by men of strange t. will I speak unto this people; Ph. 2. 11 every t. should confess that Jesus Christ is Lord; Jas. 3. 5 the t. also is a little member; Rev. 7. 9 a great multitude out of all tribes and peoples and t. + Ps. 55. 9; Is. 33. 19; Ac. 10. 46; 1 Jn. 3. 18; Rev. 5. 9; 14. 6.
TOOL, Ex. 20. 25 if thou lift up thy t., thou hast polluted it, Dt. 27. 5; 1 K. 6. 7 + Ex. 32. 4.
TOOTH, Ex. 21. 24 t. for t., Lev.

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24. 20; Dt. 19. 21; Mt. 5. 38+ Pro. 25. 19.
TOP, Gen. 8. 5 were the *t.* of the mountains seen; Nu. 20. 28 Aaron died there in the *t.* of the mount; Dt. 3. 27 get thee up into the *t.* of Pisgah, 34. 1+Is. 2. 21.
TOPAZ, Ex. 28. 17; Job 28. 19; Ex. 28. 13; Rev. 21. 20.
TORCH, Na. 2. 3; Zec. 12. 6; Jn. 18. 3.
TORMENT (*n.*), Lk. 16. 23 he lifted up his eyes, being in *t.*+Mt. 4. 24; Rev. 14. 11.
TORMENT (*v.*), Mt. 8. 29 art thou come hither to *t.* us, Mk. 5. 7; Lk. 8. 28.
TORMENTORS, Mt. 18. 34.
TORTURED, Heb. 11. 35.
TOSS, Is. 54. 11 O thou afflicted, *t.* with tempest+Ps. 109. 23; Jer. 5. 22.
TOTTERING, Ps. 62. 3.
TOUCH, Ex. 19. 12 whosoever *t.* the mount shall be surely put to death, Heb. 12. 20; 1 S. 10. 26 a band of men, whose hearts God had *t.*; 1 Ch. 16. 22 *t.* not mine anointed, Ps. 105. 15; Is. 52. 11 *t.* no unclean thing, 2 Cor. 6. 17; Mt. 9. 29 then *t.* he their eyes, 20. 34; Mk. 3. 10 pressed upon him that they might *t.* him, Lk. 6. 19; Mk. 5. 30 who *t.* my garments, 31; Lk. 8. 45, 47; Mk. 8. 22 they beseech him to *t.* the blind man; Lk. 7. 39 perceived what manner of woman this is which *t.* him; 22. 51 Jesus *t.* his ear; Jn. 20. 17 *t.* me not; Col. 2. 21 handle not, nor taste, nor *t.*; Heb. 4. 15 not a high priest that cannot be *t.*; 1 Jn. 5. 18 the evil one *t.* him not+Lev. 7. 19; Nu. 16. 26; Ps. 104. 32; Hag. 2. 13; Ac. 27. 3.
TOWEL, Jn. 13. 4.
TOWER, Gen. 11. 4 let us build us a city and *t.*; 2 S. 22. 3 God is my high *t.*, 51; Ps. 18. 2; 144. 2; Lk. 13. 4 upon whom the *t.* in Siloam fell; 14. 28 which of you desiring to build a *t.*+Ps. 48. 12; 61. 3.
TOWNCLERK, Ac. 19. 35.
TRACE, Lk. 1. 3 having *t.* the course of all things accurately from the first.
TRADE (*n.*), Gen. 46. 33; Ac. 19. 27.
TRADE (*v.*), Mt. 19. 13 *t.* ye herewith till I come; 25. 16 received the five talents, went and *t.*+Ex. 27. 12; Lk. 19. 15; Jas. 4. 13.
TRADITION, Mt. 15. 2 thy disciples transgress the *t.* of the elders, Mk. 7. 5; 2 Thes. 2. 15 hold the *t.* which ye were taught; 3. 6 not after the *t.* which he received of us+Gal. 1. 14; Col. 2. 8.
TRAFFIC (*n.*), 1 K. 10. 15; Ez. 17. 4; 28. 5.
TRAFFICK (*v.*), Gen. 42. 34.
TRAFFICKERS, Is. 23. 8.
TRAIN (*n.*), Is. 6. 1 his *t.* filled the temple+1 K. 10. 2.
TRAIN (*v.*), Pro. 22. 6 *t.* up a child in the way he should go+Gen. 14. 14.
TRAITOR, Lk. 6. 16 Judas Iscariot, which was the *t.*; 2 Tim. 3. 4 *t.*, headstrong, puffed up.
TRAMPLE, Is. 63. 3 I *t.* them in my fury+Ps. 91. 13; Mt. 7. 6.
TRANCE, Nu. 24. 4, 16; Ac. 10. 10; 11. 5; 22. 17.
TRANQUIL, 1 Tim. 2. 2 lead a *t.* and quiet life.
TRANQUILLITY, Dan. 4. 27.
TRANSFERRED, 1 Cor. 4. 6.
TRANSFIGURED, Mt. 17. 2 and he was *t.* before them, Mk. 9. 2.
TRANSFORMED, Ro. 12. 2 be ye *t.* by the renewing of your mind; 2 Cor. 3. 18 are *t.* into the same image.
TRANSGRESS, 1 S. 2. 24 ye make the Lord's people to *t.*; 15. 24 I have *t.* the commandment of the Lord; Lk. 15. 29 I never *t.* a commandment of thine+Is. 24. 5; 1 Thes. 4. 6.
TRANSGRESSION, Ps. 19. 13 I shall be clear from great *t.*; Pro. 19. 11 it is his glory to pass over a *t.*; Is. 43. 25 I, even I, am he that blotteth out thy *t.*; 53. 8 for the *t.* of my people was he stricken; 58. 1 declare unto my people their *t.*; Ro. 4. 15 where there is no law, neither is there *t.*+Is. 24. 20; Ez. 18. 31; Am. 5. 12.
TRANSGRESSOR, Pro. 13. 15 but the way of *t.* is hard; Is. 48. 8 thou wast called a *t.* from the womb; 53. 12 he was numbered with the *t.*, Mk. 15. 28; Lk. 22. 37+Is. 1. 28; Rom. 2. 25, 27; Jas. 2. 11.
TRANSLATE, Col. 1. 13 *t.* us into the kingdom of the Son of his love; Heb. 11. 5 Enoch was *t.*+2 S. 3. 10.
TRANSLATION, Heb. 11. 5.
TRANSPARENT, Rev. 21. 21.
TRAP, Jos. 23. 13; Ps. 69. 22; Jer. 5. 26.
TRAVAIL (*n.*), Nu. 20. 14 thou knowest the *t.* that hath befallen us; Is. 53. 11 shall see of the *t.* of his soul, and shall be satisfied; Jn. 16. 21 a woman when she is in *t.* hath sorrow; Mt. 24. 8 all these things are the beginning of *t.*, Mk. 13. 8; 1 Thes. 2. 9 ye remember our labour and *t.*+Ecc. 2. 23; Gal. 4. 19.
TRAVAIL (*v.*), Is. 54. 1 sing, thou that didst not *t.*, Gal. 4. 27; Ro. 8. 22 the whole creation *t.* in pain.
TRAVEL (*n.*), Ac. 19. 29 Paul's companions in *t.*
TRAVEL (*v.*), 2 Cor. 8. 19 appointed by the churches to *t.* with us+Ac. 11. 19.
TRAVELLER, Ju. 5. 6; 2 S. 12. 4; Job 31. 32.
TRAVERSE, Jer. 2. 23.
TREACHEROUS, Is. 21. 2 the *t.* dealer dealeth treacherously, 24. 16+Zep. 3. 4.
TREACHEROUSLY, Jer. 5. 11 the house of Israel and the house of Judah have dealt *t.*+Ju. 9. 23; Ps. 78. 57; Is. 33. 1; Jer. 3. 20; 12. 1; Mal. 2. 11, 16.
TREACHERY, 2 K. 9. 23.
TREAD, Ps. 7. 5 let him *t.* my life down to the earth; 44. 5 through thy name will we *t.* them under; Is. 63. 3 I have *t.* the winepress alone, Rev. 19. 15; Am. 4. 13 *t.* upon the high places of the earth, Mic. 1. 3; Lk. 8. 5 fell by the way side, and it was *t.* under foot; Heb. 10. 29 hath *t.* under foot the Son of God+Is. 26. 6; Rev. 11. 2.
TREADER, Is. 16. 10; Am. 9. 13.
TREASON, 1 K. 16. 20; 2 K. 11. 14; 2 Ch. 23. 13.
TREASURE (*n.*), Gen. 43. 23 God hath given you *t.* in your sacks; 2 K. 20. 13 Hezekiah shewed them all his *t.*, 15; Is. 39. 2, 4; Mt. 2. 11 opening their *t.*; 6. 21 where thy *t.* is, there will thy heart be also, Lk. 12. 34; Mt. 13. 44 the kingdom of heaven is like unto a *t.* hidden in the field; 19. 21 thou shalt have *t.* in heaven, Mk. 10. 21; Lk. 18. 22; 12. 21 so is he that layeth up *t.* for himself; Col. 2. 3 in whom are all the *t.* of wisdom and knowledge hidden+Ps. 17. 14; Is. 33. 6; Heb. 11. 26.
TREASURE (*v.*), Is. 23. 18; Ro. 2. 5.
TREASURE CITIES, Ex. 1. 11.
TREASURE HOUSE, Ezr. 5. 17; Neh. 10. 38.
TREASURER, Ezr. 1. 8; Neh. 13. 13; Is. 22. 15.
TREASURY, Mt. 27. 6 it is not lawful to put them into the *t.*; Mk. 12. 41 the multitude cast money into the *t.*, Lk. 21. 1+1 Ch. 9. 26; 27. 25; Neh. 13. 12; Jn. 8. 20.
TREATISE, Ac. 1. 1.
TREE, Gen. 2. 17 of the *t.* of the knowledge of good and evil thou shalt not eat of it, 3. 3; Dt. 20. 19 is the *t.* of the field man; Ju. 9. 8 the *t.* went forth to anoint a king; 1 Ch. 16. 33 then shall the *t.* of the wood sing, Ps. 96. 12; Is. 55. 12; Ps. 1. 3 like a *t.* planted by the streams of water, Jer. 17. 8; Pro. 3. 18 a *t.* of life, 11. 30; 13. 12; 15. 4; Ecc. 11. 3 where the *t.* falleth, there shall it be; Mt. 3. 10 every *t.* that bringeth not forth good fruit is cast into the fire, 7. 19; Lk. 3. 9; Mt. 12. 33 for the *t.* is known by its fruit, Lk. 6. 44; Mk. 8. 24 I see men as *t.* walking; Jud. 12 autumn *t.* without fruit; Rev. 22. 2 on this side of the river and on that was the *t.* of life+Gen. 1. 29; Is. 40. 20; Ez. 17. 24; Rev. 8. 7.
TREMBLE, Ju. 5. 4 the earth *t.*, 2 S. 22. 8; Ps. 18. 7; 77. 18; 97. 4; 114. 7 *t.* thou earth at the presence of the Lord; Is. 66. 2 to him that *t.* at my word; Dan. 5. 19 all the peoples *t.* and feared before him, 6. 26; Joel 2. 1 let all the inhabitants of the land *t.*+Ps. 119. 120; Ac. 7. 32.
TREMBLING (*n.*), 1 Cor. 2. 3 in fear and in much *t.*; 2 Cor. 7. 15 with fear and *t.* ye received him, Hos. 5. 7; Eph. 6. 5 be obedient unto your masters with fear and *t.*; Ph. 2. 12 work out your own salvation with fear and *t.*
TRENCH, 1 K. 18. 32 Elijah made a *t.* about the altar.
TRESPASS (*n.*), Lev. 5. 15 if any one commit a *t.*; 2 Cor. 5. 19 not reckoning unto them their *t.*+Ex. 14. 13; Col. 2. 13.
TRESPASS (*v.*), 2 Ch. 29. 6.
TRESPASS MONEY, 2 K. 12. 16.
TRIAL, Job 9. 23 he will mock at the *t.* of the innocent; Ac. 20. 19 with *t.* which befell me by the plots of the Jews; Rev. 3. 10

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I also will keep thee from the hour of *t.*
TRIBULATION, Mt. 24. 21 then shall be great *t.*, such as hath not been; Ac. 14. 22 through many *t.* we must enter into the kingdom of God; Ro. 5. 3 let us also rejoice in our *t.*; 12. 12 patient in *t.*; Rev. 7. 14 these are they which come out of the great *t.*+Ro. 8. 35.
TRIBUTARY, Dt. 20. 11; Ju. 1. 30; Is. 31. 8.
TRIBUTE, Gen. 49. 15 Issachar became a servant unto *t.*; Jos. 16. 10 Canaanites serve under *t.*, 17. 13; Ro. 13. 6 for this cause ye pay *t.* also+2 S. 20. 24; 1 K. 9. 21.
TRIM, 2 S. 19. 24; Mt. 25. 7.
TRIUMPH (*n.*), Ps. 47. 1; 2 Cor. 2. 14.
TRIUMPH (*v.*), Ps. 25. 2 let not mine enemies *t.* over me+Col. 2. 15.
TROOP, Gen. 30. 11 a *t.* cometh, 49. 19; Mic. 5. 1 gather thyself in *t.*, O daughter of *t.*+2 S. 22. 30.
TROUBLE (*n.*), 2 Ch. 15. 4 when they in their *t.* did turn unto the Lord, Neh. 9. 27; Job 14. 1 man is of a few days and full of *t.*; Ps. 71. 20 thou which hast shewed us sore *t.*; 107. 6 they cried unto the Lord in their *t.*, 13, 19; 138. 7 though I walk in the midst of *t.*+Job 5. 6; Is. 65. 16.
TROUBLE (*v.*), Ex. 14. 24 the Lord *t.* the host of the Egyptians; 1 K. 18. 17 art thou he that *t.* Israel; Job 3. 17 the wicked cease from *t.*; Mt. 24. 6 see that ye be not *t.*, Mk. 13. 7; Jn. 14. 1, 27; 2 Thes. 2. 2; Mt. 26. 10 why *t.* ye the woman, Mk. 14. 6; Lk. 18. 5 because this widow *t.* me I will avenge her; Ac. 15. 24 certain which went out from us have *t.* you; Gal. 1. 7 only there are some that *t.* you; 6. 17 from henceforth let no man *t.* me+Jos. 7. 25; Lk. 7. 6; 24. 38.
TROUBLOUS, Dan. 9. 25.
TROUGH, Gen. 24. 20; Ex. 2. 16.
TRUE, Gen. 42. 11 we are *t.* men, 31; Ps. 19. 9 the judgements of the Lord are *t.*; Mt. 22. 16 we know that thou art *t.*, Mk. 12. 14; Jn. 1. 9 there was the *t.* Light; 7. 28 he that sent me is *t.*, 8. 26; Rev. 16. 7 *t.* and righteous are thy judgements, 19. 2; 21. 5 these words are faithful and *t.*+Ph. 4. 8; 1 Pet. 5. 12.
TRULY, Gen. 24. 49; Jos. 2. 14; Pro. 12. 22.
TRUMP, 1 Cor. 15. 52; 1 Thes. 4. 16.
TRUMPET, Ex. 19. 16 the voice of the *t.* exceeding loud; Ju. 7. 16 he put a *t.* in every man's hand; Ps. 81. 3 blow up the *t.* in the new moon; Joel 2. 1 blow ye the *t.* in Zion, 15; 1 Cor. 15. 52 the *t.* shall sound+Ps. 98. 6; Am. 3. 6.
TRUMPETERS, 2 Ch. 29. 28; Rev. 18. 22.
TRUST (*n.*), Ps. 40. 4 blessed is the man that maketh the Lord his *t.*+Pro. 29. 25.
TRUST (*v.*), 2 S. 22. 3 in him will I *t.*, Ps. 18. 2; 91. 2; 2 K. 18. 30 neither let Hezekiah make you *t.* in the Lord, Is. 36. 15; Mt. 27. 43; Ps. 118. 8 it is better to *t.* in the Lord than to put, 9; 125. 1 they that *t.* in the Lord are as mount Zion; Jer. 17. 5 cursed is the man that *t.* in man; 2 Cor. 1. 9 that we should not *t.* in ourselves +2 K. 19. 10; Ps. 112. 7; Is. 50. 10; Jer. 9. 4.
TRUSTY, Job 12. 20.
TRUTH, Dt. 32. 4 God of *t.*; Ps. 31. 5; 15. 2 he that speaketh *t.* in his heart; 85. 11 *t.* springeth out of the earth; 117. 2 *t.* of the Lord; 119. 142 thy law is *t.*, 151; Is. 26. 2 nation which keepeth *t.*; 42. 3 bring forth judgement in *t.*; 59. 14 for *t.* is fallen in the street; Jer. 5. 1 any that seeketh *t.*; Mt. 22. 16 teachest the way of God in *t.*, Mk. 12. 14; Jn. 8. 44 there is no *t.* in him; 14. 6 I am the way, and the *t.*, and the life; 16. 13 the Spirit of *t.* shall guide you into all the *t.*; 18. 38 Pilate saith unto him, What is *t.*; 1 Cor. 13. 6 love rejoiceth with the *t.*; 2 Cor. 13. 8 we can do nothing against the *t.* but for the *t.*; Gal. 4. 16 am I become your enemy, because I tell you the *t.*; Eph. 4. 15 speaking *t.* in love; 21 even as *t.* is in Jesus; 1 Jn. 3. 18 let us not love in word, but in *t.*+1 K. 17. 24; Ps. 43. 3; Mal. 2. 6; Eph. 1. 13; 5. 9; 2 Jn. 2.
TRY, 2 S. 22. 31 the word of the Lord is *t.*, Ps. 18. 30; 1 Ch. 29. 17 I know that thou *t.* the heart; Ps. 66. 10 thou hast *t.* us, as silver is *t.*; Is. 28. 16 I lay in Zion a *t.* stone; Jer. 17. 10 I the Lord search the heart, I *t.* the reins+Ps. 11. 4; Rev. 2. 2.
TUMBLE, Ju. 7. 13.
TUMOUR, 1 Sam. 6. 4.
TUMULT, Is. 13. 4; Mt. 27. 24; Mk. 5. 38; 2 Cor. 6. 5; 12. 20.
TUMULTUOUS, Is. 22. 2.
TURN (*v.*), Jos. 7. 8 what shall I say, when Israel *t.* their backs; Ju. 4. 18 *t.* in, my lord; 1 S. 15. 11 Saul is *t.* back from following me; 1 K. 11. 3 his wives *t.* away his heart, 4; 2 K. 19. 28 *t.* thee back by the way thou camest, Is. 37. 29; Ps. 44. 18 our heart is not *t.* back; 78. 9 children of Ephraim being armed *t.* back in the day of battle; 80. 3 *t.* us again, O God, 7, 19; 85. 4; Is. 5. 25 for all this his anger is not *t.* away, 9. 12, 17, 21; 10. 4; 53. 6 we have *t.* every one to his own way; Jer. 31. 18 *t.* thou me, and I shall be *t.*, Lam. 5. 21; Ez. 18. 27 when the wicked man *t.* away, 28; 33. 12; Dan. 12. 3 they that *t.* many to righteousness; Joel 2. 13 rend your heart, and *t.* unto the Lord; Ac. 26. 18 they may *t.* from darkness to light; 2 Cor. 3. 16 shall *t.* to the Lord; 2 Tim. 1. 15 all that are in Asia *t.* away from me; Jas. 3. 3 we *t.* about their whole body; 2 Pet. 2. 21 to *t.* back from the holy commandment+Gen. 27. 45; Nu. 25. 11; Rt. 1. 11; Ps. 78. 38; Hos. 14. 4; Lk. 10. 6; Ac. 19. 26; 2 Tim. 4. 4.
TURTLE, Song of S. 2. 12; Jer. 8. 7.
TURTLEDOVE, Gen. 15. 9; Lev. 1. 14; 12. 8; Ps. 74. 19; Lk. 2. 24.
TUTOR, Gal. 3. 24 the law hath been our *t.* to bring us unto Christ+1 Cor. 4. 15.
TWELVE, Lk. 2. 42 when Jesus was *t.* years old; Jn. 11. 9 are there not *t.* hours in the day+Mk. 5. 42; Lk. 8. 42.
TWIGS, Ez. 17. 4, 22.
TWILIGHT, 2 K. 7. 5; Job 3. 9.
TWINKLING, 1 Cor. 15. 52.
TWINS, Gen. 25. 24; Song 4. 5.
TWOFOLD, Mt. 23. 15.

UNADVISEDLY, Ps. 106. 33.
UNAPPROACHABLE, 1 Tim. 6. 16 dwelling in light *u.*
UNAWARES, Gen. 31. 20; Ps. 35. 8; Heb. 13. 2.
UNBELIEF, Mk. 9. 24 help thou mine *u.*; Ro. 11. 20 by *u.* they were broken off+1 Tim. 1. 13.
UNBELIEVERS, 1 Cor. 6. 6; 2 Cor. 6. 15; 1 Tim. 5. 8.
UNBELIEVING, 1 Cor. 7. 14 the *u.* husband.
UNBLAMEABLE, 1 Thes. 3. 13.
UNBLAMEABLY, 1 Thes. 2. 10.
UNCEASING, Rom. 9. 2 *u.* pain in my heart.
UNCERTAIN, 1 Cor. 14. 8 if the trumpet give an *u.* voice.
UNCERTAINLY, 1 Cor. 9. 26
UNCERTAINTY, 1 Tim. 6. 17.
UNCHANGEABLE, Heb. 7. 24.
UNCIRCUMCISED, Gen. 17. 14 the *u.* man child shall be cut off; Ex. 6. 12 who am of *u.* lips, 30; 12. 48 for no *u.* person shall eat thereof; 1 S. 17. 26 who is this *u.* Philistine, 36; Ac. 7. 51 ye *u.* in heart and ears; 11. 3 wentest in to men *u.*; 1 Cor. 7. 18 let him not become *u.*+2 S. 1. 20
UNCIRCUMCISION, Ro. 3. 30 he shall justify the *u.* through faith; Gal. 2. 7 I had been intrusted with the gospel of the *u.*+Rom. 2. 26; 4. 11; 1 Cor. 7. 19; Eph. 2. 11; Col. 2. 13.
UNCLE, Lev. 25. 49; 1 S. 10. 14; 1 Ch. 27. 32; Est. 2. 7; Am. 6. 10.
UNCLEAN, Lev. 10. 10 put a difference between *u.* and clean, 11. 47; 13. 45 shall cry, *U.*, *u.*; Is. 35. 8 the *u.* shall not pass over it; Mt. 10. 1 he gave them authority over *u.* spirits, Mk. 6. 7; Mt. 12. 43 *u.* spirit, when he is gone out of the man, Lk. 11. 24; Mk. 3. 11 the *u.* spirits, whensoever they beheld him, cried; 7. 25 whose little daughter had an *u.* spirit; Ac. 5. 16 them that were vexed with *u.* spirits, 8. 7+Mk. 3. 30; 1 Cor. 7. 14; Eph. 5. 5.
UNCLEANNESS, Ro. 1. 24 God gave them up unto *u.*; 6. 19 presented your members as servants to *u.*; 1 Thes. 4. 7 God called us not for *u.*+Gal. 5. 19; Eph. 5. 3; Col. 3. 5.
UNCLOTHED, 2 Cor. 5. 4.
UNCOMELY, 1 Cor. 12. 23.
UNCONDEMNED, Ac. 16. 37; 22. 25.
UNCORRUPTNESS, Eph. 6. 24; Tit. 2. 7.
UNCOVER, 2 S. 6. 20 who *u.* himself as the vain fellows; Mk. 2. 4 they *u.* the roof+Lev. 21. 10.
UNDEFILED, Heb. 7. 26 a high priest holy, guileless, *u.*; Jas. 1. 27 pure religion and *u.* before our God+1 Pet. 1. 4.

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UNDERGIRD, Ac. 27. 17.
UNDERSTAND, 1 K. 3. 9 give thy servant an *u.* heart; Ps. 119. 100 I *u.* more than the aged; Is. 6. 10 lest they *u.* with their heart, Mt. 13. 15; Mk. 4. 12; Lk. 8. 10; Jn. 12. 40; Ac. 28. 27; Jer. 9. 12 who is the wise man that may *u.* this, Hos. 14. 9; Mt. 24. 15 let him that readeth *u.*, Mk. 13. 14; 9. 32 they *u.* not the saying, Lk. 2. 50; 9. 45; 18. 34; Jn. 8. 27; 10. 6; 12. 16; Mk. 14. 68 I neither know nor *u.* what thou sayest; Lk. 24. 45 that they might *u.* the scriptures; Ro. 3. 11 there is none that *u.*; 15. 21 they who have not heard shall *u.*; 1 Tim. 1. 7 *u.* neither what they say + Dan. 12. 10; Ac. 7. 25.
UNDERSTANDING (*n.*), Job 28. 28 to depart from evil is *u.*; Pro. 1. 2 to perceive the words of *u.*; 3. 5 lean not unto thine own *u.*; Mt. 15. 16 are ye also even yet without *u.*, Mk. 7. 18; 2 Tim. 2. 7 the Lord shall give thee *u.* in all things + Is. 40. 14; Mk. 12. 33; Eph. 4. 18.
UNDERTAKE, Est. 9. 23.
UNDO, Is. 6. 5 woe is me, for I am *u.*; 58. 6 to *u.* the bands of the yoke + Mt. 23. 23; Lk. 11. 42.
UNEQUAL, Ex. 18. 25.
UNEQUALLY, 2 Cor. 6. 14.
UNFAITHFUL, Pro. 25. 19; Lk. 12. 46.
UNFEIGNED, 1 Pet. 1. 22 *u.* love of the brethren + 2 Cor. 6. 6; 1 Tim. 1. 5.
UNFRUITFUL, 1 Cor. 14. 14 my understanding is *u.* + Mt. 13. 22; Eph. 5. 11; 2 Pet. 1. 8.
UNGIRD, Gen. 24. 32.
UNGODLINESS, Tit. 2. 12 denying *u.* and worldly lusts + 2 S. 22. 5; Ro. 1. 18; 2 Tim. 2. 16.
UNGODLY, 1 Tim. 1. 9 law is made for the *u.*; 1 Pet. 4. 18 where shall the *u.* and sinner appear + Jud. 4, 15, 18.
UNHOLY, 1 Tim. 1. 9; 2 Tim. 3. 2; Heb. 10. 29.
UNITE, Gen. 49. 6; Ps. 86. 11.
UNITY, Eph. 4. 3 *u.* of the Spirit + Ps. 133. 1.
UNJUST, Ps. 43. 1 deliver me from the deceitful and *u.* man + Pro. 29. 27; Zeph. 3. 5.
UNJUSTLY, Ps. 82. 2.
UNKNOWN, Ac. 17. 23 to an *u.* God; 2 Cor. 6. 9 as *u.*, and yet well known; Gal. 1. 22 was still *u.* by face unto the churches.
UNLADE, Ac. 21. 3.
UNLAWFUL, Ac. 10. 28.
UNLEARNED, Ac. 4. 13 perceived that they were *u.*; 1 Cor. 14. 16 he that filleth the place of the *u.*
UNLEAVENED, Ex. 12. 39 they baked *u.* cakes; 1 Cor. 5. 7 that ye may be a new lump, even as ye are *u.* + Nu. 6. 19; Jos. 5. 11.
UNLIFTED, 2 Cor. 3. 14.
UNLOOSE, Mk. 1. 7; Lk. 3. 16; Jn. 1. 27.
UNMARRIED, 1 Cor. 7. 32.
UNMERCIFUL, Ro. 1. 31.
UNMINDFUL, Dt. 32. 18.
UNMOVEABLE, 1 Cor. 15. 58 my beloved brethren, be ye stedfast, *u.* + Ac. 27. 41.
UNOCCUPIED, Ju. 5. 6.
UNPERFECT, Ps. 139. 16.
UNPREPARED, 2 Cor. 9. 4.
UNPROFITABLE, Mt. 25. 30 cast ye out the *u.* servant into the outer darkness; Lk. 17. 10 we are *u.* servants + Rom. 3. 12; Phn. 11; Heb. 13. 17.
UNPUNISHED, Pro. 11. 21; 16. 5; Jer. 49. 12.
UNQUENCHABLE, Mt. 3. 12; Mk. 9. 43; Lk. 3. 17.
UNREASONABLE, Ac. 25. 27; 2 Thes. 3. 2.
UNREPROVEABLE, Col. 1. 22.
UNRIGHTEOUS, Ps. 71. 4 rescue me out of the hand of the *u.*; Is. 55. 7 let the wicked forsake his way, and the *u.* man his thoughts; Lk. 18. 6 hear what the *u.* judge saith + Lk. 16. 8, 11; Ro. 3. 5; 1 Cor. 6. 1, 9; Heb. 6. 10; 2 Pet. 2. 9; Rev. 22. 11.
UNRIGHTEOUSNESS, Ps. 92. 15 there is no *u.* in him, Jn. 7. 18; Ro. 3. 5 if our *u.* commendeth the righteousness of God; 9. 14 is there *u.* with God + Ro. 1. 18; 1 Jn. 1. 9; 5. 17.
UNRIPE, Job 15. 33; Rev. 6. 13.
UNRULY, Tit. 1. 6 children, who are not accused of riot, or *u.* + Tit. 1. 10.
UNSEARCHABLE, Ro. 11. 33 how *u.* are his judgements; Eph. 3. 8 the *u.* riches of Christ + Ps. 145. 3.
UNSEEMLINESS, Ro. 1. 27.
UNSEEMLY, 1 Cor. 7. 36; 13. 5.
UNSPEAKABLE, 2 Cor. 9. 15 thanks be to God for his *u.* gift; 1 Pet. 1. 8 ye rejoice greatly with joy *u.* + 2 Cor. 12. 4.
UNSPOTTED, Jas. 1. 27.
UNSTABLE, Gen. 49. 4 *u.* as water, thou shalt not excel + Jas. 1. 8.
UNSTEDFAST, 2 Pet. 2. 14; 3. 16.
UNSTOPPED, Is. 35. 5.
UNTEMPERED, Ez. 13. 10.
UNTHANKFUL, Lk. 6. 35 he is kind unto the *u.* + 2 Tim. 3. 2.
UNTIMELY, Ps. 58. 8.
UNVEILED, 1 Cor. 11. 13.
UNWALLED, Dt. 3. 5; Est. 9. 19; Ez. 38. 11.
UNWASHEN, Mt. 15. 20 to eat with *u.* hands, Mk. 7. 2.
UNWEIGHED, 1 K. 7. 47.
UNWISE, Dt. 32. 6; Hos. 13. 13; Eph. 5. 15.
UNWITTINGLY, Lev. 22. 14; Jos. 20. 3.
UNWORTHILY, 1 Cor. 11. 27.
UNWORTHY, Ac. 13. 46 ye judge yourselves *u.* of eternal life + 1 Cor. 6. 2.
UPBRAID, Mt. 11. 20 then began he to *u.* the cities; Mk. 16. 14 *u.* them with their unbelief; Jas. 1. 5 and *u.* not.
UPHOLD, Ps. 37. 24 for the Lord *u.* him with his hand; Is. 63. 5 I wondered that there was none to *u.*; Heb. 1. 3 *u.* all things by the word of his power + Ps. 51. 12; 54. 4; 145. 14; Is. 41. 10; 42. 1.
UPPER, Mk. 14. 15 he will shew you a large *u.* room, Lk. 22. 12; Ac. 1. 13 they went up into the *u.* chamber + Dt. 24. 6; Ac. 9. 37; 19. 1.
UPRIGHT, Ps. 11. 7 the *u.* shall behold his face; Ecc. 7. 29 God hath made man *u.* + 1 S. 29. 6; Job 1. 1; Ps. 25. 8; 33. 1; 112. 4; Pro. 15. 8; Is. 26. 7; Mic. 7. 4; Hab. 2. 4.
UPRIGHTLY, Ps. 15. 2; Is. 33. 15; Gal. 2. 14.
UPRIGHTNESS, 1 Ch. 29. 17 thou hast pleasure in *u.*; Is. 57. 2 each one walking in his *u.* + Is. 26. 7, 10.
UPRISING, Ps. 139. 2.
UPROAR, Ac. 17. 5.
UPSIDE, 2 K. 21. 13; Ps. 146. 9; Is. 24. 1; Ac. 17. 6.
UPWARD, Job 5. 7; Ecc. 3. 21; Is. 38. 14.
URGE, 2 K. 2. 17 they *u.* him till he was ashamed + Ju. 16. 16.
URGENT, Ex. 12. 33; Dan. 3. 22; Lk. 23. 5.
URIM, Ex. 28. 30 put in the breastplate of judgement, the *U.* and the Thummim, Lev. 8. 8; Dt. 33. 8 let thy *U.* be with thy holy one + Nu. 27. 21; 1 S. 28. 6; Ezr. 2. 63.
USE (*n.*), 2 Tim. 2. 21 a vessel meet for the master's *u.* + Tit. 3. 14.
USE (*v.*), 1 Cor. 7. 31 those that *u.* the world as not abusing it; 9. 12 we did not *u.* this right + 1 Tim. 1. 8; 1 Pet. 2. 16.
USEFUL, 2 Tim. 4. 11 for he is *u.* to me for ministering.
USING (*n.*), Col. 2. 22 all which things are to perish with the *u.*
USURER, Ex. 22. 25.
USURY, Lev. 25 36; Ps. 15. 5.
UTTER (*v.*), 2 S. 22. 14 the most High *u.* his voice, Ps. 46. 6; 106. 2 who can *u.* the mighty acts of the Lord; Jer. 25. 30 shall *u.* his voice from his holy habitation, Joel 2. 11; 3. 16; Am. 1. 2; 2 Cor. 12. 4 which it is not lawful for a man to *u.* + Jos. 2. 14; Ez. 29. 10.
UTTERANCE, Ac. 2. 4 as the Spirit gave them *u.*; 1 Cor. 1. 5 enriched in him in all *u.*, 2 Cor. 8. 7; Eph. 6. 19 that *u.* may be given unto me.
UTTERLY, Ps. 89. 33 my mercy will I not *u.* take from him; Is. 40. 30 the young men shall *u.* fall + Dt. 7. 2.

VAIN, Ex. 20. 7 thou shalt not take the name of the Lord thy God in *v.*, Dt. 5. 11; Ps. 2. 1 the people imagine a *v.* thing, Ac. 4. 25; Ps. 26. 4 I have not sat with *v.* persons; 60. 11 *v.* is the help of man, 108. 12; Is. 65. 23 they shall not labour in *v.*; Ac. 14. 15 that ye should turn from these *v.* things; 1 Cor. 15. 14 then is our preaching *v.*, your faith also is *v.*, 17; Gal. 2. 2 lest by any means I should be running in *v.*, Ph. 2. 16; Gal. 3. 4 did ye suffer so many things in *v.* + Ps. 139. 20; 1 Cor. 15. 10; Jas. 4. 5.
VAINGLORIOUS, Gal. 5. 26.
VAIN-GLORY, 1 Jn. 2. 16 the *v.* of life + Ph. 2. 3.
VALE, Gen. 14. 3; 37. 14.
VALIANT, 1 S. 14. 52; 26. 15; 2 S. 23. 20.
VALIANTLY, Ps. 60. 12 through God we shall do *v.*, 108. 13; 118. 15 the right hand of the Lord doeth *v.* + Nu. 24. 18.
VALLEY, Ju. 1. 19 could not drive out the inhabitants of the *v.*; Ps. 23. 4 though I walk through the

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v. of the shadow of death; Is. 40. 4 every v. shall be exalted, Lk. 3. 5; Jer. 7. 32 v. of the son of Hinnom, 19. 6 + Nu. 24. 6; 1 K. 20. 28; Joel 3. 2, 14.

VALOUR, Ju. 6. 12; 11. 1; 2 K. 5. 1.

VALUE (*n.*), Job 13. 4; Mt. 10. 31; Lk. 12. 7.

VALUE (*v.*), Job 28. 16.

VANISH, Is. 51. 6 the heavens shall v. away like smoke; Lk. 24. 31 and he v. out of their sight; Heb. 8. 13 old, is nigh unto v. away + Job 6. 17.

VANITY, Ps. 39. 5 every man at his best estate is altogether v.; Ecc. 1. 2 v. of v., all is v., 14; 3. 19; 11. 8, 10; 12. 8; Ro. 8. 20 the creation was subjected to v. + Ps. 24. 4; 119. 37; Eph. 4. 17.

VAPOUR, Jas. 4. 14 what is your life? for ye are a v. + Ps. 135. 7; 148. 8; Ac. 2. 19.

VARIANCE, Mt. 10. 35 I came to set a man at v. against his father + Jas. 3. 17.

VARIATION, Jas. 1. 17.

VEHEMENTLY, Mk. 14. 31 Peter spake exceeding v. + Lk. 11. 53; 23. 10.

VEIL, Ex. 34. 33 Moses put a v. on his face, 35; 2 Cor. 3. 13; Ex. 36. 35 he made a v. of blue, 2 Ch. 3. 14; Mt. 27. 51 the v. of the temple was rent in twain, Mk. 15. 38; Lk. 23. 45; 2 Cor. 3. 15 unto this day a v. lieth upon their heart + Is. 25. 7.

VENGEANCE, Dt. 32. 35 v. is mine and recompence, Ps. 94. 1; Ro. 12. 19; Heb. 10. 30; Is. 35. 4 your God will come with v.; 63. 4 the day of v. was in mine heart.

VENISON, Gen. 25. 28.

VENOM, Dt. 32. 33.

VENTURE, 1 K. 22. 34.

VERIFIED, Gen. 42. 20; 1 K. 8. 26; 2 Ch. 6. 17.

VERILY, Is. 45. 15; Ac. 26. 9; 1 Cor. 5. 3; 1 Jn. 2. 5.

VERMILION, Jer. 22. 14; Ez. 23. 14.

VERY (*adj.*), Gen. 27. 24; Lk. 24. 13.

VESSEL, 2 K. 4. 3 go borrow thee v.; Ps. 31. 12 I am like a broken v.; Ro. 9. 22 v. of wrath; 23 v. of mercy; 1 Thes. 4. 4 to possess himself of his own v. in sanctification; 2 Tim. 2. 21 a v. unto honour.

VESTMENTS, 2 K. 10. 22.

VESTRY, 2 K. 10. 22.

VESTURE, Ps. 22. 18 they cast lots upon my v., Mt. 27. 35; Jn. 19. 24; Ps. 102. 26 as a v. shalt thou change them.

VEX, Ps. 2. 5 v. them in his sore displeasure; 2 Pet. 2. 8 v. his righteous soul + 2 S. 12. 18; Job 19. 2; Ps. 6. 2, 3; Ez. 32. 9; Mt. 15. 22.

VEXATION, Is. 65. 14.

VIAL, 1 S. 10. 1.

VICTORY, 1 Ch. 29. 11 thine, O Lord, is the v.; Mt. 12. 20 till he send forth judgement unto v.; 1 Cor. 15. 54 death is swallowed up in v., 55 O death, where is thy v., 57 thanks be to God, which giveth us the v.; 1 Jn. 5. 4 this is the v., even our faith + 2 S. 19. 2.

VICTUALS, Lk. 9. 12 that they may get v. + 1 K. 4. 7.

VIEW, Jos. 2. 1 go v. the land; Neh. 2. 13.

VILE, 2 S. 6. 22 I will be yet more v. than thus; Jas. 2. 2 there come in also a poor man in v. clothing + Ro. 1. 26.

VILELY, 2 S. 1. 21.

VILLAGE, Mt. 21. 2 go into the v. that is over against you, Mk. 11. 2; Lk. 19. 30; 9. 6 they departed and went throughout the v.; 24. 13 two of them were going that very day to a v. + Mt. 14. 15.

VILLANY, Ac. 13. 10.

VINE, Gen. 40. 9; Ju. 13. 14; 2 K. 18. 31; Ps. 80. 8; Is. 24. 7; Jer. 2. 21; Ez. 19. 10; Mt. 26. 29; Jn. 15. 1; Jas. 3. 12.

VINEDRESSER, 2 K. 25. 12; Is. 61. 5; Jer. 52. 16; Lk. 13. 7.

VINEGAR, Ps. 69. 21 they gave me v. to drink, Mt. 27. 34; 48 took a sponge, and filled it with v., Mk. 15. 36; Lk. 23. 36; Jn. 19. 29, 30 + Nu. 6. 3.

VINEYARD, 1 K. 21. 1 Naboth had a v.; Is. 5. 1 my wellbeloved had a v.; Mt. 21. 33 a householder which planted a v., Mk. 12. 1; Lk. 20. 9; 1 Cor. 9. 7 who planteth a v., and eateth not + Nu. 16. 14; Is. 1. 8; Mt. 21. 28.

VINTAGE, Lev. 26. 5; Job 24. 6; Is. 16. 10; 24. 13; 32. 10.

VIOLENCE, Gen. 6. 11 the earth was filled with v., 13; Is. 53. 9 although he had done no v.; Mt. 11. 12 the kingdom of heaven suffereth v.; Lk. 3. 14 do v. to no man + Is. 60. 18; Ac. 21. 35.

VIOLENT, Ps. 140. 11 evil shall hunt the v. man + 2 S. 22. 49; Ps. 18. 48; 140. 1.

VIRGIN, 1 K. 1. 2 let there be sought for the king a young v.; Is. 7. 14 a v. shall conceive, Mt. 1. 23; 25. 1 ten v. which took their lamps; Lk. 1. 27 to a v. betrothed to a man whose name was Joseph; 1 Cor. 7. 25 concerning v., I have no commandment + Ps. 45. 14; 2 Cor. 11. 2; Rev. 14. 4.

VIRGINITY, Lk. 2. 36 Anna having lived with a husband seven years from her v. + Lev. 21. 13; Ju. 11. 37.

VIRTUE, 2 Pet. 1. 3, 5 add to your faith v. + Ph. 4. 8.

VIRTUOUS, Pro. 31. 10 who can find a v. woman + Rt. 3. 11; Pro. 12. 4.

VIRTUOUSLY, Pro. 31. 29.

VISAGE, Is. 52. 14 his v. was so marred more than any man + Lam. 4. 8; Dan. 3. 19.

VISIBLE, Col. 1. 16.

VISION, Nu. 24. 4 which saw the v. of the Almighty, 16; Is. 1. 1 the v. of Isaiah; 22. 1 the burden of the valley of v., 5; Ez. 13. 7 have ye not seen a vain v.; Joel 2. 28 your young men shall see v., Ac. 2. 17; Hab. 2. 3 the v. is yet for the appointed time; Ac. 10. 3 Cornelius saw in a v. an angel; 12. 9 thought he saw a v.; 16. 9 a v. appeared to Paul in the night, 18. 9; 2 Cor. 12. 1 I will come to v. and revelations + 2 Ch. 9. 29; Ez. 12. 22; Ob. 1; Na. 1. 1; Mt. 17. 9.

VISIT, Gen. 50. 24 God will surely v. you, 25; Ex. 13. 19; 20. 5 v. the iniquity of the fathers upon the children, 34. 7; Nu. 14. 18; Dt. 5. 9; Ps. 8. 4 the son of man, that thou v. him, Heb. 2. 6; Is. 24. 22 after many days shall they be v.; Jer. 5. 9 shall I not v. for these things, 29; 9. 9; Lk. 1. 68 he hath v. and wrought redemption for his people, 7. 16; Ac. 15. 14 rehearsed how first God did v. the Gentiles + Gen. 21. 1; 1 S. 2. 21; Ps. 65. 9; Jas. 1. 27.

VISITATION, Nu. 16. 29 if they be visited after the v. of all men; Lk. 19. 44 thou knewest not the time of thy v.; 1 Pet. 2. 12 may glorify God in the day of v. + Is. 10. 3; Hos. 9. 7.

VOICE, Gen. 27. 22 the v. is Jacob's v.; Jos. 10. 14 the Lord hearkened unto the v. of a man; 1 S. 12. 1 I have hearkened unto your v. in all that ye said; 24. 16 is this thy v., my son David, 26. 17; Ps. 29. 3 the v. of the Lord is upon the waters; Is. 40. 3 the v. of one that crieth, Mt. 3. 3; Mk. 1. 3; Lk. 3. 4; Jn. 1. 23; Is. 42. 2 nor cause his v. to be heard in the street, Mt. 12. 19; Jer. 31. 15 a v. is heard in Ramah, Mt. 2. 18; Ez. 43. 2 his v. was like the sound of many waters, Rev. 1. 15; Mt. 3. 17 a v. out of the heavens, Mk. 1. 11; Lk. 3. 22; Jn. 12. 28; 3. 8 thou hearest the v. thereof; 5. 25 the dead shall hear the v. of the Son of God, 28; 10. 4 the sheep follow him, for they know his v.; Ac. 12. 14 she knew Peter's v.; 22 the v. of a god, and not of a man; 1 Cor. 14. 10 there are so many kinds of v. in the world; Gal. 4. 20 I could wish to change my v.; 2 Pet. 1. 17 there came such a v. to him from the excellent glory; Rev. 4. 5 out of the throne proceed v., 16. 18 + Dt. 4. 36; 2 S. 22. 7; 2 K. 4. 31; Ez. 1. 24; Dan. 4. 31; Ac. 24. 21; Rev. 16. 17.

VOID, Is. 55. 11 my word shall not return unto me v. + Ps. 119. 126; Mt. 15. 6; Mk. 7. 13.

VOLUNTARY, Col. 2. 18.

VOMIT (*n.*), Pro. 26. 11; 2 Pet. 2. 22.

VOMIT (*v.*), Lev. 18. 25; Jon. 2. 10.

VOTE, Ac. 26. 10 I gave my v. against them.

VOW (*n.*), Lev. 27. 2 when a man shall make a singular v.; Nu. 30. 2 if a man vow a v.; 1 S. 1. 11 Hannah vowed a v.; 2 S. 15. 7 let me go and pay my v.; Ps. 22. 25 I will pay my v., 66. 13; 116. 14, 18; 65. 1 unto thee shall the v. be performed; Ac. 18. 18 for he had a v.; 21. 23 four men which have a v. on them + Ju. 11. 30; Ps. 61. 5; Ecc. 5. 4; Is. 19. 21.

VOW (*v.*), Gen. 28. 20 Jacob v. a vow, 31. 13 + Ps. 76. 11; Ecc. 5. 4; Is. 19. 21.

VOYAGE, Ac. 27. 10.

VULTURE, Lev. 11. 18.

WAFER, Ex. 16. 31; 29. 2; Lev. 2. 4; Nu. 6. 15.

WAG, Mt. 27. 39 railed on him, w. their heads, Mk. 15. 29 + Jer. 48. 27; Zep. 2. 15.

WAGES, Gen. 30. 28 appoint me thy w.; Lev. 19. 13 the w. of him

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that is hired shall not abide with thee all night; Lk. 3. 14 be content with your w.; Ro. 6. 23 the w. of sin is death + Jn. 4. 36; 2 Cor. 11. 8.
WAGON, Gen. 45. 27 Jacob saw the w. which Joseph had sent + Nu. 7. 3.
WAIL, Mk. 5. 38.
WAILING (n.), Jer. 9. 19; Am. 5. 16.
WAIT, Gen. 49. 18 I have w. for thy salvation; Ps. 25. 3 none that w. on thee shall be ashamed, 69. 6; 62. 1 my soul w. only upon God; 104. 27 these w. all upon thee, 145. 15; Is. 26. 8 in the way of thy judgements have we w. for thee; 30. 18 therefore will the Lord w. that he may be gracious; Ro. 8. 25 then do we with patience w. for it; 1 Cor. 11. 33 w. one for another; Jas. 5. 7 the husbandman w. for the precious fruit + Dan. 12. 12; Ac. 17. 16; Gal. 5. 5.
WAKE, Ps. 127. 1; Jer 51. 39; Zec. 4. 1; 1 Thes. 5. 10.
WAKEN, Is. 50. 4; Zec. 4. 1.
WALK, Gen. 3. 8 they heard the voice of the Lord w. in the garden; 5. 24 Enoch w. with God, and he was not, 22; Dt. 6. 7 shalt talk of them when thou w., 11. 19; Job 1. 7 from w. up and down in the earth, 2. 2; Ps. 1. 1 blessed is the man that w. not in the counsel of the wicked; 78. 10 they refused to w. in his law; 86. 11 I will w. in thy truth; Is. 2. 3 we will w. in his paths, Mic. 4. 2; Is. 40. 31 they that wait upon the Lord shall w., and not faint; Mic. 4. 5 we will w. in the name of the Lord our God; Mt. 9. 5 or to say, Arise, and w., Mk. 2. 9; Lk. 5. 23; Jn. 5. 8, 11, 12; Ac. 3. 6; Mt. 14. 25 Jesus came unto them, w. upon the sea, Mk. 6. 48; Lk. 1. 6 w. in all the commandments; Jn. 6. 66 many of his disciples w. no more with him; 12. 35 w. while ye have the light; Ac. 9. 31 w. in the fear of the Lord; 14. 16 suffered all the nations to w. in their own ways; Ro. 8. 4 who w. not after the flesh; Eph. 2. 2 wherein aforetime ye w., Col. 3. 7; Eph. 5. 2 w. in love; Ph. 3. 18 many w. of whom I told you often; 1 Jn. 2. 6 ought himself also so to w. even as he w. + 1 S. 12. 2; Ps. 73. 9; 81. 13; Ac. 3. 8; Eph. 2. 10; Col. 2. 6; 1 Thes. 4. 1; 1 Jn. 1. 7; 2 Jn. 6.
WALL, Gen. 49. 22 whose branches run over the w.; Ex. 14. 22 the waters were a w. unto them; Jos. 2. 15 her house was upon the town w.; 6. 5 the w. of the city shall fall down flat, 20; 2 S. 22. 30 have I leaped over a w., Ps. 18. 29; Neh. 6. 15 so the w. was finished; Is. 60. 18 call thy w. Salvation; Hab. 2. 11 the stone shall cry out of the w.; Heb. 11. 30 by faith the w. of Jericho fell down + 1 S. 25. 16; Ps. 62. 3; Ex. 13. 12.
WALLED, Nu. 13. 28 cities w. and very great, Dt. 1. 28 + Lev. 25. 29.
WALLET, Mt. 10. 10.
WALLOW, 2 S. 20. 12; Jer. 6. 26; Ex. 27. 30; Mk. 9. 20.
WALLOWING (n.), 2 Pet. 2. 22.
WANDER, Nu. 14. 33 shall w. in the wilderness forty years, 32. 13; Ps. 107. 40; 107. 4 they w. in the wilderness, Is. 16. 8; Heb. 11. 38 w. in deserts + Ps. 55. 7; Is. 16. 2; Ex. 34. 6; Jude 13.
WANDERERS, Hos. 9. 17.
WANDERING (n.), Ps. 56. 8; Pro. 26. 2; Ecc. 6. 9.
WANT (n.), Ps. 34. 9 there is no w. to them that fear him; Mk. 12. 44 she of her w. did cast in all that she had; Lk. 15. 14 he began to be in w.; Ph. 4. 11 not that I speak in respect of w. + 2 Cor. 8. 14.
WANT (v.), Ps. 23. 1 the Lord is my shepherd, I shall not w.; Dan. 5. 27 weighed in the balances, and art found w. + Jas. 1. 4.
WANTON, Is. 3. 16; 1 Tim. 5. 11.
WAR (n.), Ex. 15. 3 the Lord is a man of w.; 2 S. 1. 27 how are the weapons of w. perished; 1 Ch. 22. 8 hast made great w.: thou shalt not build; Ps. 55. 21 but his heart was w.; 68. 30 he hath scattered the peoples that delight in w.; Is. 2. 4 neither shall they learn w. any more, Mic. 4. 3; Mt. 24. 6 ye shall hear of w. and rumours of w., Mk. 13. 7; Lk. 21. 9; 14. 31 what king as he goeth to encounter another king in w.; Rev. 12. 7 there was w. in heaven + Ps. 46. 9; 120. 7; Rev. 19. 11.
WAR (v.), 2 S. 22. 35 teacheth my hands to w., Ps. 18. 34; 144. 1; 2 Cor. 10. 3 do not w. according to the flesh; 1 Pet. 2. 11 fleshly lusts which w. against the soul + Jas. 4. 2.
WARD, Gen. 42. 17 put them all into w. three days; Ac. 12. 10 when they were past the first and the second w. + Neh. 12. 24; 13. 30.
WARDROBE, 2 K. 22. 14; 2 Ch. 34. 22.
WARES, Neh. 10. 31; Jer. 10. 17; Jon. 1. 5.
WARFARE, Is. 40. 2 her w. is accomplished + 2 Cor. 10. 4; 1 Tim. 1. 18.
WARM (adj.), 2 K. 4. 34; Job 37. 17; Ecc. 4. 11; Is. 44. 16.
WARM (v.), Mk. 14. 54 Peter was w. himself, 67; Jn. 18. 18, 25; Jas. 2. 16 be ye w. and filled + Is. 44. 16.
WARN, Ex. 3. 18 nor speakest to w. the wicked, 33. 8; Mt. 2. 12 being w. of God in a dream, 22; 3. 7 who w. you to flee from the wrath to come, Lk. 3. 7.
WARNING (n.), Ex. 3. 17; 33. 4, 5.
WARP, Lev. 13. 48.
WARRIOR, 1 K. 12. 21; 2 Ch. 11. 1.
WASH, 2 K. 5. 10 go and w. in Jordan seven times; Ps. 26. 6 I will w. mine hands in innocency, 73. 13; 51. 2 w. me throughly from mine iniquity; Is. 1. 16 w. you, make you clean; Mt. 15. 2 they w. not their hands when they eat, Mk. 7. 3; Mt. 27. 24 Pilate took water and w. his hands; Jn. 9. 7 go, w. in the pool of Siloam, 11; Ac. 22. 16 be baptized, and w. away thy sins; 1 Cor. 6. 11 but ye were w., but ye were sanctified; Rev. 7. 14 they w. their robes + Gen. 49. 11; 1 K. 22. 38; 1 Tim. 5. 10.
WASHING (n.), Mk. 7. 4 w. of cups, and pots, and brasen vessels; Eph. 5. 26 cleanse it by the w. of water + Heb. 9. 10.
WASTE (adj.), Dt. 32. 10 he found him in the w. wilderness; Hag. 1. 9 because of mine house that lieth w. + Is. 24. 1.
WASTE (n.), Is. 61. 4 they shall build the old w.; Mt. 26. 8 to what purpose is this w., Mk. 14. 4 + Ps. 107. 40; Jer. 49. 13.
WASTE (v.), 1 K. 17. 14 the barrel of meal shall not w.; Ps. 91. 6 nor for the destruction that w. at noonday; Lk. 16. 1 was accused that he was w. his goods + Ps. 137. 3.
WASTER, Is. 54. 16.
WATCH (n.), Ps. 141. 3 set a w., O Lord, before my mouth; Is. 21. 5 they set the w.; Hab. 2. 1 I will stand upon my w., and will look forth; Lk. 12. 38 if he shall come in the second w.
WATCH (v.), Gen. 31. 49 the Lord w. between me and thee; Mt. 24. 42 w. therefore: for ye know not on what day your Lord cometh, 25. 13; Mk. 13. 35; Lk. 21. 36; Ac. 20. 31; Mt. 26. 41 w. and pray, Mk. 13. 33; 14. 38; Col. 4. 2; Mk. 3. 2 they w. him, Lk. 6. 7; 14. 1; 20. 20; 12. 37 whom the lord when he cometh shall find w.; 1 Thes. 5. 6 let us w. and be sober; Rev. 16. 15 blessed is he that w. + Mt. 27. 36; Eph. 6. 18.
WATCHER, Jer. 4. 16; Dan. 4. 13.
WATCHFUL, Rev. 3. 2.
WATCHINGS, 2 Cor. 6. 5; 11. 27.
WATCHMAN, Ex. 3. 17 I have made thee a w., 33. 7 + 2 S. 18. 25; Is. 62. 6.
WATCHTOWER, 2 Ch. 20. 24.
WATER, Gen. 24. 43 give me, I pray thee, a little w.; Ex. 20. 4 the likeness of any thing that is in the w. under the earth; Nu. 5. 22 this w. that causeth the curse; 8. 7 sprinkle w. of purifying upon them; Jos. 4. 7 the w. of Jordan were cut off; 1 K. 18. 35 the w. ran round about the altar; 2 K. 2. 8 Elijah smote the w.; 3. 11 poured w. on the hands of Elijah; Ps. 69. 1 the w. are come in unto my soul, Jon. 2. 5; Ps. 77. 16 the w. saw thee, O God; 78. 20 he smote the rock, that w. gushed out, 105. 41; 114. 8; Is. 48. 21; Ps. 109. 18 it came into his inward parts like w.; Is. 35. 6 in the wilderness shall w. break out, 43. 20; 44. 3 I will pour w. upon him that is thirsty; Ex. 43. 2 his voice was like the sound of many w., Rev. 1. 15; 14. 2; 19. 6; Mt. 3. 11 I indeed baptize you with w., Mk. 1. 8; Lk. 3. 16; Jn. 1. 26; Ac. 1. 5; Mt. 10. 42 whosoever shall give a cup of cold w., Mk. 9. 41; Lk. 7. 44 thou gavest me no w. for my feet; Ac. 10. 47 can any man forbid w.; Heb. 10. 22 our body washed with pure w.; 1 Jn. 5. 6 he that came by w. and blood; Rev. 16. 4 the third angel poured out his bowl into the fountains of the w.; 21. 6 the fountain of the w. of

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life, 22. 17 + Ex. 15. 8; Nu. 24. 7; Job 22. 7; Ps. 78. 13; 106. 11; Zec. 14. 8; Ac. 8. 36; Rev. 16. 12.
WATER (*v.*), Ps. 104. 13 he *w.* the mountains from his chambers; Pro. 11. 25 he that *w.* shall be *w.* himself; 1 Cor. 3. 6 Apollos *w.*, but God gave the increase + Is. 58. 11.
WATER BROOKS, Ps. 42. 1.
WATERCOURSE, Ju. 5. 15; 2 S. 5. 8; 2 Ch. 32. 30; Is. 44. 4.
WATERFLOOD, Ps. 69. 15.
WATERLESS, Mt. 12. 43; Lk. 11. 24.
WATERPOT, Jn. 2. 6; 4. 28.
WATERSPOUTS, Ps. 42. 7.
WATERSPRINGS, Ps. 107. 33.
WAVE (*n.*), Ps. 93. 3 the floods lift up their *w.*; Jer. 5. 22 though the *w.* thereof toss themselves + Job 38. 11; Ps. 42. 7; 65. 7; 88. 7; Zec. 10. 11; Mt. 8. 24.
WAVE (*v.*), Ex. 29. 24 *w.* them for a wave offering; Lev. 23. 11 he shall *w.* the sheaf + Nu. 5. 25; Ju. 9. 9.
WAVER, Ro. 4. 20 he *w.* not through unbelief; Heb. 10. 23 hold fast the confession of our hope that it *w.* not.
WAX (*n.*), Ps. 22. 14 my heart is like *w.* + Ps. 68. 2; 97. 5; Mic. 1. 4.
WAX (*v.*), Ex. 19. 19; 22. 24; Nu. 11. 23; Dt. 29. 5; Ps. 102. 26; Mt. 24. 12; Lk. 12. 33; 1 Tim. 5. 11; 2 Tim. 3. 13.
WAY, Gen. 24. 48 which had led me in the right *w.*; Dt. 8. 6 thou shalt keep the commandments of the Lord, to walk in his *w.*, 26. 17; 28. 9; 30. 16; 1 K. 2. 3; Dt. 32. 4 all his *w.* are judgement, Dan. 4. 37; 1 S. 12. 23 I will instruct you in the good and the right *w.*; 2 S. 22. 31 his *w.* is perfect, Ps. 18. 30; 2 K. 6. 19 this is not the *w.*; Ps. 5. 8 make thy *w.* plain before my face; 25. 4 shew me thy *w.*; 67. 2 that thy *w.* may be known upon earth; 77. 13 thy *w.* is in the sanctuary; 81. 13 Oh that Israel would walk in my *w.*; Pro. 14. 12 there is a *w.* which seemeth right unto a man, but the end thereof are the *w.* of death; 16. 2 all the *w.* of a man are clean in his own eyes; Ecc. 11. 5 thou knowest not what is the *w.* of the wind; Is. 30. 21 this is the *w.*, walk ye in it; 55. 8 neither are your *w.* my *w.*; 58. 13 not doing thine own *w.*; Dan. 5. 23 the God, whose are all thy *w.*; Mt. 21. 32 John came unto you in the *w.* of righteousness; Jn. 14. 6 I am the *w.*; Ac. 2. 28 thou madest known unto me the *w.* of life; 9. 2 any that were of the *w.*, 19. 9, 23; 22. 4; 15. 3 being brought on their *w.*, Ro. 15. 24; Ac. 16. 17 which proclaim unto you the *w.* of salvation; 1 Cor. 4. 17 shall put you in remembrance of my *w.*; 2 Pet. 2. 15 forsaking the right *w.* + Jos. 23. 14; 1 S. 8. 5; 9. 8; 1 K. 2. 2; Ps. 2. 12; 119. 5; Is. 43. 16; 57. 14; Jud. 11.
WAYFARING, Is. 35. 8 *w.* men, yea fools, shall not err therein + Ju. 19. 17; 2 S. 12. 4.
WAYMARK, Jer. 31. 21.
WAY SIDE, Mt. 13. 4 some seeds fell by the *w. s.*, Mk. 4. 4; Lk. 8. 5; Mt. 20. 30 blind men sitting by the *w. s.*, Mk. 10. 46; Lk. 18. 35 + 18. 4. 13.
WEAK, Mt. 26. 41 the flesh is *w.*, Mk. 14. 38; Ro. 8. 3 the law in that it was *w.* through the flesh; 14. 1 him that is *w.* in faith receive ye; 1 Cor. 9. 22 to the *w.* became I *w.*; 2 Cor. 11. 29 who is *w.*, and I am not *w.*; 12. 10 when I am *w.*, then am I strong; 1 Pet. 3. 7 giving honour unto the woman, as unto the *w.* vessel + Joel 3. 10; 1 Cor. 4. 10; 2 Cor. 13. 3, 9.
WEAKEN, Ps. 102. 23 he *w.* my strength in the way; Rom. 4. 19 without being *w.* in faith + Jer. 38. 4.
WEAKNESS, 1 Cor. 1. 25 the *w.* of God is stronger than men; 2. 3 I was with you in *w.* and in fear; 15. 43 it is sown in *w.*; Heb. 11. 34 from *w.* were made strong + 2 Cor. 11. 30; 13. 4.
WEALTH, 2 Ch. 1. 11 thou hast not asked *w.*; Ps. 49. 6 they that trust in their *w.* + Dt. 8. 18; Pa. 112. 3.
WEALTHY, Ps. 66. 12.
WEANED, Ps. 131. 2 my soul is with me like a *w.* child + Gen. 21. 8; Is. 11. 8; 28. 9.
WEAPON, Is. 54. 17 no *w.* that is formed against thee shall prosper; 2 Cor. 10. 4 the *w.* of our warfare are not of the flesh + Jn. 18. 3.
WEAR, Dan. 7. 25; Lk. 9. 12; 18. 5.
WEARINESS, Ecc. 12. 12; Mal. 1. 13.
WEARY (*adj.*), Gen. 27. 46 Rebekah said, I am *w.* of my life; Job 3. 17 the *w.* be at rest; Is. 1. 14 I am *w.* to bear them; 43. 22 thou hast been *w.* of me, O Israel; Gal. 6. 9 let us not be *w.* in well doing, 2 Thes. 3. 13; Heb. 12. 3 that ye wax not *w.* + 2 S. 17. 2; Ps. 68. 9; Is. 5. 27.
WEARY (*v.*), Is. 7. 13 that ye will *w.* my God also; Mic. 6. 3 O my people, wherein have I *w.* thee + Is. 57. 10; Mal. 2. 17.
WEATHER, Mt. 16. 2.
WEAVE, Ju. 16. 13; Is. 19. 9; 59. 5.
WEAVER, Ex. 35. 35 to work the workmanship of a *w.*; Is. 38. 12 I have rolled up like a *w.* my life + 1 S. 17. 7; Job 7. 6.
WEB, Ju. 16. 13; Job 8. 14.
WEDDING, Mt. 22. 8.
WEDGE, Jos. 7. 21.
WEDLOCK, Ez. 16. 38.
WEEDS, Jon. 2. 5.
WEEK, Dan. 9. 24 seventy *w.* are determined upon thy people; Mt. 28. 1 toward the first day of the *w.*, Mk. 16. 2, 9; Lk. 24. 1; Jn. 20. 1, 19 + Dan. 10. 2.
WEEP, Gen. 43. 30 sought where to *w.*; 1 S. 1. 8 why *w.* thou, Jn. 20. 13; Ezr. 10. 1 the people *w.* very sore, Neh. 8. 9; Ps. 126. 6 though he goeth on his way *w.*; Ecc. 3. 4 a time to *w.*, and a time to laugh; Is. 30. 19 thou shalt *w.* no more; Joel 2. 17 let the priests *w.* between the porch and the altar; Mt. 26. 75 *w.* bitterly, Mk. 14. 72; Lk. 22. 62; 6. 21 blessed are ye that *w.* now; 7. 13 and said unto her, *W.* not, 8. 52; Rev. 5. 5; Lk. 7. 32 we wailed, and ye did not *w.*; 23. 28 *w.* not for me, but *w.* for yourselves; Jn. 11. 35 Jesus *w.*; 20. 11 Mary was standing at the tomb *w.*; Ro. 12. 15 *w.* with them that *w.*; 1 Cor. 7. 30 those that *w.*, as though they *w.* not + 2 S. 1. 24; Jer. 22. 10; Jn. 11. 31; Ac. 21. 13.
WEEPING (*n.*), Ps. 30. 5 *w.* may endure for a night + Ps. 84. 6; 102. 9; Is. 65. 19.
WEIGH, 1 S. 2. 3 by him actions are *w.*; Dan. 5. 27 thou art *w.* in the balances + Job 6. 2; 31. 6; Is. 40. 12.
WEIGHT, Lev. 19. 36 just *w.* shall ye have, Dt. 25. 15; Pro. 11. 1; Dt. 25. 13 thou shalt not have in thy bag divers *w.*, Pro. 20. 10; Mic. 6. 11 a bag of deceitful *w.*; Heb. 12. 1 let us lay aside every *w.* + Ez. 4. 16.
WEIGHTY, Pro. 27. 3; Mt. 23. 23; 2 Cor. 10. 10.
WELFARE, Gen. 43. 27; Neh. 2. 10.
WELL (*adv.*), Gen. 12. 13 may be *w.* with me for thy sake; 2 K. 4. 26 is it *w.* with thee? is it *w.* with thy husband; Mk. 7. 37 he hath done all things *w.* + 2 K. 5. 21; Lk. 6. 26; Gal. 5. 7.
WELL (*n.*), Gen. 21. 19 she saw a *w.* of water; Nu. 21. 17 spring up, O *w.*; 2 S. 23. 15 Oh that one would give me drink of the water of the *w.* of Beth-lehem, 1 Ch. 11. 17, 18; Is. 12. 3 draw water out of the *w.* of salvation; Jn. 4. 6 Jacob's *w.* was there + Gen. 26. 15.
WELLBELOVED, Is. 5. 1.
WELL DOING, Ro. 2. 7 by patience in *w. d.*; 1 Pet. 2. 15 that by *w. d.* ye should put to silence the ignorance of foolish men + 1 Pet. 4. 19.
WELLPLEASING, Ph. 4. 18; Col. 3. 20; Heb. 13. 21.
WELLSPRING, Pro. 16. 22; 18. 4.
WEST, Gen. 28. 14 thou shalt spread abroad to the *w.*; Dt. 33. 23 possess thou the *w.*; Is. 59. 19 shall they fear the name of the Lord from the *w.*; Lk. 12. 54 when ye see a cloud rising in the *w.* + Is. 43. 5.
WESTWARD, Gen. 13. 14; Dan. 8. 4.
WEST WIND, Ex. 10. 19.
WET, Dan. 4. 15 let it be *w.* with the dew of heaven + Job 24. 8.
WHALE, Mt. 12. 40.
WHEAT, Job 31. 40; Ps. 81. 16; Jer. 12. 13; 23. 28; Mt. 3. 12; 13. 25; Lk. 22. 31; Jn. 12. 24.
WHEEL, Ex. 14. 25 took off their chariot *w.*; Ecc. 12. 6 or the *w.* be broken at the cistern; Dan. 7. 9 the *w.* thereof burning fire + Ez. 1. 16.
WHELP, 2 S. 17. 8; Pro. 17. 12; Hos. 13. 8; Na. 2. 12.
WHET, Ps. 7. 12 he will *w.* his sword; 64. 3 who have *w.* their tongue like a sword + Dt. 32. 41; Ecc. 10. 10.
WHIP, 1 K. 12. 11 my father chastised you with *w.*, 14; 2 Ch. 10. 11, 14 + Pro. 26. 3; Na. 3. 2.
WHIRL, Ps. 83. 13.
WHIRLWIND, 2 K. 2. 1 the Lord would take up Elijah by a *w.*, 11; Job 38. 1 the Lord answered Job out of the *w.*, 40. 6; Na. 1. 3 the

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Lord hath his way in the *w.*+ Ps. 58. 9; Hab. 3. 14.
WHISPER, Ps. 41. 7 all that hate me *w.* together+2 S. 12. 19; Is. 29. 4.
WHISPERER, Pro. 16. 28; 18. 8; 26. 20; Ro. 1. 29.
WHISPERINGS, 2 Cor. 12. 20.
WHIT, Dt. 13. 16; 1 S. 3. 18; Jn. 7. 23; 2 Cor. 11. 5.
WHITE (*adj.*), Nu. 12. 10 became leprous, *w.* as snow. 2 K. 5. 27; Ju. 5. 10 speak, ye that ride on *w.* asses; Ps. 51. 7 I shall be *w.* than snow; Ecc. 9. 8 let thy garments be always *w.*; Is. 1. 18 though your sins be as scarlet, they shall be as *w.* as snow; Jn. 4. 35 they are *w.* already unto harvest; Rev. 2. 17 will give him a *w.* stone; 3. 5 he that overcometh shall thus be arrayed in *w.* garments, 4. 4; 7. 9, 13; 15. 6; 19. 8, 14; 14. 14 a *w.* cloud+2 Ch. 5. 12; Rev. 3. 4.
WHITE (*v.*), Mt. 23. 27 like unto *w.* sepulchres; Ac. 23. 3 thou *w.* wall.
WHITEN, Mk. 9. 3.
WHOLE, Ex. 29. 18 shalt burn the *w.* ram upon the altar, Lev. 8. 21; Ps. 51. 19 delight in *w.* burnt offering; Mt. 9. 12 they that are *w.* have no need of a physician, Mk. 2. 17; Lk. 5. 31; Mt. 9. 22 was made *w.*, 12. 13; 15. 28; Mk. 3. 5; Lk. 6. 10; Jn. 5. 6 wouldest thou be made *w.*+Jn. 7. 23.
WHOLESOME, Pro. 15. 4.
WHOLLY, Nu. 32. 11 because they have not *w.* followed me; Dt. 1. 36 he hath *w.* followed the Lord, Jos. 14. 8, 9, 14; 1 Tim. 4. 15 give thyself *w.* to them+1 Ch. 28. 21.
WHORE, Dt. 23. 18.
WHOREDOM, Lev. 19. 29 lest the land fall to *w.*; Ez. 43. 9 let them put away their *w.*; Hos. 4. 11 *w.* and wine take away the understanding+Hos. 4. 12.
WICKED, Ps. 26. 5 I will not sit with the *w.*; 94. 3 how long shall the *w.* triumph; Pro. 15. 9 the way of the *w.* is an abomination to the Lord; Is. 11. 4 with the breath of his lips shall he slay the *w.*+Job 21. 30; Ps. 71. 4; 92. 7; Pro. 15. 29.
WICKEDLY, Job 34. 12 surely God will not do *w.*; Dan. 12. 10 the wicked shall do *w.*+1 S. 12. 25.
WICKEDNESS, Gen. 6. 5 God saw that the *w.* of man was great; 39. 9 how can I do this great *w.*; Job 34. 10 far be it from God that he should do *w.*; Ps. 5. 4 not a God that hath pleasure in *w.*; 139. 24 see if there be any way of *w.* in me; Pro. 11. 5 the wicked shall fall by his own *w.*; Ez. 18. 20 the *w.* of the wicked shall be upon him; Lk. 11. 39 your inward part is full of *w.*; Ac. 8. 22 repent therefore of this thy *w.*+Ps. 55. 15; Mal. 4. 1; Mk. 7. 22; Ro. 1. 29.
WIDE, Ps. 81. 10 open thy mouth *w.*, and I will fill it; Mat. 7. 13 *w.* is the gate that leadeth to destruction+Ps. 35. 21; Pro. 21. 9; Jer. 22. 14.
WIDOW, Ex. 22. 22 ye shall not afflict any *w.*; 1 K. 17. 9 I have commanded a *w.* to sustain thee; Job 29. 13 I caused the *w.'s* heart to sing for joy; Ps. 109. 9 let his children be fatherless, and his wife a *w.*; Is. 1. 17 plead for the *w.*; Jer. 49. 11 let thy *w.* trust in me; Mk. 12. 43 this poor *w.* cast more in than all, Lk. 21. 3; 4. 25 many *w.* there were in Israel; 7. 12 the only son of his mother, and she was a *w.*; Ac. 6. 1 their *w.* were neglected; 1 Cor. 7. 8 I say to the *w.*, It is good if they abide even as I; 1 Tim. 5. 9 let none be enrolled as a *w.* under threescore years old+Dt. 10. 18; 14. 29; 1 K. 7. 14; Mal. 3. 5; Jas. 1. 27; Rev. 18. 7.
WIDOWHOOD, Gen. 38. 19; Is. 47. 9; 54. 4.
WIFE, Gen. 3. 17 hast hearkened unto the voice of thy *w.*; 12. 18 why didst thou not tell me she was thy *w.*; 24. 4 thou shalt take a *w.* unto my son Isaac, 38; Ex. 20. 17 thou shalt not covet thy neighbour's *w.*, Dt. 5. 21; Lev. 18. 18 neither shalt thou take a *w.* to her sister; 1 K. 11. 4 his *w.* turned away his heart; Pro. 5. 18 rejoice in the *w.* of thy youth, Ecc. 9. 9; Pro. 19. 14 a prudent *w.* is from the Lord; Hos. 2. 2 she is not my *w.*; Mt. 22. 28 in the resurrection whose *w.* shall she be of the seven, Mk. 12. 23; Lk. 20. 33; 14. 20 I have married a *w.*; 1 Cor. 7. 10 that the *w.* depart not from her husband; Eph. 5. 22 *w.*, be in subjection unto your own husbands, Col. 3. 18; 1 Pet. 3. 1; Eph. 5. 25 husbands, love your *w.*, Col. 3. 19; 1 Tim. 3. 2 the husband of one *w.*, 12; Tit. 1. 6; Rev. 19. 7 his *w.* hath made herself ready+Gen. 27. 46; 34. 4; Jos. 15. 16; Ju. 21. 21; Is. 54. 6.
WILD, Ps. 50. 11; Mk. 1. 13; Ro. 11. 24.
WILD-ASS, Gen. 16. 12.
WILDERNESS, Nu. 14. 29 your carcases shall fall in this *w.*, 32, 35; Dt. 1. 19 went through all that terrible *w.*, 8. 15; Is. 32. 16 judgement shall dwell in the *w.*; 35. 1 the *w.* and the solitary place shall be glad; 51. 3 he hath made her *w.* like Eden; Mt. 11. 7 what went ye out into the *w.* to behold, Lk. 7. 24+Neh. 9. 21; Hos. 13. 5.
WILD-OX, Job 39. 9.
WILES, Nu. 25. 18; Eph. 6. 11.
WILFULLY, Heb. 10. 26.
WILILY, Jos. 9. 4.
WILL (*n.*), Ps. 40. 8 I delight to do thy *w.*, Heb. 10. 7; Ps. 143. 10 teach me to do thy *w.*; Dan. 4. 35 he doeth according to his *w.*; Mt. 6. 10 thy *w.* be done, 26. 42; Lk. 11. 2; 22. 42; Mt. 7. 21 doeth the *w.* of my Father, 12. 50; Mk. 3. 35 whosoever shall do the *w.* of God is my brother; Jn. 1. 13 born, not of blood nor of the *w.* of the flesh, nor of the *w.* of man; 5. 30 I seek not mine own *w.*; 7. 17 if any man willeth to do his *w.*, he shall know of the teaching; Ro. 12. 2 good and acceptable and perfect *w.* of God; 1 Cor. 1. 1 Paul, called to be an apostle of Jesus Christ through the *w.* of God, 2 Cor. 1. 1; Eph. 1. 1; Col. 1. 1; 2 Tim. 1. 1; 1 Cor. 7. 37 that hath power as touching his own *w.*; 9. 17 if I do this of mine own *w.*, I have a reward; Eph. 5. 17 understanding what the *w.* of the Lord is; 6. 6 doing the *w.* of God from the heart; 1 Jn. 2. 17 he that doeth the *w.* of God abideth for ever+Mt. 21. 31; Eph. 1. 11; Ph. 1. 15; 1 Thes. 4. 3; Heb. 10. 36; 1 Pet. 4. 2.
WILL (*v.*), Mt. 8. 3 I *w.*, be thou clean, Mk. 1. 41; Lk. 5. 13; Mt. 15. 28 be it done unto thee even as thou *w.*; Mt. 26. 39 not as I *w.*, but as thou *w.*, Mk. 14. 36; Ro. 7. 18 to *w.* is present with me; 9. 16 it is not of him that *w.*; Jas. 4. 15 if the Lord *w.*, we shall do this or that+Mt. 20. 32; 1 Cor. 7. 36.
WILLING, Ex. 35. 5 whosoever is of a *w.* heart, 21, 22, 29; Mt. 26. 41 the spirit indeed is *w.*
WILLINGLY, Ex. 25. 2 an offering of every man that giveth it *w.*; Ps. 110. 3 thy people offer themselves *w.* in the day of thy power+1 Pet. 5. 2.
WILLOW, Lev. 23. 40; Job 40. 22; Ps. 137. 2; Is. 44. 4.
WIN, Pro. 11. 30 he that *w.* souls is wise+2 Ch. 32. 1.
WIND (*n.*), Gen. 8. 1 God made a *w.* to pass over the earth; 2 S. 22. 11 he was seen upon the wings of the *w.*, Ps. 18. 10; 104. 3; 4 who maketh *w.* his messengers, Heb. 1. 7; Ps. 135. 7 he bringeth forth the *w.* out of his treasuries, Jer. 10. 13; 5. 13 the prophets shall become *w.*; Hos. 8. 7 they sow the *w.*, and they shall reap the whirlwind; Mt. 7. 25 the *w.* blew, and beat upon that house, 27; 8. 27 even the *w.* and the sea obey him, Mk. 4. 41; Lk. 8. 25; Ac. 2. 2 the rushing of a mighty *w.*+Job 7. 7; Ps. 147. 18; Ecc. 11. 4.
WIND (*v.*), Mk. 15. 46 Joseph *w.* him in the linen cloth.
WINDOW, Gen. 6. 16 a *w.* shalt thou make to the ark; 7. 11 the *w.* of heaven were opened; 2 K. 13. 17 open the *w.* eastward; Ecc. 12. 3 those that look out of the *w.* be darkened; Is. 24. 18 the *w.* on high are opened+Ju. 5. 28; 2 K. 7. 2.
WINE, Nu. 6. 3 he shall separate himself from *w.*; Ps. 104. 15 *w.* that maketh glad the heart of man; Pro. 20. 1 *w.* is a mocker; Is. 5. 12 the pipe and *w.* are in their feasts; 25. 6 a feast of *w.* on the lees; 1 Tim. 3. 8 not given to much *w.*; Tit. 1. 7; 2. 3; 1 Tim. 5. 23 use a little *w.* for thy stomach's sake+1 S. 1. 14; Is. 1. 22.
WINEBIBBER, Pro. 23. 20; Mt. 11. 19.
WINEPRESS, Is. 5. 2 he also hewed out a *w.* therein, Mt. 21. 33; Joel 3. 13 for the *w.* is full; Rev. 14. 20 the *w.* was trodden without the city+Neh. 13. 15.
WINESKINS, Mt. 9. 17; Mk. 2. 22; Lk. 5. 37, 38.
WING, Ex. 25. 20 covering the mercy seat with their *w.*, 37. 9; 1 K. 8. 7; Ps. 36. 7 take refuge under the shadow of thy *w.*, 57. 1; 61. 4; 91. 4; 55. 6 Oh that I had *w.* like a dove; 139. 9 if

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I take the *w.* of the morning; Ecc. 10. 20 that which hath *w.* shall tell the matter; Is. 18. 1 the land of the rustling of *w.*; Rev. 12. 14 there were given to the woman the two *w.* + Is. 6. 2; 40. 31; Ex. 1. 6; Mal. 4. 2; Mt. 33. 37.
WINGED, Gen. 1. 21; Dt. 4. 17.
WINK, Ps. 35. 19 neither let them *w.* with the eye + Pro. 10. 10.
WINNOW, Rt. 3. 2; Is. 30. 24.
WINTER (*n.*), Gen. 8. 22 summer and *w.* shall not cease; Song 2. 11 the *w.* is past + Ps. 74. 17; Mt. 24. 20; Jn. 10. 22; 2 Tim. 4. 21.
WINTER (*v.*), 1 Cor. 16. 6 with you it may be that I shall abide, or even *w.*, Tit. 3. 12 + Is. 18. 6; Ac. 27. 12; 28. 11.
WINTERHOUSE, Jer. 36. 22; Am. 3. 15.
WIPE, Is. 25. 8; Lk. 7. 38; Jn. 11. 2; 12. 3; 13. 5; Rev. 21. 4.
WIRE, Ex. 39. 3.
WISDOM, 1 K. 4. 29 God gave Solomon *w.*, 5. 12; 2 Ch. 1. 12; Job 28. 12 where shall *w.* be found; Ps. 37. 30 the mouth of the righteous talketh of *w.*; Pro. 1. 20 *w.* crieth without; 3. 13 happy is the man that findeth *w.*; 4. 7 *w.* is the principal thing; Is. 29. 14 the *w.* of their wise men shall perish, 1 Cor. 1. 19; Mt. 11. 19 *w.* is justified by her works, Lk. 7. 35; Mt. 13. 54 whence hath this man this *w.*, Mk. 6. 2; Lk. 2. 40 the child filled with *w.*; Ac. 6. 10 they were not able to withstand the *w.* by which he spake; 1 Cor. 1. 21 the world through its *w.* knew not God; 3. 19 the *w.* of this world is foolishness with God; Col. 1. 9 the knowledge of his will in all spiritual *w.*; Jas. 1. 5 if any of you lacketh *w.*, let him ask of God; 3. 15 this *w.* is not a *w.* that cometh down from above + Dt. 4. 6; Pro. 16. 16; Ecc. 9. 10; Is. 33. 6; Jer. 9. 23; Dan. 2. 21; Rev. 5. 12.
WISE, Gen. 3. 6 a tree to be desired to make one *w.*; 41. 8 Pharaoh called for all the *w.* men, Ex. 7. 11; Dt. 32. 29 O that they were *w.*; Ps. 2. 10 now therefore be *w.*, O ye kings; Ecc. 4. 13 better is a *w.* youth than a foolish king; 9. 11 neither yet bread to the *w.*; Is. 5. 21 woe unto them that are *w.* in their own eyes; Mt. 2. 1 *w.* men from the east came to Jerusalem; 10. 16 *w.* as serpents; 25. 2 five of them were foolish, and five were *w.*; Lk. 16. 8 the sons of this world are for their generation *w.* than the sons of the light; Ro. 1. 22 professing themselves to be *w.*, they became fools; 16. 27 to the only *w.* God; 1 Tim. 1. 17; Jud. 25; 1 Cor. 1. 19 I will destroy the wisdom of the *w.*; 26 not many *w.* after the flesh; 6. 5 that there cannot be found among you one *w.* man; 10. 15 I speak as to *w.* men; 2 Tim. 3. 15 able to make thee *w.* unto salvation + Ex. 28. 3; 2 S. 14. 2; 1 K. 5. 7; Pro. 14. 1; 26. 12; 1 Cor. 4. 10; 2 Cor. 11. 19.
WISELY, Ps. 101. 2 I will behave myself *w.*; Lk. 16. 8 commended, because he had done *w.* + Ex. 1. 10.
WISH, Ps. 73. 7 more than heart could *w.* + Ac. 27. 29; Ro. 9. 3.
WIST, Ex. 16. 15; 34. 29; Jos. 2. 4; Ju. 16. 20; Lk. 2. 49.
WITCHCRAFT, 1 S. 15. 23; 2 K. 9. 22.
WITHDRAW, Mt. 12. 15 Jesus perceiving it *w.* from thence, Mk. 3. 7; Lk. 5. 16; 2 Thes. 3. 6 *w.* yourselves from every brother + Job 9. 13; Ex. 20. 22.
WITHE, Ju. 16. 7.
WITHER, Ps. 1. 3 whose leaf also doth not *w.*; 102. 4 my heart is smitten and *w.*; Is. 40. 7 the grass *w.*, the flower fadeth, 8; 1 Pet. 1. 24; Mt. 12. 10 a man having a *w.* hand, Mk. 3. 1, 3; Lk. 6. 6, 8; Mt. 13. 6 because they had no root, they *w.* away, Mk. 4. 6; Lk. 8. 6; Mt. 21. 19 the fig tree *w.* away, 20; Mk. 11. 21 + Jas. 1. 11.
WITHHOLD, Gen. 22. 12 seeing thou hast not *w.* thy son; Ps. 21. 2; 40. 11; 84. 11; Pro. 11. 24 there is that *w.* more than is meet; Jer. 5. 25 your sins have *w.* good from you + Ecc. 2. 10.
WITHIN, Mk. 7. 21 from *w.* evil thoughts proceed; Lk. 17. 21 the kingdom of God is *w.* you; 2 Cor. 7. 5 *w.* were fears.
WITHSTAND, Nu. 22. 32 the angel said, I went out to *w.* thee; Ac. 11. 17 who was I that I could *w.* God; 2 Tim. 4. 15 he greatly *w.* our words; 1 Pet. 5. 9 whom *w.* stedfast in your faith + Ac. 6. 10; 13. 8; 2 Tim. 3. 8.
WITNESS (*n.*), Gen. 31. 48 this heap is a *w.*, 52; Dt. 17. 6 at the mouth of two or three *w.*, 19. 15; Mt. 18. 16; 2 Cor. 13. 1; 1 Tim. 5. 19; Heb. 10. 28; Jos. 22. 27 that it may be a *w.* between us, 28, 34; Pro. 24. 28 be not a *w.* against thy neighbour without cause; Is. 55. 4 I have given him for a *w.* to the peoples; Mt. 26. 65 what further need have we of *w.*, Mk. 14. 63; 14. 55 sought for *w.* against Jesus; Jn. 1. 7 the same came for a *w.*; 19 this is the *w.* of John; 5. 31 if I bear *w.* of myself, my *w.* is not true; 19. 35 his *w.* is true; Ac. 1. 8 ye shall be my *w.* in Jerusalem; 10. 43 to him bear all the prophets *w.*; 14. 17 he left not himself without *w.*; 22. 15 thou shalt be a *w.* for him unto all men, 26. 16; 1 Jn. 5. 9 the *w.* of God is greater; Rev. 1. 2 who bare *w.* of the word of God; 11. 3 I will give unto my two *w.* + Nu. 35. 30; Ju. 11. 10; 1 S. 12. 5; Ps. 89. 37; Is. 8. 2; Heb. 2. 4; 10. 15.
WITNESS (*v.*), Dt. 4. 26 I call heaven and earth to *w.* against you; Mt. 23. 31 ye *w.* to yourselves; 26. 62 which these *w.* against thee, 27. 13; Mk. 14. 60; 15. 4 + Ro. 3. 21.
WITS, Ps. 107. 27.
WIZARD, Lev. 20. 27; Dt. 18. 11; 1 S. 28. 3; 2 K. 21. 6; 23. 24.
WOE, Ez. 2. 10 there was written mourning and *w.*; Mt. 23. 13 *w.* unto you, scribes and Pharisees, 14, 15, 23, 25, 27, 29; Lk. 11. 44; Mt. 26. 24 *w.* unto that man through whom the Son of man is betrayed, Mk. 14. 21; Lk. 22. 22; Rev. 8. 13 *w.*, *w.*, *w.*, for them that dwell on the earth, 12. 12 + Ps. 120. 5; Rev. 9. 12.
WOEFUL, Jer. 17. 16.
WOLF, Is. 34. 14; Jn. 10. 12; Ac. 20. 29.
WOMAN, Gen. 2. 23 she shall be called *W.*; Ju. 4. 9 the Lord shall sell Sisera into the hand of a *w.*; 9. 54 that men say not of me, A *w.* slew him; 2 K. 4. 8 Shunem, where was a great *w.*; 9. 34 see now to this cursed *w.*; Pro. 6. 24 to keep thee from the evil *w.*; Is. 32. 9 rise up, ye *w.* that are at ease; Mt. 11. 11 among them that are born of *w.* there hath not arisen a greater than John, Lk. 7. 28; Mt. 27. 55 many *w.* were there beholding; Lk. 1. 42 blessed art thou among *w.*; 7. 44 seest thou this *w.*; Ac. 9. 36 Dorcas, this *w.* was full of good works; 1 Cor. 11. 7 but the *w.* is the glory of the man; 14. 34 let the *w.* keep silence in the churches; 1 Tim. 2. 12 I permit not a *w.* to teach; Tit. 2. 3 that aged *w.* likewise be reverent in demeanour; 1 Pet. 3. 5 after this manner the holy *w.* also adorned themselves; Rev. 12. 1 a *w.* arrayed with the sun + Ps. 45. 9; Na. 3. 13; Lk. 24. 22; Ph. 4. 3; Rev. 17. 3.
WOMB, Ps. 22. 10 I was cast upon thee from the *w.*, 71. 6; 110. 3 the *w.* of the morning; Lk. 11. 27 blessed is the *w.* that bare thee; 23. 29 blessed are the *w.* that never bare + Is. 44. 2.
WOMENSERVANTS, Gen. 20. 14; 32. 5.
WONDER (*n.*), Ex. 3. 20 I will smite Egypt with all my *w.*, 7. 3; 11. 9; Dt. 6. 22; 7. 19; 26. 8; 34. 11; 1 Ch. 16. 12 remember his *w.*, Ps. 105. 5; Dan. 6. 27 he worketh *w.* in heaven and in earth; Joel 2. 30 I will shew *w.* in the heavens and in the earth, Ac. 2. 19; 2. 43 many *w.* and signs were done by the apostles, 5. 12; 14. 3; 15. 12; 6. 8 Stephen wrought great *w.* + Ro. 15. 19.
WONDER (*v.*), Hab. 1. 5 regard, and *w.* marvellously, Ac. 13. 41; Lk. 2. 18 all they that heard it *w.*; Ac. 3. 11 all the people ran together greatly *w.* + Is. 29. 9; 59. 16; Lk. 4. 22; Ac. 7. 31.
WONDERFUL, 2 S. 1. 26 thy love to me was *w.*; Ps. 119. 129 thy testimonies are *w.*; 139. 6 such knowledge is too *w.* for me; Is. 9. 6 his name shall be called *W.*; 28. 29 the Lord of hosts, which is *w.* in counsel.
WONDERFULLY, 1 S. 6. 6; Ps. 139. 14.
WONDROUS, 1 Ch. 16. 9 talk ye of all his *w.* works, Ps. 26. 7; 119. 27; 145. 5; 72. 18 who only doeth *w.* things, 86. 10 + Ps. 106. 22.
WONDROUSLY, Ju. 13. 19; Joel 2. 26.
WOOD, Hab. 2. 19 that saith to the *w.*, Awake; 1 Cor. 3. 12 if any man buildeth on the foundation *w.*, hay + 2 Tim. 2. 20.
WOOF, Lev. 13. 48.

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WOOL, Ps. 147. 16 he giveth snow like *w.*; Is. 1. 18 like crimson, they shall be as *w.*+Ex. 34. 3.
WOOLLEN, Lev. 13. 47; 19. 19; Dt. 22. 11.
WORD, Nu. 22. 20 the *w.* which I shall say unto thee, that shalt thou do; Dt. 8. 3 by every *w.* that proceedeth out of the mouth of God doth man live, Mt. 4. 4; Lk. 4. 4; 1 K. 18. 36 I have done all these things at thy *w.*; Pro. 10. 19 in the multitude of *w.* there wanteth not transgression, Ecc. 5. 3; 10. 14; 12. 10 to find out acceptable *w.*; Is. 30. 21 shall hear a *w.* behind thee; 40. 8 the *w.* of our God shall stand for ever, 1 Pet. 1. 23, 25; Is. 50. 4 to sustain with *w.* him that is weary; 55. 11 so shall my *w.* be that goeth forth; Jer. 23. 29 is not my *w.* like as fire; Mt. 8. 8 only say the *w.*, Lk. 7. 7; Mt. 12. 37 by thy *w.* thou shalt be justified; 24. 35 my *w.* shall not pass away, Mk. 13. 31; Lk. 21. 33; 1. 38 be it unto me according to thy *w.*; 4. 32 his *w.* was with authority; 5. 5 at thy *w.* I will let down the nets; 8. 11 the seed is the *w.* of God; Jn. 1. 1 in the beginning was the *W.*; 5. 24 he that heareth my *w.* hath eternal life; 17. 8 the *w.* which thou gavest me I have given unto them, 14; Ac. 13. 26 to us is the *w.* of this salvation sent forth; Ro. 10. 8 the *w.* of faith which we preach; 1 Cor. 1. 17 not in wisdom of *w.*, 2. 4, 13; 18 the *w.* of the cross is to them that are perishing foolishness; 4. 20 the kingdom of God is not in *w.*, but in power; 2 Cor. 4. 2 nor handling the *w.* of God deceitfully; Col. 3. 16 let the *w.* of Christ dwell in you richly; 1 Thes. 2. 13 ye accepted it not as the *w.* of men; 2 Thes. 3. 1 that the *w.* of the Lord may run; Heb. 6. 5 tasted the good *w.* of God; 1 Jn. 3. 18 let us not love in *w.*; Rev. 3. 8 thou didst keep my *w.*; 19. 13 his name is called The *W.* of God+Ex. 24. 3; Dt. 18. 18; 2 S. 23. 2; 2 Ch. 36. 16; Ps. 119. 16; 130. 5; Pro. 18. 4; Lk. 4. 36; 24. 19; Ac. 18. 15; 1 Cor. 14. 36; Eph. 5. 6; Ph. 1. 14; 1 Tim. 5. 17.
WORK (*n.*), Ex. 5. 9 let there more *w.* be laid upon the men; 12. 16 no manner of *w.* shall be done, 20. 10; Lev. 16. 29; 23. 3; Nu. 29. 7; 1 Ch. 29. 1 the *w.* is great, Neh. 4. 19; Ps. 33. 4 all his *w.* is done in faithfulness; 62. 12 thou renderest to every man according to his *w.*, Pro. 24. 29; Ps. 104. 23 man goeth forth unto his *w.*; Ecc. 11. 5 thou knowest not the *w.* of God; 12. 14 God shall bring every *w.* into judgement; Is. 28. 21 that he may do his *w.*, his strange *w.*; Mt. 7. 22 and by thy name do many mighty *w.*; Jn. 5. 36 the very *w.* that I do bear witness of me; 6. 28 that we may work the *w.* of God; 14. 12 the *w.* that I do shall he do also; Ac. 2. 11 speaking in our tongues the wonderful *w.* of God; 26. 20 doing *w.* worthy of repentance; Ro. 4. 6 reckoneth righteousness apart from *w.*; 9. 11 not of *w.*, Eph. 2. 9; Gal. 2. 16 a man is not justified by the *w.* of the law; Eph. 5. 11 the unfruitful *w.* of darkness; 1 Thes. 1. 3 your *w.* of faith; 2 Tim. 1. 9 saved us, not according to our *w.*; Jas. 2. 24 by *w.* a man is justified; 1 Jn. 3. 8 that he might destroy the *w.* of the devil; Rev. 2. 2 I know thy *w.*+Ex. 23. 24; Dt. 32. 4; Ps. 92. 5; 111. 6; Is. 26. 12; Hos. 14. 3; Jn. 7. 7; 14. 11; 15. 24; Ro. 8. 27; 2 Pet. 3. 10.
WORK (*v.*), Ex. 34. 21 six days shalt thou *w.*; Hab. 1. 5 I *w.* a work in your days, Ac. 13. 41; Mk. 16. 20 the Lord *w.* with them; Lk. 13. 14 six days in which men ought to *w.*; Jn. 5. 17 my Father *w.* even until now, and I *w.*; 9. 4 we must *w.* the works of him that sent me; 2 Cor. 4. 12 death *w.* in us; Ph. 2. 12 *w.* out your own salvation; 13 it is God which *w.* in you; 1 Thes. 4. 11 to *w.* with your hands; 2 Thes. 3. 10 if any will not *w.*, neither let him eat; Heb. 13. 21 *w.* in us that which is wellpleasing; Jas. 1. 25 a doer that *w.*+Is. 43. 13; Ro. 7. 13; Eph. 2. 2.
WORKER, 2 Cor. 11. 13; Ph. 3. 2.
WORKING (*n.*), 1 Cor. 12. 6 there are diversities of *w.*; Eph. 1. 19 according to that *w.* of the strength of his might; Ph. 3. 21 according to the *w.* whereby he is able; Col. 1. 29 his *w.* which worketh in me mightily; 2. 12 through faith in the *w.* of God+Eph. 3. 7.
WORKMAN, Hos. 8. 6 the *w.* made it, and it is no God+Ex. 35. 35.
WORKMANSHIP, Eph. 2. 10 for we are his *w.*+Ex. 31. 3; 2 K. 16. 10.
WORLD, 1 S. 2. 8 he hath set the *w.* upon them; Ps. 50. 12 for the *w.* is mine; Mt. 5. 14 ye are the light of the *w.*; Mk. 10. 30 he shall receive in the *w.* to come eternal life, Lk. 18. 30; Jn. 1. 10 he was in the *w.*, and the *w.* was made by him, and the *w.* knew him not, Ac. 17. 24; Jn. 8. 23 ye are of this *w.*, I am not of this *w.*; 9. 5 I am the light of the *w.*; 12. 19 lo, the *w.* is gone after him; 15. 19 if ye were of the *w.*, the *w.* would love its own; 16. 33 in the *w.* ye have tribulation; 17. 15 not that thou shouldest take them from the *w.*; 18. 36 my kingdom is not of this *w.*; Gal. 1. 4 might deliver us out of this present evil *w.*; Eph. 1. 21 not only in this *w.*, but also in that which is to come; 1 Jn. 3. 1 the *w.* knoweth us not; 4. 5 they are of the *w.*, therefore speak they as of the *w.*; 17 as he is, even so are we in this *w.*; 5. 19 we are of God, and the whole *w.* lieth in the evil one+Jn. 4. 42; 18. 37; 2 Tim. 4. 10; 1 Jn. 4. 14.
WORLDLY, Tit. 2. 12.
WORM, Ps. 22. 6 I am a *w.*, and no man; Is. 66. 24 for their *w.* shall not die, Mk. 9. 44, 46, 48; Jon. 4. 7 God prepared a *w.*+Is. 41. 14; Ac. 12. 23.
WORSHIP, Gen. 22. 5 I and the lad will go yonder and *w.*; Ps. 5. 7 will I *w.* toward thy holy temple, 138. 2; 95. 6 O come, let us *w.*; 99. 9 *w.* at his holy hill; Is. 2. 8 they *w.* the work of their own hands, 20; 46. 6; Mt. 2. 2 we saw his star, and are come to *w.* him; 4. 9 if thou wilt fall down and *w.* me, Lk. 4. 7; Jn. 4. 20 in Jerusalem is the place where men ought to *w.*; Heb. 1. 6 let all the angels of God *w.* him; Rev. 3. 9 make them to come and *w.* before thy feet; 19. 10 I fell before his feet to *w.*, 22. 8; 9 *w.* God+2 K. 17. 16; Mt. 28. 17; Lk. 24. 52.
WORSHIPPER, Jn. 9. 31 if any man be a *w.* of God, him he heareth+2 K. 10. 23; Jn. 4. 23.
WORTH (*n.*), Lev. 27. 23 the priest shall reckon unto him the *w.*+1 K. 21. 2; Pro. 10. 20.
WORTH (*v.*), Ex. 30. 2 Woe *w.* the day.
WORTHIES, Na. 2. 5.
WORTHILY, Col. 1. 10 to walk *w.* of the Lord, 1 Thes. 2. 12.
WORTHLESS, Zec. 11. 17.
WORTHY, Mt. 10. 11 search out who in it is *w.*; 22. 8 they that were bidden were not *w.*; Lk. 7. 4 he is *w.* that thou shouldest do this for him; 1 Tim. 1. 15 *w.* of all acceptation, 4. 9; Heb. 11. 38 of whom the world was not *w.*; Rev. 4. 11 *w.* art thou to receive the glory, and the honour, 5. 12+2 S. 22. 4; Ps. 18. 3.
WOUND (*n.*), Ex. 21. 25 *w.* for *w.*, stripe for stripe; Ps. 147. 3 and bindeth up their *w.*+Hos. 5. 13.
WOUND (*v.*), Gen. 4. 23 I have slain a man for *w.* me; Job 5. 18 be *w.*, and his hands make whole; Ps. 109. 22 my heart is *w.* within me; Is. 53. 5 he was *w.* for our transgressions; 1 Cor. 8. 12 *w.* their conscience when it is weak+Pro. 6. 33.
WRANGLING, 1 Cor. 6. 5; 1 Tim. 6. 5.
WRAP, 1 K. 19. 13 Elijah *w.* his face in his mantle; Mt. 27. 59 Joseph *w.* it in a clean linen cloth, Lk. 23. 53.
WRATH, Gen. 49. 7 cursed be their *w.*, for it was cruel; Nu. 16. 46 there is *w.* gone out from the Lord; Dt. 9. 7 how thou provokedst the Lord to *w.*, 22; Ps. 2. 5 then shall he speak unto them in his *w.*; 90. 9 all our days are passed away in thy *w.*; Pro. 29. 8 wise men turn away *w.*; Is. 54. 8 in overflowing *w.* I hid my face, 60. 10; Hab. 3. 2 in *w.* remember mercy; Jn. 3. 36 the *w.* of God abideth on him; Ro. 2. 5 treasurest up for thyself *w.* in the day of *w.*; 4. 15 for the law worketh *w.*; 13. 4 an avenger for *w.*; Eph. 4. 26 let not the sun go down upon your *w.*; 1 Thes. 1. 10 which delivereth us from the *w.* to come; Jas. 1. 20 the *w.* of man worketh not the righteousness of God+2 K. 23. 26; Ps. 78. 49; Zep. 1. 15; Gal. 5. 20; Col. 3. 8.
WRATHFUL, Pro. 15. 18.
WREATH, 1 K. 7. 17; 2 Ch. 4. 13.
WREATHE, Ex. 28. 14.
WRESTLE, Gen. 32. 24 there *w.* a man with him+Gen. 30. 8.
WRESTLING, Gen. 30. 8 with

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mighty *w.* have I wrestled; Eph. 6. 12 our *w.* is not against flesh and blood.
WRETCHED, Ro. 7. 24; Rev. 3. 17.
WRETCHEDNESS, Nu. 11. 15.
WRING, Ju. 6. 38; Ps. 73. 10; 75. 8.
WRINKLE, Eph. 5. 27.
WRITE, Ex. 31. 18 *w.* with the finger of God, Dt. 9. 10; Ex. 34. 28 *w.* upon the tables the words of the covenant, Dt. 4. 13; 5. 22; 10. 4; Ps. 69. 28 let them not be *w.* with the righteous; 87. 6 when he *w.* up the peoples; Jer. 31. 33 and in their heart will I *w.* it, Heb. 8. 10; 10. 16; Jer. 36. 4 Baruch *w.* from the mouth of Jeremiah; Hos. 8. 12 I *w.* for him my law; Lk. 10. 26 what is *w.* in the law; 22. 37 this which is *w.* must be fulfilled in me; Jn. 19. 22 what I have *w.* I have *w.*; 20. 31 these are *w.*, that ye may believe; Ro. 15. 4 were *w.* aforetime were *w.* for our learning; 2 Cor. 1. 13 we *w.* none other things unto you; Ph. 3. 1 to *w.* the same things, for you it is safe; 1 Jn. 2. 12 I *w.* unto you, my little children, 13; 2 Jn. 12 having many things to *w.* unto you, 3 Jn. 13; Rev. 2. 1 to the angel of the church in Ephesus *w.*; 10. 4 seal up the things, and *w.* them not + Ps. 102. 18; Pro. 3. 3; Is. 4. 3; Lk. 1. 3; Rev. 1. 11.
WRITER, Ps. 45. 1 the pen of a ready *w.* + Ez. 9. 2.
WRITING (*n.*), Is. 38. 9 the *w.* of Hezekiah when he had been sick; Dan. 5. 8 could not read the *w.*; Jn. 5. 47 if ye believe not his *w.*, how shall ye believe my words; 2 Tim. 3. 15 from a babe thou hast known the sacred *w.* + Est. 8. 8.
WRITING TABLET, Lk. 1. 63.
WRONG (*n.*), Mt. 20. 13 friend, I do thee no *w.*; Ac. 7. 26 why do ye *w.* one to another; 1 Cor. 6. 7 why not rather take *w.*; 2 Cor. 12. 13 forgive me this *w.*; Col. 3. 25 he that doeth *w.* shall receive again for the *w.* + Ac. 25. 10; 2 Cor. 7. 12.
WRONG (*v.*), 2 Cor. 7. 2 we *w.* no man + Pro. 8. 36; Phn. 18.
WRONGFULLY, 1 Pet. 2. 19 if a man endureth griefs, suffering *w.* + Ps. 38. 19; Is. 26. 10.
WROTH, Gen. 4. 6 why art thou *w.*; Ex. 16. 20 Moses was *w.*, Nu. 16. 15; 31. 14; 16. 22 wilt thou be *w.* with all the congregation; Is. 57. 16 neither will I be always *w.*; Mt. 18. 34 his lord was *w.* + 2 K. 13. 19; Mt. 22. 7.
WROUGHT, Nu. 23. 23 what hath God *w.*; Is. 26. 12 thou hast also *w.* all our works for us; Ez. 20. 9 I *w.* for my name's sake, 14, 22, 44; Jn. 3. 21 that they have been *w.* in God; Ac. 18. 3 Paul abode with them and they *w.*

YARN, 1 K. 10. 28; 2 Ch. 1. 16.
YEA, Mt. 5. 37 let your speech be *Y.*, *y.*, Jas. 5. 12; 2 Cor. 1. 17 there should be the *y.*, *y.*, and the nay, nay + Is. 35. 8.
YEAR, Gen. 1. 14 let them be for days, and *y.*; Nu. 14. 34 for every day a *y.* shall ye bear your iniquities; Job 32. 7 multitude of *y.* should teach wisdom; Ps. 65. 11 thou crownest the *y.* with thy goodness; 77. 10 I will remember the *y.* of the right hand; Ecc. 12. 1 and the *y.* draw nigh when thou shalt say; Heb. 9. 7 the high priest alone once in the *y.* + Joel 2. 2; Lk. 2. 41; Gal. 4. 10.
YEARLY, 1 S. 1. 21 to offer the *y.* sacrifice + Ju. 11. 40.
YELLOW, Ps. 68. 13 covered with *y.* gold + Lev. 13. 30.
YESTERDAY, Job 8. 9 we are but of *y.*; Ps. 90. 4 a thousand years in thy sight are but as *y.*; Heb. 13. 8 the same *y.*, and to day, yea and for ever.
YESTERNIGHT, Gen. 31. 29, 42.
YIELD, Gen. 4. 12 it shall not henceforth *y.* unto thee her strength; Lev. 26. 4 the land shall *y.* her increase, Ps. 67. 6; Hab. 3. 17 though the fields shall *y.* no meat; Heb. 12. 11 *y.* peaceable fruit, even the fruit of righteousness + Ac. 23. 21.
YOKE, 1 K. 12. 4 thy father made our *y.* grievous, 2 Ch. 10. 4; Is. 9. 4 the *y.* of his burden thou hast broken, 10. 27; 14. 25; Lam. 3. 27 it is good for a man that he bear the *y.* in his youth; Mt. 11. 29 take my *y.* upon you; Lk. 14. 19 I have bought five *y.* of oxen; Ac. 15. 10 that ye should put a *y.* upon the neck of the disciples; Gal. 5. 1 be not entangled again in a *y.* of bondage + Nu. 19. 2; 1 S. 11. 7; Jer. 5. 5; 1 Tim. 6. 1.
YOKED, 2 Cor. 6. 14.
YOKEFELLOW, Ph. 4. 3.
YOUNG, Gen. 42. 13 the *y.* is this day with our father, 32; Ex. 23. 26 there shall none cast her *y.*; Lev. 12. 6 bring a *y.* pigeon for a sin offering; 1 K. 12. 8 took counsel with the *y.* men; Job 38. 41 his *y.* ones cry unto God; Lk. 7. 14 *y.* man, I say unto thee, Arise; Jn. 21. 18 when thou wast *y.* thou girdedst thyself; Ac. 20. 9 in the window a certain *y.* man; 1 Tim. 5. 1 the *y.* men as brethren; 14 that the *y.* widows marry; Tit. 2. 4 train the *y.* women to love their husbands; 6 the *y.* men likewise exhort to be sober minded; 1 Pet. 5. 5 likewise, ye *y.*, be subject unto the elder; 1 Jn. 2. 13 I write unto you, *y.* men + Gen. 29. 26; 1 Ch. 22. 5; 2 Ch. 34. 3; Ps. 147. 9; Lk. 15. 13.
YOU-WARD, 2 Cor. 13. 3; Eph. 3. 2.
YOUTH, Gen. 8. 21 the imagination of man's heart is evil from his *y.*; 1 S. 17. 33 thou art but a *y.*; Job 13. 26 to inherit the iniquities of my *y.*; Ps. 25. 7 remember not the sins of my *y.*; 71. 17 thou hast taught me from my *y.*; 144. 12 when our sons shall be as plants grown up in their *y.*; Ecc. 11. 9 rejoice, O young man, in thy *y.*; 12. 1 remember also thy Creator in the days of thy *y.*; Is. 40. 30 even the *y.* shall faint; 1 Tim. 4. 12 let no man despise thy *y.* + Ps. 89. 45; Hos. 2. 15.
YOUTHFUL, 2 Tim. 2. 22.

ZEAL, 2 K. 10. 16 see my *z.* for the Lord; 19. 31 the *z.* of the Lord shall perform this, Is. 9. 7; 37. 32; Ps. 69. 9 the *z.* of thine house hath eaten me up, Jn. 2. 17; Ro. 10. 2 that they have a *z.* for God; 2 Cor. 7. 11 yea, what *z.* + Ps. 119. 139.
ZEALOUS, Ac. 21. 20 they are all *z.* for the law; 22. 3 *z.* for God, 1 Cor. 14. 12 *z.* of spiritual gifts, Gal. 1. 14 *z.* for the traditions of my fathers; Tit. 2. 14 *z.* of good works; Rev. 3. 19 be *z.* therefore and repent.
ZEALOUSLY, Gal. 4. 17.

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PASSAGES FROM JOSEPHUS REGARDING THE PHARISEES AND SADDUCEES

Bell. Jud. II. 8. 14. The Pharisees who have the reputation of being the most accurate exponents of the laws and customs of the Jews, and constitute the first sect (αἵρεσιν), ascribe all things to that which is foreordained (εἱμαρμένῃ) and to God; and they say that to practise righteousness and not to practise it rests for the most part with men, but that that which is foreordained helps in each case. Every soul, they teach, is incorruptible, but only the soul of the good passes on into another body; the souls of the wicked are chastised with eternal punishment (ἀιδίῳ τιμωρίᾳ). But the Sadducees, the second party (τάγμα), altogether repudiate the doctrine of "that which is foreordained," and they lay down the principle that God stands aloof from the doing or the allowing of anything evil, and they say that both good and evil lie at the choice of men, and that each man's mind yields to one or the other of these two. And they repudiate the doctrine of the continuance of the soul (ψυχῆς τὴν διαμονήν) and of punishments in the other world and rewards. And the Pharisees are friendly with one another, and they study to make themselves acceptable to the common people, but the behaviour of the Sadducees to one another is somewhat harsh, and in social intercourse they are rough with their associates as with men who are strangers to them.

Arch. XIII. 10. 6. The Pharisees out of the tradition of the fathers have delivered to the people certain laws and customs (νόμιμα), which are not written among the laws of Moses, and therefore the race of the Sadducees rejects these, declaring that only those things which are written are to be accounted laws and customs, and that things derived from the tradition of the fathers are not to be observed. And concerning these things there arose questionings and differences of great magnitude, the Sadducees persuading the wealthy only but failing to gain the common people to follow them, while the Pharisees enjoyed the support of the multitude.

Vita 2 *fin.* My manner of life at the beginning was a following of the sect of the Pharisees, which is akin to that among the Greeks called Stoic.

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JERUSALEM
(Ancient)
Scale, 1:18,000

English Feet 0 500 1000 2000 — Metres 0 100 200 300 400 500

Roman Feet 0 500 1000 2000 — Hebrew Cubits 0 500 1000

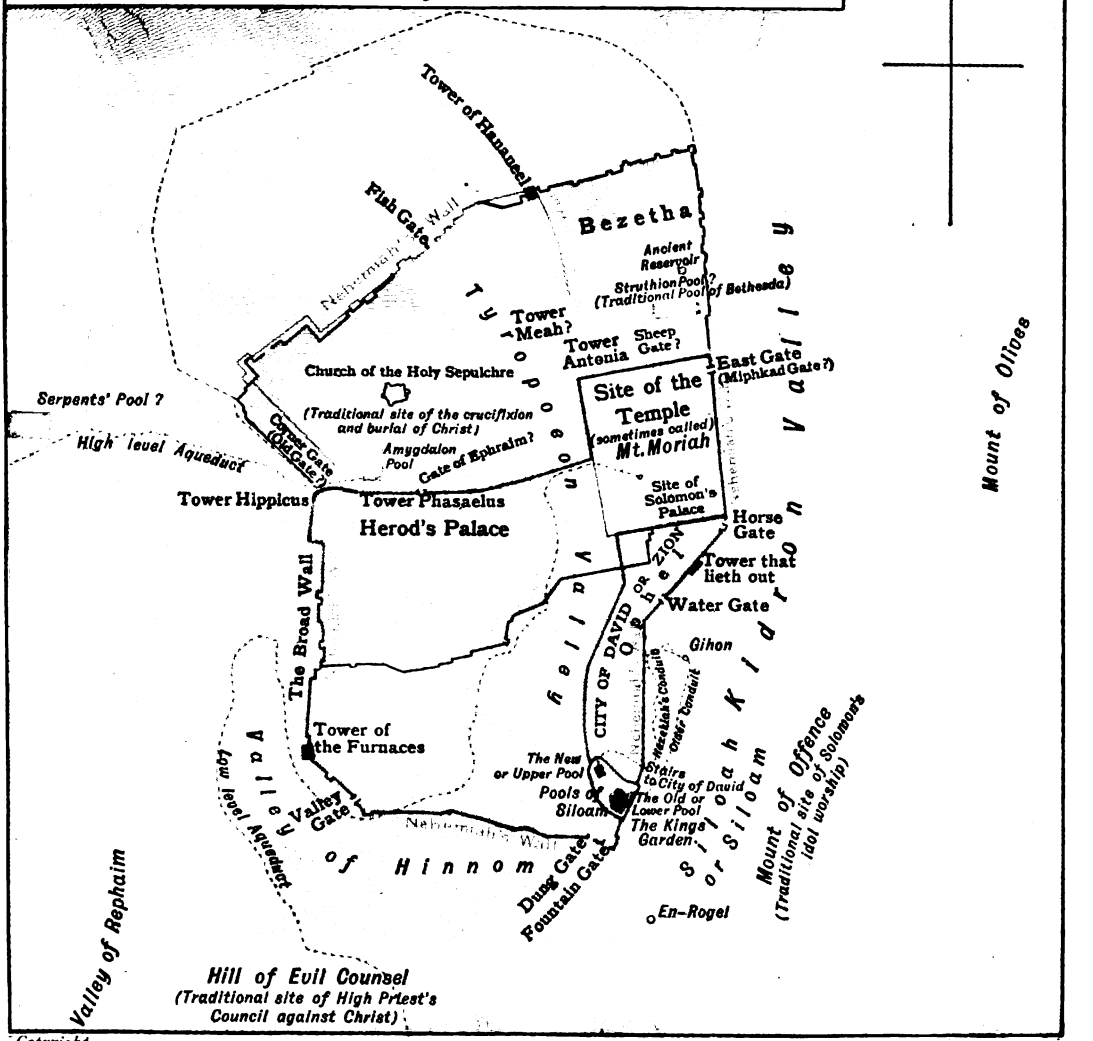
Probable line of the walls in the time of Solomon

Additions under late Jewish Kings

(The line of the walls partly destroyed by Nebuchadnezzar, rebuilt by Nehemiah, is indicated thus):- Nehemiah's Wall

Possible line of Agrippa's north Wall

Area of the modern walled city shaded light red



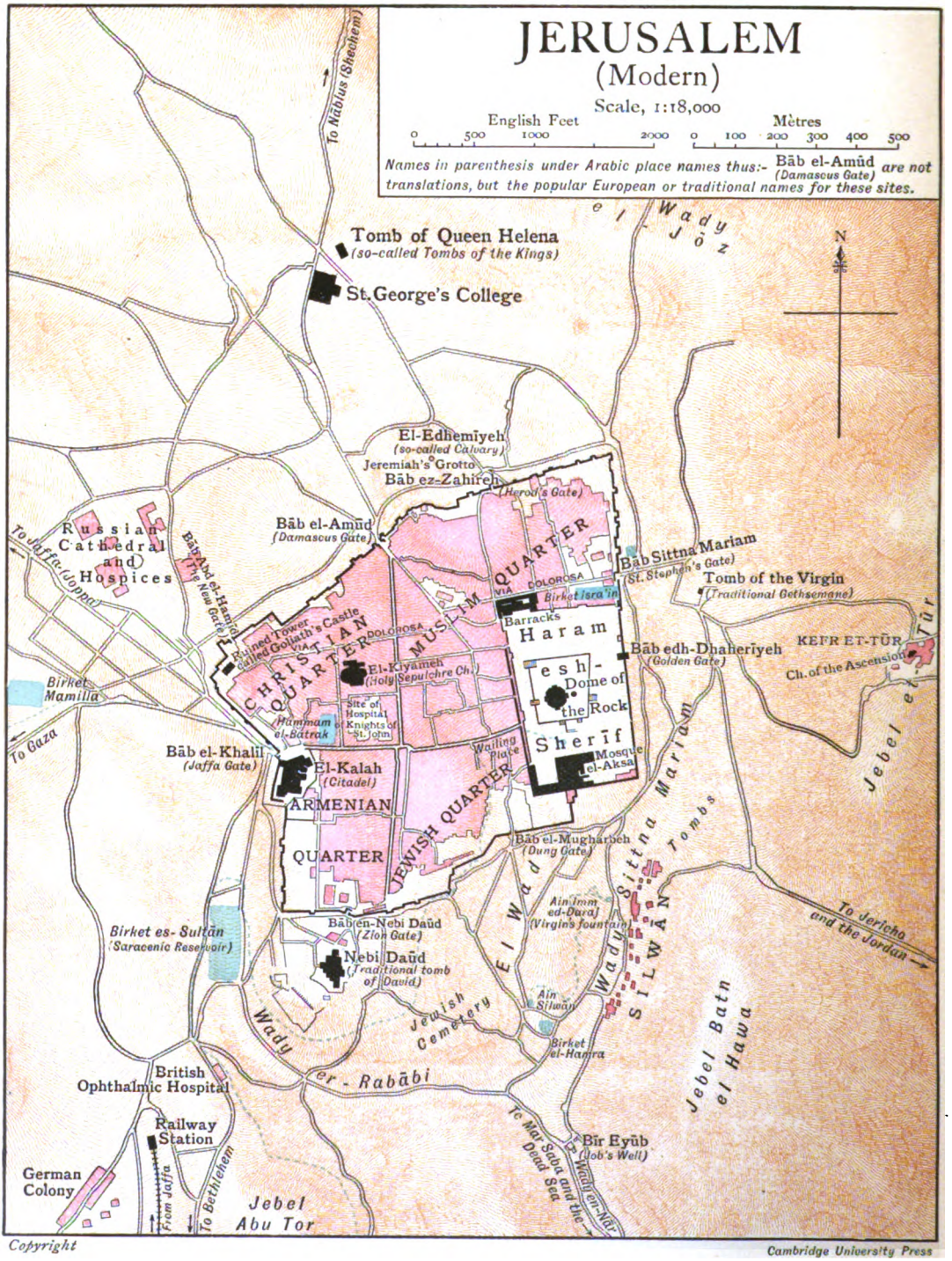
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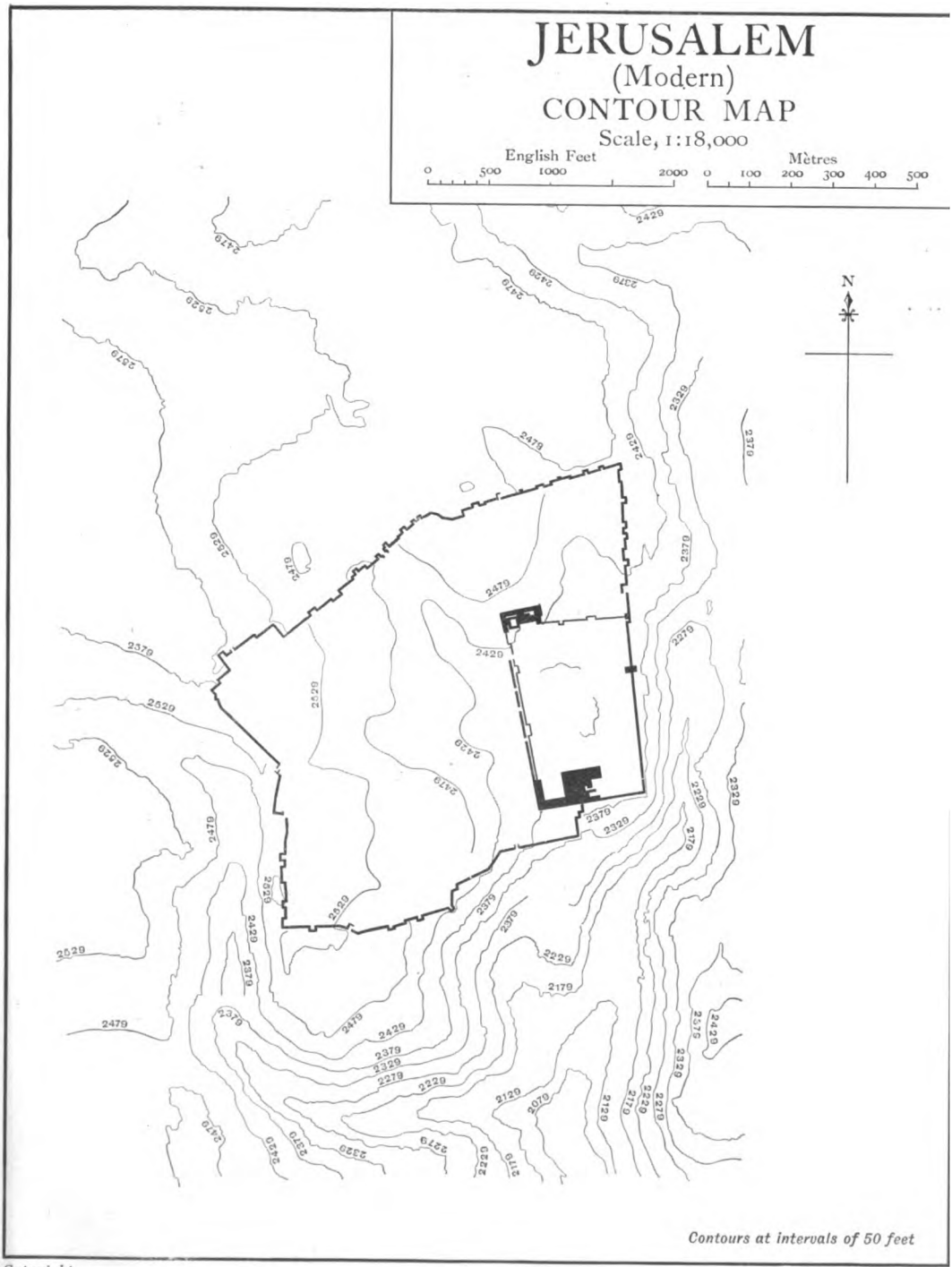
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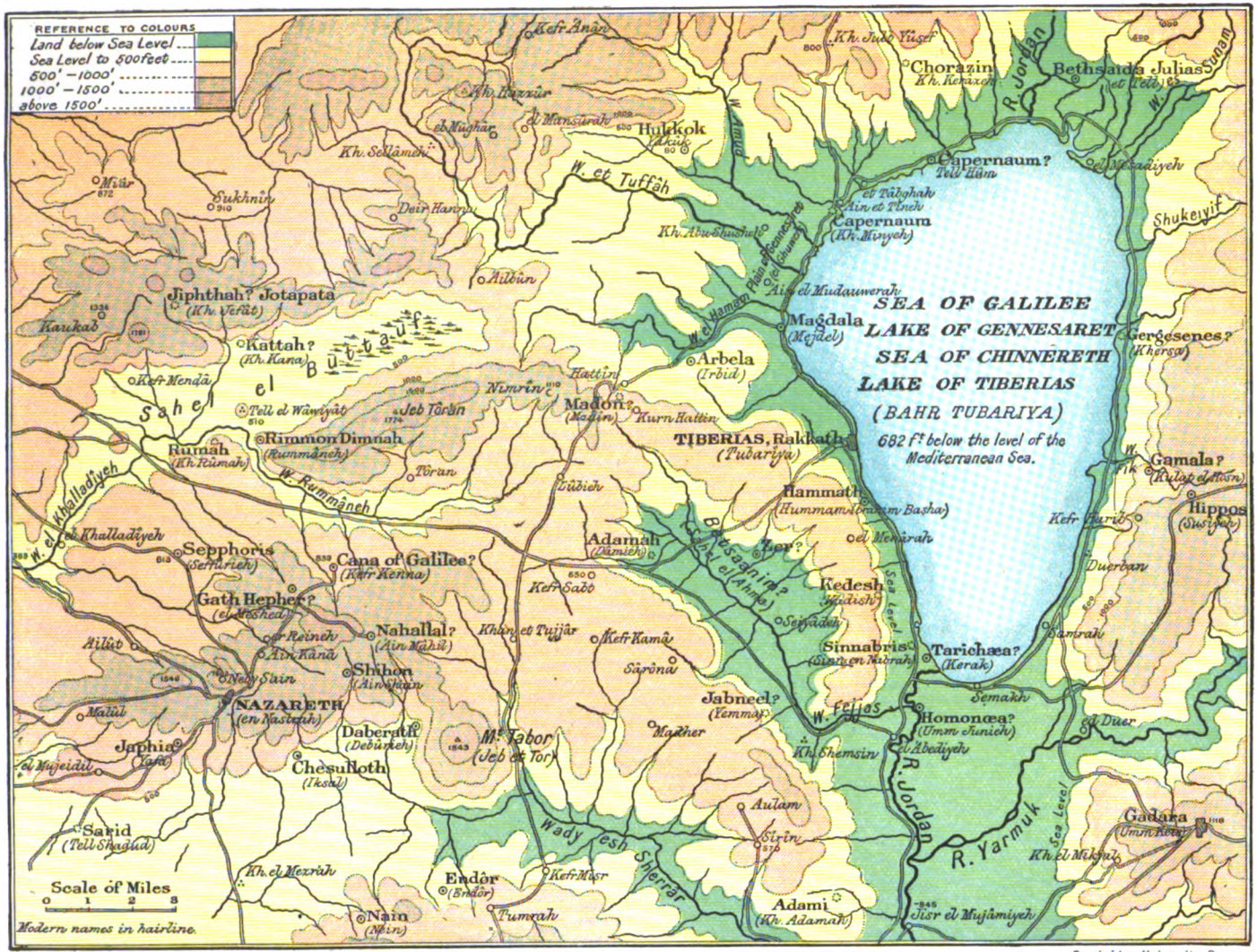
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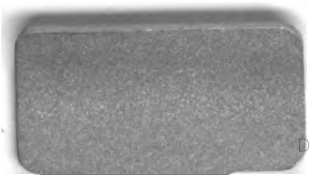
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